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GENERAL BIOGRAPHY;

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CRITICAL AND HISTORICAL,

OF THE MOST EMINENT PERSONS OF ALL AGES, COUNTRIES, CONDITIONS, AND PROFESSIONS,

ARRANGED ACCORDING TO ALPHABETICAL ORDER.

Chiefly composed

BY JOHN AIKIN, M. D.

And the late

REV. WILLIAM ENFIELD, LL.D.

Οἵη περ φύλλων γενεή, τοιήδε καὶ ἀνδρῶν.
Φύλλα τὰ μὲν τ' ἀνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη
Τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
Ὡς ἀνδρῶν γενεή, ἡ μὲν φύει, ἡ δ' ἀπολήγει.

ILIAD. VI.

VOLUME THE FIRST.

LONDON:

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PREFACE.

NOTHING can be less necessary than to make a formal display of the advantages of biographical writing. If any species of literary composition has to boast of an universal suffrage in its favour, it is that, which, by representing human characters in association with every thing distinguished in the nature, fortunes, and acquirements of man, affords in a supreme degree the union of instruction and amusement. But with respect to the principles on which a general work on biography, like that now offered to the public, may be most eligibly planned, different opinions will probably be entertained; and it cannot be impertinent to anticipate the doubts and objections which may arise on this subject in reflecting minds, by stating some of the leading considerations which have guided the authors in their present undertaking.

The most prominent circumstances attending a work of this kind, are *selection*, *compass*, and *arrangement*. To speak of the latter first, as requiring the least discussion; although the *alphabetical order* is void of all claim to ingenuity, yet its great convenience, together with the insurmountable difficulties accompanying every other method, when attempted to be put into practice, have given it the same preference with us, that it has generally obtained with our brother-writers. If any one who has conceived of peculiar advantages likely to result from some other mode of arrangement—that, for instance, according to classes of persons—will make the experiment, he will pre-

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sently find so many doubts arise with respect to the classification of individuals, and such a necessity for subordinate divisions, framed upon different and incompatible principles, that he will perceive the danger of inextricable confusion.

Selection is the most important point, and at the same time the most difficult to adjust, in a design of this nature. For though our work bears the name of *general*, and is essentially meant to sustain that character, still selection is a necessary task. In the long lapse of ages from the first records of history, the names of those who have left behind them some memorials of their existence have become so numerous, that to give an account, however slight, of every person who has obtained temporary distinction in every walk of life, would foil the industry of any writer, as well as the patience of any reader. *Fame*, or *celebrity*, is the grand principle upon which the choice of subjects for a general biography must be founded; for this, on the whole, will be found to coincide with the two chief reasons that make us desirous of information concerning an individual—curiosity, and the wish of enlarging our knowledge of mankind. But under the general notion of celebrity, many subordinate considerations arise, which it will be proper here to touch upon.

The great affairs of the world are frequently conducted by persons who have no other title to distinction than merely as they are associated with these affairs. With abilities not at all superior to those of a clerk in an office, or a subaltern in a regiment, the civil and military concerns of great nations are often managed according to a regular routine, by men whom the chance of birth alone has elevated to high stations. Such characters appear in history with a degree of consequence not really belonging to them; and it seems the duty of a biographer in these cases to detach the man from his station, and either entirely omit, or reduce to a very slight notice, the memorial of one whose personal qualities had no real influence over the events of his age, and afford nothing to admire or imitate.

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There is a class of personages to whom the preceding remark may be thought in a peculiar manner to apply—that of hereditary sovereigns, many of whom have stept into the throne and quitted it, without having served for more than to mark out a particular portion of the national history. But since the degree of power entrusted in their hands renders the personal character of even the most insignificant of them not without importance; and since the chronological series of leading events in a country is best learned by associating it with their names; it has been thought advisable in the present work, to insert every individual of all the principal dynasties, ancient and modern, with a summary of their reigns, more or less particular, according as they have exerted a greater or less personal influence over the occurrences in them. In these lives, as in all others of men engaged in public affairs, it has been our peculiar aim to make a distinction between *biographical* and *historical* matter, and to give the former in as ample, the latter in as concise a form, as was compatible with our general views. It is impossible absolutely to separate the two departments; yet it is obvious that biography alone properly belongs to the person; and that history, referring more particularly to transactions, blends the exertions of many individuals into one common agency, without being very solicitous to assign to each his exact share in the result.

That interesting class which lays claim to the remembrance of posterity on account of distinction in art, science, or literature, depending solely on personal qualifications, and commonly acting individually, might seem to admit of an easier estimate of relative merit than the preceding. But the number of claimants is so great, that, in the impossibility of commemorating all, many names must be rejected, which, on the first glance, may seem as worthy of insertion as their preferred rivals. The difficult work of selection ought in these cases to be regulated by some fixed principles; and the circumstances which appear to be most worthy of guiding the decision, are those of *invention*, and *improvement*.

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None appear to us to have a more decisive claim to biographical notice than *inventors*; including in the class all who, by the exercise of their faculties in an original path, have durably added to the stock of valuable products of human skill and ingenuity. Perhaps, in the history of the human mind, there is nothing more curious than to trace the operations of an inventive talent, working its way, often without any foreign aid, and deriving from its own resources the means of overcoming the successive difficulties which thwart its progress. It is in such a process that the distinguishing powers bestowed upon man are most surprisingly exerted, and that the superiority of one individual over the common mass is most luminously displayed. How much higher, as an intellectual being, does a Brindley rank, directing the complex machinery of a canal, which he himself has invented, than an Alexander at the head of his army! A Newton, who employed the most exquisite powers of invention on the sublimest objects, has attained a point in the scale of mental pre-eminence, which perhaps no known mortal ever surpassed.

Between invention and *improvement* no precise line can be drawn. In reality, almost all the great discoveries in art or science have arrived at perfection through the gradual advances given to them by successive improvers, who have exercised a greater or less degree of invention on the subject. When the addition made has been something considerable, the improver seems to have a just title to have his name perpetuated; and accordingly we have been careful not to omit recording every person, of whom it may be said, that any of the nobler pursuits of the human mind received from his labours a conspicuous advancement. The attainment of uncommon excellence in any particular walk, though not attended with what can strictly be called improvement, may be regarded as a just cause for commemoration; since it implies a vigorous exertion of the faculties, and affords animating examples of the possibility of effecting extraordinary things. Many painters, sculptors, mu-

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sicians, and other artists of high reputation, come under this head, and have been noticed accordingly.

The class known by the general term of *writers* has presented to us difficulties of selection more embarrassing than any of those hitherto mentioned. It comprehends many whose claims on the biographer are surpassed by none; for where is the celebrity which takes place of that of a Homer and Virgil, a Livy and Thucydides, a Swift and Voltaire? But from such great names there are all the shades of literary distinction down to the author of a pamphlet; and where must the line be drawn? Desirous of rendering our work as well a book of reference for the use of men of letters, as a store of biographical reading, we have extended our notices of authors much beyond what the single circumstance of remaining celebrity would warrant; and it has been our purpose to include *some* account of all those persons whose works still form part of the stock of general literature, though perhaps now rather occasionally quoted than perused. We are sensible, however, that, with respect to the individuals who come under this description, infinite differences of opinion must prevail; and we can only assert that we have, in our several departments, exercised our judgment on this head with all the intelligence and impartiality of which we were capable.

Two other circumstances by which selection may be affected are, *country* and *age*. We have seen no general biographical work which is free from a decisive stamp of *nationality*; that is, which does not include a greater number of names of natives of the country in which they were composed, than the fair proportion of relative fame and excellence can justify. Perhaps this fault is in some measure excusable, on account of the superior interest taken by all nations in eminence of their own growth; and if readers are gratified by such a deference to their feelings, writers will not fail to comply with their wishes. We do not pretend to have made no sacrifices of this sort; but being sensible that disproportion is a real blemish in a work, and that in this

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instance it partakes of the nature of injustice, we hope we shall be found not to have exceeded the bounds of moderation in this particular. We have most sedulously endeavoured to avoid the more serious fault, of awarding to our countrymen individually, more than their due share of merit in comparison with foreign competitors. In this point we would be truly citizens of the world.

The circumstance of *age* or *period* in which the claimants have lived, has an operation similar to that of country. We are much more impressed with the relative consequence of persons who have trod the stage of life within our own memory, than of those whose scene of action has long been closed, though equally eminent in their day. Of course, curiosity is more active respecting the former; and to this natural predilection it may be proper for the biographer to pay some deference, provided he does not too much infringe the principle of equitable proportion, which ought essentially to regulate a work, professing to comprehend every age of the world, as well as every country. One cause that will always give to modern and domestic articles somewhat more than their exact share of extent, is the greater ease and copiousness with which information respecting them is usually obtainable. This presents a temptation to prolixity, which a writer can with difficulty resist.

Prolixity, however, we have in all cases studiously avoided; which leads us to speak of the remaining consideration, viz; that of the *compass* we have allowed ourselves. Biography will certainly bear to be written much at large; and in judicious hands it is often the more entertaining and instructive the more it is minute. But with so vast a subject before us as the lives of eminent men of all ages and nations, it is obviously impracticable to employ a very extensive scale; and the aim must rather be, to give a set of characteristic sketches in miniature, than a series of finished and full-sized portraits. The scope we have taken admits, in our opinion, of such an execution with regard to all characters of real eminence; and we hope we have

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dismissed few of that class, without fully answering the leading biographical questions, What was he? What did he? His moral and intellectual qualities, the principal events of his life, his relative merit in the department he occupied, and especially, the manner in which he was first formed to his art or profession, with the gradations by which he rose to excellence, have engaged our attentive inquiries, and we have endeavoured to develope them with all the accuracy that conciseness would allow. But having been thus diffuse with respect to the higher claimants, we have been necessarily reduced to very brief notices of those of inferior rank. These articles we have considered as rather designed for being consulted than read; and we have comprised under a few short heads of information, all that we had to say concerning them.

If we have faithfully observed the rules of composition above suggested, it is evident we cannot have been mere copyists or translators; since we may venture to assert, that no model exists of a work of this species, executed with any degree of uniformity, upon such principles. For our materials, it is true, we must in general have been indebted to the researches of former historians and biographers. The acknowledged accuracy and impartiality of many of these will justify a liberal confidence in their statements of fact, especially when confirmed by mutual agreement. But, in melting down the substance of different narrations into one, in proportioning the several parts, in marking out the characteristic features of the portrait, and in deducing suitable lessons and examples of human life, we have freely exercised our own judgments, and have aspired, at least, to the rank of original writers.

*** Besides the references to authorities occasionally given in the substance of articles, at the end of every one are printed in Italic the names of all the authors who have been consulted in compiling the narrative. But it is to be understood that, in general, we have derived from these sources the *matter of fact* alone, not the *sentiments* and *reflections*.

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ADVERTISEMENT.

THE future volumes will be conducted as nearly as possible in the same spirit with that now presented to the public. The new literary assistance which the death of Dr. ENFIELD has rendered neceſſary, has already been in part secured, and will in due time be made known to the encouragers of the undertaking.

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GENERAL BIOGRAPHY.

A.

AAGARD, CHRISTIAN, a Danish poet, was born at Wibourg, in the year 1616. He was professor of poetry at Sora, and afterwards lecturer in theology at Ripen, in Jutland. Among other Latin poems, he wrote "Threni Hyperborei," [Lamentations of the North] published, in folio, in the year 1648, on the death of Christian IV. king of Denmark. Several of his pieces are inserted in the second volume of "Deliciæ Poëtarum Danorum." He died in the year 1664. *Bartholini Biblioth. Septentr. Erud. Moreri.*—E.

AAGARD, NICHOLAS, brother of Christian Aagard, was professor in the university at Sora, in Denmark, where he also occupied the office of librarian. He died in 1657, at the age of forty-five years, and left behind him several philosophical and critical works, written in Latin; among which are, "A Treatise on Subterraneous Fires;" "Dissertations on Tacitus;" "Observations on Ammianus Marcellinus;" and a "Vindication of the Style of the New Testament." *Barthol. Bibl. Septent. Erud. Moreri.*—E.

AARON, a Hebrew, of the tribe of Levi, the elder brother of Moses, was born about the year 1574 before Christ. Nothing is known concerning him, more than is recorded in the Hebrew Scriptures, from which we learn the following particulars. Moses having been appointed to rescue the Hebrews from their captivity in Egypt, made choice of his brother Aaron as his associate in this undertaking. Being himself defective in the powers of speech, he thought it necessary to engage a colleague, who should be able to supply this defect. In the repeated interviews of Moses with Pharaoh, king of Egypt, to obtain his permission for the departure of the Hebrews, and in his public communications with his countrymen, Aaron accompanied him, and "spake for him to the king and to the people." Aaron's rod was a principal instrument in the wonders performed before Pharaoh. After Moses had extorted the king's consent, when he led the Hebrews out of Egypt and passed the Red Sea, Aaron accompanied him, and assisted him in the management of this discontented people. In the course of their journey, Miriam, Aaron's sister, jealous for the honour of the Hebrew race, remonstrated with Moses for having married an Ethiopian, and was seconded in the remonstrance by Aaron. While Moses was withdrawn from the people, receiving the law on Mount Sinai, they became exceedingly dissatisfied at his absence, and, notwithstanding the wonderful events which had attended their deliverance from Egypt, requested Aaron to "make them gods, who should go before them." Aaron complied with their request, and, from the ear-rings which were found among the people, framed a golden calf, which they worshipped as the god who had rescued them from Egyptian bondage. In the law, delivered by Moses to the people, it was ordained, that Aaron and his sons should be invested with the offices of priesthood. This grant excited much jealousy among the Israelites, and occasioned an insurrection, which was, however, speedily suppressed. Aaron, who had

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been appointed high-priest, continued to occupy this high station, till, at a very advanced period, in the presence of the assembled people, he transferred the robes of his office to his son Eleazer, and died upon Mount Hor.

From the few particulars preserved concerning Aaron, little can be gathered with respect to his character. The request of the Hebrews that Aaron should make them a golden calf, may be accounted for from their long intercourse with the Egyptians, among whom this kind of idolatry prevailed; but it may be more difficult to assign a reason, which will excuse the conduct of Aaron in complying with their request. Perhaps he might be terrified into compliance by the threats of the people; for his apology to Moses was, "thou knowest the people, that they are set on mischief." In what manner Aaron acquitted himself in his pontifical office, we are not informed; but, through the whole course of his connection with Moses, he appears to have acted the part of a faithful and useful associate. *Exod.* iv. v. xxxii. *Numb.* xx. *Joseph. Antiq.* lib. ii. c. 13. —E.

AARON, a Briton, honoured with the title of saint, according to Venerable Bede, in the year 1303, suffered martyrdom with his brother Julius, during the persecution of the emperor Dioclesian. Accounts remain of two churches, dedicated to St. Aaron and St. Julius, in which their bodies were interred, at Caer-Leon, the ancient metropolis of Wales. *Bedæ Eccl.* lib. i. *Girald. Cambr. Itin.* lib. v. *Biographia Britannica.*—E.

AARON, the Caraite, a learned Jew, flourished about the year 1299. He left many works on the Old Testament, among which is one, upon which father Simon, an excellent critic, sets great value, and which he frequently cites in his "Critical History of the Old Testament;" it is entitled, "A Commentary upon the Pentateuch." It was written in Hebrew, and was printed in folio, with a Latin translation by Danzius, at Jena, in 1710. The author is to be distinguished from another Aaron, a Caraite Jew, the author of a concise Hebrew grammar, entitled "Chelil Jophi," [The Perfection of Beauty] printed in 12mo, at Constantinople, in 1581. *Simon, Hist. Crit. du Vieux Test.* lib. ii. c. 31. *Moreri.*—E.

AARSENS, Francis, lord of Somelsdyck, was the son of Cornelius Aarsens, register of the states of the United Provinces. He was early employed in public affairs, and in 1598 was appointed resident for the States at the court of Henry IV. of France. Upon this footing he resided there till 1609, when, on the twelve years' truce with Spain, he was acknowledged as embassador, and was the first minister of the republic who received that honour in France. He remained in that country fifteen years, much favoured and honoured by the king, who raised him to the rank of nobility. Afterwards, his attachment to the interests of his own country made him obnoxious to the French king and ministers; and being recalled, he was employed by the States in various missions to Venice, to several princes in Germany and Italy, and also in extraordinary embassies to France and England. This last country he visited in the years 1620 and 1641; the latter time, to negotiate the marriage of the prince of Orange with a daughter of Charles I. He revisited France at the beginning of the administration of Richelieu, who had a high opinion of him. Of all his negotiations he has left very exact memoirs, which show him to have been one of the ablest men of his time, and fully deserving of the confidence which was placed in him by his country. It should not, however, be concealed that he showed a bitter enmity to the remonstrants, and is supposed to have been the principal adviser of the violent measures pursued by prince Maurice against the venerable patriot Barneveldt. The assembling of the famous and persecuting synod of Dordrecht is also attributed chiefly to his counsel. He died at an advanced age, possessed of a large property. He left behind him one son, known by the name of Mons. de Somelsdyck, and reckoned the richest man in Holland. *Bayle. Mod. Univ. Hist.*—A.

ABA, Albon, or Ovon, king of Hungary, married the sister of St. Stephen I. in consequence of which he was elected on the deposition of Peter, in 1041. The emperor Henry III. preparing soon after to restore Peter, Aba made an incursion into his dominions, and brought back a great booty, but was next year obliged to make restitution, and pay a large sum, in order to prevent an invasion from the emperor. Thinking himself now confirmed on the throne, he treated with great severity the malcontents, and rendered himself universally odious to his nobility, fifty of whom he put to death on account of a conspiracy. Their dislike of him was aggravated by the familiarity with which he treated the lower class of people, whom he often admitted to his conversation and table; an indulgence shocking to the prejudices of the aristocracy. A revolt was raised against him by the fugitive nobles, aided by the emperor and marquis of Moravia, in which, after a bloody battle

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fought near Javarin, Aba was obliged to fly to the village of Scoebe near the Teiss, where he was murdered by his own soldiers, in 1044. *Mod. Univ. Hist. Hist. de Hongrie par Sacy.* — A.

ABAKA-KHAN, eighth emperor of the Mogols, of the race of Zingis, was the son of Hulagu, who, in 1264, left him heir to the kingdoms of Irak, Mazanderan, and Khorasan. During his reign the Musulmans enjoyed great repose, the Mogols lived in exact discipline, the ruins of Bagdat were repaired, and the arts and sciences revived. Abaka, however, had some wars to sustain. In the beginning of his reign, Barkah Khan, king of Bokharia, attempted to break into Persia through the straits of Caucasus, but was defeated by Abaka's brother. He returned soon after with a prodigious army, and having penetrated to Teflis in Georgia, was about to give battle to the Mogols, when he was carried off by a sudden illness, and his troops dispersed. Borak-Khan, another prince of the same race with Barkah, afterwards passed the Amur with a great body of horse, and reducing Khorasan, advanced to Aderbijan, where he was met by Abaka, who near the city of Herat obtained a great victory over him, and forced him back across the Amur. The Egyptians having made incursions into Anatolia, Abaka repulsed them; and in 1280, on the accession of sultan Seifeddin to the throne of Egypt and Syria, Abaka sent an army into the latter country in order to take possession of it. The first expedition was only a predatory incursion; but in 1282, Mango Timur, Abaka's younger brother, marched with a large army, accompanied by the king of Armenia; and encountering the Egyptians between Hamah and Hems, was defeated, and soon after died. Abaka himself did not long survive. In the same year, having celebrated Easter-day in the church of the Christians at Hamadan, he partook of a magnificent feast the next day, given by a Persian; after which he was taken ill, and died in a short time. It was suspected that he was poisoned by the contrivance of his first minister. *D'Herbelot. Bibl. Orient. Univ. Hist.* — A.

ABANO, PETRUS DE. See APONO.

ABARIS, a native of Hyperborean Scythia, is more celebrated as an impostor than as a philosopher. Writers differ widely concerning the time when he lived. Porphyry and Jamblichus make him contemporary with Pythagoras, and mention a conversation which he had with that philosopher, while he was detained prisoner by Phalaris: but little credit is due to the accuracy of writers who are so credulous as seriously to relate that Pythagoras showed his golden thigh to Abaris, and that Abaris passed through the air, over land and sea, on a golden arrow, which he had received from the Hyperborean Apollo. Passing by this tale of a witch riding upon a broomstick, we may mention, as better entitled to credit, the story that in the time of a general pestilence, probably in the third Olympiad, or B. C. 768, when the oracle directed that the Athenians should be requested to supplicate the gods for all other nations, Abaris was sent on this embassy from Scythia. In the course of his travels, he is said to have delivered prophecies, and written oracles, which remained extant long after his death: they are now lost, but probably the loss is not much to be regretted. *Herod.* lib. iv. c. 36. *Diod. Sic.* lib. iii. c. 11. *Jamblich. Vit. Pythag.* c. 28. *Euseb. Chron.* n. 1568. *Suidas ad Harpocrat. Clem. Alex. Strom.* lib. i. *Bayle.*—E.

ABAUZIT, FIRMIN, a learned Frenchman, librarian of Geneva, was born at Usez, in Languedoc, in November 1679. He lost his father at two years of age. The edict of Nantz was at that time revoked, and the French protestants were commanded to bend their consciences to the will of Louis XIV. or submit to the cruelties of persecution. Young Abauzit's mother, who was a protestant, experienced its terrors. To secure her son from danger, and afford him the benefit of education, she with difficulty conveyed him to Geneva. From his tenth to his nineteenth year, his time was devoted to learning; and, after making great proficiency in languages, history, and antiquities, he studied mathematics, natural history, physics, and theology. To finish his education, he travelled in the year 1698 into Holland, where he became acquainted with Bayle, Basnage, and Jurieu. Thence he passed over into England, where he was introduced to sir Isaac Newton, as a young man deeply conversant in mathematical studies. That great man discerned and appreciated his merit, and sent him his *Commercium Epistolicum*, accompanied with the following honourable testimony in writing: "You are well worthy to judge between Leibnitz and me." The reputation of Abauzit became known to king William, who attempted, by a handsome offer, to detain him in England, but he chose to return to Geneva.

Here, devoting himself to study, Abauzit, in 1715, entered into the society, formed for the purpose of translating the New Testament into the French language; and the clergy, of whom, chiefly, the society consisted, acknowledged themselves indebted to him for useful assistance in this important work. The University, in 1723, offered him the chair of philosophy, which he refused, pleading the weakness of his

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constitution, and of his talents. The former plea was allowed to be valid; the latter, his friends, who knew his eminent qualifications, could not admit. In 1727, Abauzit was presented with the freedom of the city of Geneva, and appointed to the office of librarian to the city, which, laying him under no burdenſome restraint, he cheerfully accepted. It may be questioned, whether this excellent man was not deficient in the duty which he owed to his age, in with-holding the instructions, which he was so well able to give. He was religious by principle, and a Christian upon conviction. He defended religion to the time of his death, and employed some of his last days in endeavouring to establish its evidence. Pious without hypocrisy, virtuous without austerity, he loved mankind; he sought to be useful to them; and he never blamed others for thinking differently from himself. His love of simplicity appeared in all his actions; he shunned ceremony, and retired from flattery. His conversation, always heard with eagerneſs, was delivered without oſtentation. Even the exterior of his house, and of his person, discovered an unaffected dislike of parade and luxury. Always himself, he was always the modest, the wise Abauzit. This valuable man died, lamented by the republic, and regretted by the learned, in the year 1767, at the advanced age of 87 years.

Voltaire is said to have paid a fine compliment to Abauzit. A stranger, having said to the poet of Ferney, that he was come to Geneva to see a great man, Voltaire asked him, whether he had seen Abauzit?

Abauzit left behind him some writings, chiefly theological. Of these the principal was, an "Essay upon the Apocalypse," written to show that the canonical authority of the book of Revelation was doubtful, and to apply the predictions to the destruction of Jerusalem. This work was sent by the author to Dr. Twells, in London, who translated it from French into Engliſh, and added a refutation, with which Abauzit was so well satisfied, that he desired his friend in Holland to stop an intended impression. The Dutch editors, however, after his death, admitted this essay into their edition of his works, which, besides, comprehends, "Reflections on the Eucharist;" "on Idolatry;" "on the Mysteries of Religion;" "Paraphrases and Explanations of sundry Parts of Scripture;" several critical and antiquarian pieces, and various letters. An edition, without the Essay on the Apocalypse, was printed at Geneva, in 8vo. in 1770.

Theſe writings, though valuable, by no means afford an adequate idea of the merit of Abauzit. To judge of the depth of his physical and mathematical knowledge, it must be remembered, that he defended Newton against father Castel; that he discovered an error in the *Principia*, at a time when there were few people in Europe capable of reading that work; and that Newton corrected the error in the second edition. Abauzit was one of the first who adopted the grand conceptions of Newton, because he was a geometrician sufficiently learned to see their truth. He was, withal, perfectly acquainted with many languages; he underſtood ancient and modern history so exactly, as to be master of all the principal names and dates: he was so accurate a geographer, that the celebrated Pococke concluded, from his minute description of Egypt, that he must, like himself, have travelled in that country: he had a very extenſive knowledge of physics; and lastly, he was intimately conversant with medals and ancient manuscripts. All these different sciences were so well digested and arranged in his mind, that he could, in an instant, bring together all that he knew upon any subject. Of this we shall add a striking example. Rousseau, in drawing up his Dictionary of Music, had taken great pains to give an accurate account of the music of the ancients. Conversing with Abauzit upon the subject, the librarian gave him a clear and exact account of all that he had with so much labour collected. Rousseau concluded, that Abauzit had lately been studying the subject: but this learned man, of whom it might almost literally be said that he knew every thing, and never forgot any thing, unaffectedly confeſſed, that it was then thirty years ſince he had inquired into the music of the ancients. It was, probably, owing to the strong impression which this incident made upon the mind of Rousseau, that the only panegyric which he ever wrote upon a living person, and at the same time one of the finest of his *eloges*, was addressed to Abauzit. *Hist. Lit. de Geneve par Senebier*, vol. iii. p. 63, &c. —E.

ABBADIE, James, a celebrated protestant divine, was born at Nay, in Béarn, in 1654, or, according to Niceron, in 1658. He studied at Sedan, and took the degree of doctor in divinity; but not being able to exercise his clerical functions with safety in his own country, he accompanied the count d'Espense to Berlin, where he was appointed minister of the French church, established under the patronage of the elector of Brandenburg. After the death of the elector, Abbadie accompanied marshal

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Schomberg to Holland, where he fell into the train of the prince of Orange, and passed over with him into England. He was zealously attached to the interests of king William, and to the principles of the revolution, of which he wrote an able defence. In his profeſſional capacity he acquitted himself with great reputation; and he was the author of a treatise "on the Truth of the Christian Religion," written in French, and translated into English and Dutch; a work which was universally read, and esteemed an excellent defence of revelation. His clerical preferment does not appear to have been equal to his merit. The deanry of Killaloe in Ireland, with other appendages, afforded him a slender income. After a tour to Holland, he paid a viſit to his friends in London, where he was taken ill, and died in the year 1727.

Abbadie appears to have been attached to the cause of civil and religious freedom both by ſituation and principle. It may be regretted, that he somewhat discredited the independence of his spirit, by writing, while in Berlin, a panegyric on the elector of Brandenburg, and afterwards in England, another on queen Mary. He was, however, a good scholar, an eloquent preacher, and an able divine. He possessed uncommon powers of memory: he is said to have composed his works, throughout, in his head, and not to have committed them to writing, but as they were wanted for the press. Beſides the works already mentioned, he has left little that deserves particular notice: his last performance, on the Apocalypse, entitled, "The Triumph of Providence and Religion in the Opening of the Seven Seals," was fanciful and visionary. His works were all written in French. *Niceron, Mem. des Hommes Ill. tom.* 33. *Biog. Brit.*—E.

ABBAS, EBN ABDALMOTHLEB, uncle of Mahomet, was at first hostile to his nephew, whom he regarded as an impostor and traitor to his country. He was taken prisoner at the battle of Beder, and set at a high ransom. On complaining to his nephew, that it was hard to reduce his uncle to beggary, Mahomet, who knew that he had money concealed, said to him, "Where are the purses of gold that you gave your mother to keep when you left Mecca?" Abbas, who thought this transaction secret, was much surprised, and began to entertain such an opinion of his nephew, that he embraced his religion. He afterwards became one of Mahomet's principal captains, and was with him in the battle of Honain fought against the Thakefites. In this combat Mahomet was brought into imminent danger, and would have perished, had not Abbas, who had a very loud voice, recalled the fugitives, and animated them to his defence. Abbas was also one of the first doctors of Islamism, the whole of whose science consisted in being able to repeat and explain the Koran, and preserve in their memory certain apocryphal histories; but in this he was greatly surpassed by his son. The Musulmans had a great veneration for Abbas; and the caliphs Omar and Othman never paſſed him on horseback without dismounting to salute him. He died in the year of the Hegira 32, A. D. 653.

Abul-abbas, surnamed Saffah, one of his grandsons, was caliph a century after his death, and gave commencement to the dynasty of the Abbassides, who possessed this dignity 524 years. *D'Herbelot, Bibl. Orient.*—A.

ABBAS I. (SHAH) the Great. This famous Perſian king was the third son of Shah Mohammed Khodabandeh, and was born about A. D. 1558. He was at first governor or king of Khorasan; but, on the murder of his brother Ismael (who had himself caused that of his elder brother Hamzeh), he succeeded to the throne of Persia in 1585. One of his first actions was to put to death, partly with his own hand, his tutor Murſhid, to whom he had been indebted for his life and crown, but who ſhowed a disposition to keep him in subjection; and this bloody deed, in a barbarous and despotic country, was considered as an indication of the vigour of character, and ability for governing, which he afterwards displayed.

When he ascended the throne, Perſia was divided among more than twenty princes, who had usurped their governments, and rendered themselves independent. There was also a body of troops, resembling the janizaries in Turkey, who kept all former sovereigns under controul. These, as well as the leading families, were of the race of Kurchi, or Turkmans; and were aſſociated for mutual defence, so as to set the supreme authority at defiance. It was therefore the great object of Abbas to destroy all the ancient families, and reform the refractory troops; a design in the main justifiable, though he pursued it with all the perfidy and cruelty that have ever distinguished eastern policy.

Abbas began his public exploits by a warfare of three years against Abdallah, khan of the Usbecks, who had invaded Khorazan. It terminated in the capture and death of the khan, and all his family. Abbas then visited Ispahan, with the situation of which he was so much delighted, that he made it the seat of his empire. He next undertook an expedition against the Othman Turks, from whom he took Tauris,

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and various cities and provinces in that neighbourhood; and by an act of the basest perfidy and ingratitude, he massacred all the chiefs of the Kurds, who had assisted him in taking the strong town of Orumi. He next subdued the provinces of Shirwan and Ghilan, on the western coast of the Caspian sea, and made roads through the most difficult parts of those countries. The Turks in the mean time advanced with a prodigious army to Tauris, but were driven back, after ſome bloody actions, by Abbas. And on a second invaſion, two years afterwards, though they took Tauris, and gained several advantages, they were in the end compelled to retreat. An interval of twenty years enſued, during which Perſia enjoyed tranquillity; but at the expiration of this term, the Turks made a third irruption, in conjunction with the Krim Tartars. They were, however, finally repulsed by one of the generals of the Shah.

Abbas then made an expedition into Georgia. Finding his ſoldiers much addicted to the uſe of tobacco, he prohibited it, and enforced his order by cauſing the noſes and lips of offenders to be cut off. A merchant, ignorant of the prohibition, coming into the camp with ſome bags of tobacco, was by the Shah's command ſet upon a pile of faggots, and conſumed in the midſt of his merchandize.

This cruel diſpoſition was ſoon after exerciſed in a very tragical manner on his own family. Beſides a vaſt number of concubines, Abbas had three wives, who bore him as many ſons. The two younger were, according to cuſtom, deprived of their ſight. The elder, Safi Mirza, had been inſtigated by ſome nobles, wearied with the father's tyranny, to join in a conſpiracy againſt his life, and aſcend the throne in his ſtead. Safi, with filial duty, diſcovered the plot to his father; but he thereby infuſed an incurable ſuſpicion into the mind of Abbas; and this was only to be removed by his death. The father propoſed his ſon's execution to a brave old general, who at the hazard of his own life refuſed the deed. Another was not ſo ſcrupulous. He met the prince coming from the bath on a mule, attended only by a ſingle page; and ſeizing his bridle, bid him alight and die, in obedience to the royal pleaſure. The prince exclaimed againſt the injuſtice of the ſentence, but added, "Since it is God's pleaſure thus to diſpoſe of me, his will, and the king's, be done." He immediately received two ſtabs, and fell dead at the feet of his executioner. This act, even in Perſia, occaſioned a dangerous tumult of the people; and the mother of the murdered prince ran to the Shah's apartment, and with bitter reproaches tore his face with her nails. Abbas bore it patiently, and was contented with vindicating his conduct, from the danger of his own life. He even felt poignant remorſe. He ſhut himſelf up ten days with his eyes covered, lived a month upon ſpare diet, mourned a whole year, and never afterwards wore clothes which could diſtinguiſh him from thoſe of the meaneſt condition. He likewiſe converted the place where his ſon was killed into a ſanctuary.

His bloody diſpoſition, however, was rather irritated than ſoftened by this diſaſter. He invited all the khans whom he ſuſpected to a banquet, and cauſed them to die in his preſence by poiſon; and after having, according to promiſe, rewarded his ſon's executioner by making him a khan, he obliged him to cut off his own ſon's head, that he might feel the wretchedneſs he had been inſtrumental in occaſioning. That his grandſon, of whom he was fond, might not cultivate popularity as his father had done, Abbas cauſed opium to be adminiſtered daily to him, in order to ſtupefy and weaken his faculties.

Proceeding in the courſe of conqueſt, he took from the Kurds the kingdom of Lar, comprising a conſiderable part of Pars, or Perſia proper. He alſo, in 1613, invaded Georgia, then ſhared between two princes, whom, by his deceitful policy, he detached from their mutual defenſive alliance, and then, by means of various acts of perfidy, drove from their kingdoms and ruined. He ſecured the country by building numerous fortreſſes and filling them with Perſians, and by tranſporting above 80,000 families of Georgians into different provinces of his own dominions, filling their places with Armenians and Perſians. About the ſame time he took the city of Bagdat from the Turks, and next year repulſed the general who came to recover it. Two years afterwards, the Shah's general gave a ſignal defeat to another Turkiſh army which advanced for the ſame purpoſe. This victory was ſo welcome to Abbas, that, going to meet his general, he diſmounted, and compelled him to ride his horſe, while he himſelf and his khans followed ſome paces on foot.

One of the moſt remarkable ſucceſſes of Shah Abbas was the taking of Ormuz in the Perſian gulf, from the Portuguese; in which exploit he received great aſſiſtance from an Engliſh fleet, which thus retaliated on the Portuguese the moleſtation they had given to their trade. The place ſurrendered to the Engliſh, who delivered up the military ſtores and all the Mahometans to the Shah's general, and in return obtained a

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very advantageous commercial treaty for their nation. This happened in 1622.

About the end of 1628, Shah Abbas, being at his favourite palace of Ferebad in Mazanderan, fell sick; and perceiving the disease to be dangerous, he sent for four of the chief men of his council, and declared his grandson Sain Mirza, the son of Safi, his successor. He commanded his death to be kept concealed till the succession was secured; and for this purpose directed that his body should be daily exposed in the hall of justice in a chair of state for six weeks, with the eyes open, and the back to the hangings, behind which an aga was to stand, who with a string should make a motion with the arm by way of answer to questions proposed from the other end of the hall. By this ridiculous farce his death was kept a secret for six weeks. In order to conceal the real place of his funeral from his subjects, probably through fear of violation of his remains, he ordered his obsequies to be celebrated in three places at the same time. It is probable that he was buried at none of them; but at Cufa, near the sepulchre of Ali. He died in the seventieth year of his age, after a reign of forty-three years over Persia, and fifty over Khorasan. Shah Abbas was of a low stature, with a keen aspect, small and fiery eyes, a high hooked nose, a sharp beardless chin, and long thick mustachios bending downwards—a physiognomy altogether suited to his character!

By the Persians, who are accustomed to perfidy and cruelty, the memory of Shah Abbas is held in great veneration: and it is certain that he was in many respects an useful sovereign to his country. By destroying the power of the independent khans, and the standing army, he introduced peace and good order at home. He was fond of those acts of rigorous justice which render a prince popular, and are easy to a despot; but in these he displayed that cruel and ferocious disposition which appears in all his acts, and often punished the innocent with the guilty. His encouragement of commerce was beneficial to his subjects, though probably he was excited to it only by a desire of enriching himself. He made alliances with European princes against the Turks; and gave privileges to foreigners who were disposed to trade in his dominions. It was by means of his liberality that the Armenians were enabled to extend the silk trade through great part of the East. He settled them in Julfa, a suburb of Ispahan, which soon vied in riches and population with the city itself. An instance of his good sense appeared in the pains he took to substitute a religious pilgrimage to the tomb of the imam Rizza in his own country, to that of Mecca, which carried great sums of money among foreigners and enemies. He adorned his empire with many magnificent and useful works. In short, compared with the ignorant and weak despots who generally occupy the thrones of the East, he may merit the title of *Great*; if that be at all compatible with perfidy, injustice, and cruelty. *Mod. Univers. Hist.*—A.

ABBAS II. (SHAH) was great-grandson of Shah Abbas I. and succeeded his father, Shah Safi I. in 1642, at the age of thirteen. His reign affords few memorable events. He assisted the prince of the Uzbek Tartars against his own children, who had risen in rebellion; and recovered the province of Kandahar from the great Mogul. His generals made some ineffectual attempts to reduce the prince of Jaskes, whose country lies on the coast of the Indian sea. Several other military expeditions, of which little is known, took place in his reign. The Shah himself had the character of great capacity, and a good disposition; yet the stories related of him are little to his honour. He was much addicted to excesses in wine and women; and, if not naturally cruel, was however led by intemperance and the spirit of despotism into several acts of cruelty. He was fond of strangers, and had a taste for the arts; which may account for the encomiums he has received from some European travellers; yet Tavernier, who had near access to him, has little better to relate concerning him than some scenes of low debauch, and a trivial curiosity for works of European mechanism. After a reign of twenty-four years, he died miserably in consequence of a venereal disease caught from a dancing-girl, which his irregularity would not suffer to be treated properly. This was in 1666. He was buried at Koni under a magnificent sepulchre, of which a draught is given by the celebrated traveller, Chardin. *Mod. Univers. Hist.*—A.

ABBASSA, sister of the caliph Haroun al Raschid, a lady of extraordinary talents, is chiefly known by her tragical and singular fortune. Her brother married her to his favourite vifir Giaffar the Barmecide, but under the hard condition that they should never approach nearer to each other than would suffice for the indulgence of words and looks. Youth and mutual passion tempted them to break through the restriction; and the consequences of this disobedience were such as could not be long concealed. Abbassa was delivered of twins (according to some writers), who were sent to be privately educated at Mecca; but the secret was

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betrayed to the caliph. In a fit of despotic rage he caused the husband to be put to death, and turned his sister out of the palace, to confront the extremes of hardship and want. Several years afterwards she was recognised by a lady who had known her in her prosperity, and was asked what had brought her into that wretched condition. "I once (said Abbassa) possessed 400 slaves; I have now no other property than two sheep-skins, one of which serves for my upper, the other for my under garment. I attribute my misfortunes to want of gratitude to God for former blessings. I am penitent and content." The lady presented her with 500 silver drachms, which she received with as much joy as if she had been restored to her former splendor. It appears from some tender Arabic verses of hers which have been preserved, that she first disclosed to Giaffar the passion by which she was consumed. *D'Herbelot, Bibl. Orient.* —A.

ABBO DE FLEURI, a Benedictine monk of the 10th century, was born in the territory of Orleans, and educated in the abbey of Fleuri, and afterwards at Paris and Rheims. He made great proficiency in theology, dialectics, geometry, astronomy, music, and rhetoric. Oswald, bishop of Worcester, in 985, applied to this monastery for a proper literary preceptor, for the abbey of Ramsay, of which he was the founder. Abbo was sent over to England for this purpose; and his singular merit soon obtained him respect with king Ethelred, and the English nobility. Returning to Fleuri, he was, upon the death of the abbot, elected his successor. Arnoul, bishop of Orleans, not contented with his spiritual jurisdiction over the monastery, demanded that the abbot should acknowledge himself his vassal, and as such take the oath of fealty. This Abbo peremptorily refused, alleging that the abbey depended upon the king alone for its temporalities. At the council of St. Denys in 995, this monk strenuously opposed the attempts of the bishops to deprive the monks and laics of the tithes which they possessed; and the populace taking the part of Abbo, raised a tumult, which obliged the clergy to break up the council without accomplishing their purpose. To justify his conduct to the reigning princes, Hugh Capet and Robert his son, Abbo published an "Apology," dedicated to them, which was afterwards printed, at the head of a collection of his letters, in folio, at Paris in 1687. Abbo was zealously attached to the monastic discipline, and at last fell a victim to his zeal. Undertaking to restore the discipline of Reole, an abbey subordinate to that of Fleuri, a tumult was excited, in which he received a mortal wound: he died in the year 1004. Abbo wrote an abridgment of the Lives of the Popes, down to the pontificate of Gregory II. which was published in 4to. at Mentz, in 1602. *Histoire Lit. de la France. Moreri.*—E.

ABBOT, GEORGE, in the reigns of James I. and Charles I. archbishop of Canterbury, was born at Guilford in Surrey, October 29th, 1562. He was the son of Maurice Abbot, a cloth-worker. In his childhood he imbibed from his parents, who, under the reign of queen Mary, had suffered persecution, a zealous attachment to the protestant interest, and consequent aversion to popery, which strongly marked his character through the whole of his future life. He received the rudiments of classical learning in the free-school at Guilford; and, in 1583, became a student in Baliol college, Oxford. Having passed through the usual course of graduation, Abbot was elected master of University College, and was three times appointed vice-chancellor of the university. With these high academic honours he enjoyed the clerical dignity of dean of Winchester. It cannot be doubted, that Dr. Abbot owed his advancement, in part at least, to his learning: this may be concluded, from his first publication, "Quæstiones sex totidem Prælectionibus in Schola Theologica Oxoniæ habitis," [Six Questions discussed in six Lectures read in the Divinity-School of Oxford] printed at Oxford in 1598, and reprinted in 1616, at Frankfort; and with still greater certainty, from his obtaining, in 1604, the second place in the list of eight learned men of Oxford, to whom was entrusted the important charge of translating the historical parts of the New Testament. Perhaps, too, his early advancement might be, in part, owing to his zeal for the protestant cause: for, in the reign of queen Elizabeth, this was a powerful recommendation; and Abbot, during his residence at Oxford, had given frequent proofs of his aversion to popery. He discovered an early disaffection to doctor, afterwards archbishop, Laud (Heylin's Life of Abp. Laud, p. 53, 54.), and was active in promoting the censure, passed upon him for a sermon preached before the university. In a dispute, which arose concerning the propriety of replacing the cross at Cheapside, which, in 1600, had been taken down to be repaired, he gave it as his decided opinion, that the crucifix with the dove upon it should not be set up again, but that a pyramid, or some other stone merely ornamental, should be placed in its stead. (Cheapside Cross censured and condemned, 4to. Lond. 1641.) His opinion on this matter was,

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however, in part over-ruled; and the primate and bishops, who seem to have been no strangers to the value of the prudent maxim, *medio tutissimus ibis*, determined that the cross only should be erected, without the body, or the dove.

A new path of ascent to clerical honours now opened before Abbot. King James, who, though a native of Scotland, was fond of the English hierarchy, earnestly wished to establish an union between the churches of the two kingdoms. This important commission he entrusted to the care of his treasurer in Scotland, the earl of Dunbar; and Abbot, whose character for discretion had been long established, was fixed upon as a proper person to accompany the treasurer as his chaplain, and assist him in the arduous task of bending the necks of the Scotch clergy to the yoke of episcopal jurisdiction. By the prudent management of the dean, aided, perhaps, by the powerful influence of some seasonable distributions from the treasury, (Calderwood's Hist. of the Church of Scotland, p. 588.) this favourite object was, without much opposition, so far accomplished, that the bishops were appointed to be perpetual moderators in the diocesan synods, and to possess the power of presentation to benefices, and of deprivation, or suspension, of ministers, with other privileges. The success of this commission was highly gratifying to the king; and Abbot, to whose judicious exertions this success was principally owing, from this time stood high in his royal master's favour. Another circumstance, which contributed to ingratiate him with James, was, that, during his residence in Edinburgh, an account being published by judge Hart of the trial of George Sprot, who, on his own confession, was convicted and executed for being concerned in Gowrie's conspiracy, Abbot prefixed to this account a preface, which cleared up that mysterious affair to the satisfaction of the king and the public. Possibly, too, Abbot might be a little indebted for his good fortune to adulation; for we find that he so far adopted the fashion of the times, as, in the preface just mentioned, to load his royal master with the following fulsome panegyric: "His whole life has been so immaculate and unspotted in the world, so free from all touch of viciousness and staining imputation, that even malice itself, which leaveth nothing unsearched, could never find true blemish in it, nor cast probable aspersion on it: zealous as David; learned and wise, the *Solomon* of our age; religious as Josias, careful of spreading Christ's faith as Constantine the Great; just as Moses; undefiled in all his ways, as a Jehosaphat, or Hezekias; full of clemency, as another Theodosius."

Abbot now possessed a considerable portion of the royal confidence, and was consulted by the king on the propriety of his interfering as a mediator between the crown of Spain and the United Provinces. Of the dean's opinion upon this business we have no other information than from a singular letter from the king to Abbot, first published by Sherlock, dean of St Paul's. From this letter it appears, that Abbot's ideas of regal power were, at this time at least, not very consistent with the principles of liberty. To the king's enquiry, "whether a Christian and a protestant king may concur to assist his neighbours in shaking off their obedience to their own sovereign, upon the account of oppression or tyranny?" he gave, it seems, a reply in the negative, on the slavish principle, that even tyranny is God's authority. (New Observator, vol. iii. Numb. 12.) In the present case the good dean may be allowed to have had some merit in bringing forward even this servile doctrine, at a time when it did not suit the king's convenience to listen to it. There was not, however, much danger that he would give such a prince as James lasting offence by such doctrine; and we are not surprised that the king dismissed the argument and the doctor, with this piece of pleasantry:—"Mr. Doctor, I have no time to express my mind further on this theory business; I shall give you my orders about it by Mr. Solicitor; and until then, meddle no more in it, for they are edge-tools; or rather like that weapon, that is said to cut with one edge and cure with the other." The event proved, that the doctor's notions on this "theory business" were not very offensive to his master; for, very soon afterwards ecclesiastical honours were heaped upon him in rapid succession; first, the bishopric of Litchfield and Coventry; then the mitre of London, and about two years afterwards, in April 1611, the archiepiscopal see of Canterbury.

To this summit of ecclesiastical preferment Abbot arrived in the midst of many envious rivals, among whom were several dignitaries who were inclined to favour the papists: and his learning, probity, and industry enabled him to sustain the burden of his high office with reputation. Some facts, however, occurred in the course of his life, which plainly showed, that, though at the head of what might then be called the low party in the church, and though a decided enemy to the superstition and intolerance of the Romish church, his mind was

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deeply tinctured with the tyrannical principles, and bigoted spirit, of the age. The same principles, which had before prompted him to discourage the king from assisting the Dutch in regaining their liberty, now inclined him, as soon as he was vested with the supreme ecclesiastical power, to assert in their full extent the prerogatives of his office, as exercised in the high court of commission, and to refuse submission to those restrictions, which that upright judge, Sir Edward Coke, attempted to put upon its formidable and oppressive jurisdiction; (Winwood's Memorials, fol. 1725. vol. iii. p. 281. 294.) concerning which judge Blackstone says, that "in the reigns of James and Charles I. means were found to vest in the high commission extraordinary and almost despotic powers of fining and imprisoning." (Comment. b. iii. ch. 5.) At a subsequent period, however, we shall find the tone of the archbishop's political principles considerably lowered.

With respect to religious opinions, archbishop Abbot was a rigid Calvinist; and his zeal for the reformed faith, according to his own standard, was accompanied with so little liberality, that he was scarcely less inclined to treat with severity the protestant heretics on one side, than the Roman catholics on the other. When Conrade Vorstius, who had, in Holland, written, in Latin, an Arminian treatise, "On the Attributes of God," was nominated to a professorship in the university of Leyden, the archbishop, as appears from authority which the author of the Confessional (See Confessional, p. 285. 3d ed. Brandt's Hist. of the Ref. vol. ii. p. 19. Winwood's Memorials, vol. iii. p. 296.) has in vain attempted to invalidate, persuaded the king to interpose his protest, by means of his minister Sir Ralph Winwood, in the assembly of the States-General, against the admission of this heretic to the professional chair. And, when this effort of bigotry met with unexpected opposition, it was with an ill grace that the archbishop concurred in the pitiful expedient of postponing the decision till the opinion of the churches of France, Germany, and other countries, on the subject, could be collected.

The powerful effect of prepossession to mislead the judgment is singularly exemplified in an interview, which, in consequence of the affair of Vorstius, took place between Abbot and the illustrious Grotius. In hope of giving the king a more favourable idea of the Arminians, or remonstrants, of Holland, this great man, who was their most able advocate, came over to England, and had several conferences with the king and the bishops. From the archbishop's own letter to Sir R. Winwood, we learn that Grotius, though so eminent for learning, genius, and judgment, introduced under an unfavourable association, appeared to Abbot in no better light than that of an impertinent prater, rude and troublesome by his garrulity. A passage in this letter is too curious to be omitted. "You must take heed how you trust Dr. Grotius too far; I perceive him to be so addicted to some partialities in those parts, that he feareth not to lash, so it may serve a turn. At his first coming to the king, by reason of his good Latin tongue, he was so tedious, and full of tittle-tattle, that the king's judgment was of him, that he was some pedant full of words, and of no great judgment. And I myself, discovering that to be his habit, as if he did imagine that every man was bound to hear him so long as he would talk (which is a great burden to men replete with business), did privately give him notice thereof, that he should plainly and directly deliver his mind, or else he would make the king weary of him. This did not so take place, but that afterwards he fell to it again, as was especially observed one night at supper at the lord bishop of Ely's, whither being brought by Mr. Casaubon (as I think), my lord entreated him to stay supper, which he did. There was present Dr. Steward and another civilian, unto whom he flings out some question of that profession, and was so full of words, that Dr. Steward afterwards told my lord, that he did perceive by him, that like a smatterer he had studied some two or three questions, whereof when he came in company he must be talking to vindicate; but if he were put from those, he would shew himself but a simple fellow. There was also Dr. Richardson, the king's professor of divinity in Cambridge, and another doctor in that faculty, with whom he falleth in also about some of those questions, which are now controverted among the ministers in Holland: and being matters wherein he was studied, he uttered all his skill concerning them; my lord of Ely sitting still at the supper all the while, and wondering what a man he had there, who, never being in the place or company before, could overwhelm them so with talk for so long a time." (Winwood's Mem. vol. iii. p. 459.) For a *simple fellow*, this Grotius seems, from the archbishop's own account, to have played his part tolerably well among these doctors. If the preceding passage will remain an unequivocal proof of Abbot's want of skill and discernment in judging of characters, other parts of the letter clearly evince his want of candour. Displeased with Grotius for presuming to advise

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the king not to give his judgment hastily concerning points of religion then in difference in Holland, for that his majesty had information but of one side, the archbishop indulges himself in invective against the remonstrants. "Grotius," says he, "might have let his majesty know how factious a generation these contradicters are; how they are like to our puritans in England; how refractory they are to the authority of the civil magistrate, and other things of the like nature. After this oblique stroke at the puritans, we cannot easily credit the report that he secretly favoured them, and admitted their leading men to his private confidence.

We pass on to affairs in which our metropolitan appears with greater advantage. In the business of the divorce between the earl of Essex and lady Frances Howard, referred to a court of delegates, consisting of bishops and civilians, although it was well known that the king and the court were desirous of the divorce, the archbishop, who foresaw that it would afford public countenance to licentious gallantry, with inflexible firmness gave his vote against it, and afterwards wrote a vindication of himself, (Case of the earl of Essex and lady Frances Howard) which was answered by the king, but without producing any alteration in the archbishop's opinion or conduct.

From this time it is probable, that Dr. Abbot's interest with the king declined: he, however, made use of the queen's favour, to introduce to the royal patronage George Villiers, afterwards duke of Buckingham, who at first expressed the warmest gratitude to the archbishop, calling him father, and requesting his advice how to conduct himself in his new post, but whose subsequent enmity against his benefactor was such, as brought to the archbishop's recollection the reflection of Tacitus, that benefits while they may be requited are valued as such; but when they are so great that they cannot be repaid, they become occasions of hatred. (Rushworth's Hist. Collect. vol. i. p. 460.)

The archbishop's zeal for the protestant interest, which never deserted him, was shewn, in the pains which he took to promote the marriage of the princess Elizabeth to the elector Palatine; in the polite attention which he paid to the elector during his visit to England; and in the importunity with which, in a letter (Cabala, 3d ed. p. 102.) written to the secretary of state while he was confined in bed by the gout, he urged the king to support, with a military force, the elector's claim to the crown of Bohemia.

In the year 1621 an accident happened, which occasioned the archbishop much trouble and vexation. The declining state of his health requiring that he should use much exercise, he sometimes took the diversion of hunting. Discharging from a cross-bow an arrow at one of the deer in lord Zouch's park, it unfortunately struck Peter Hawkins, his lordship's game-keeper, and the wound proved mortal. The affair, though it appears to have been a perfect casualty, without any indiscretion on the part of the archbishop, gave him such lasting uneasiness, that from that time till his death he kept, on this account, a monthly fast. He settled an annuity on the unfortunate man's widow. The archbishop's enemies did not fail to seize the opportunity, which this accident presented, of bringing him into discredit. They attempted to represent the affair in an unfavourable light to the king; but he smartly replied, "An angel might have miscarried in this sort." Doubts were raised, whether this action might not amount to an irregularity, which disqualified him for sacred offices. A commission was appointed to examine the merits of the case; and it was determined, that there had been an irregularity, and that it must be expurgated both by a pardon from the king, and by a dispensation to reinstate Abbot in his metropolitan authority. All this was not sufficient to remove the delicate scruples of those who were now waiting for consecration; and they obtained the king's permission to receive it from the hands of sundry bishops. It does not appear that this affair at all abated the archbishop's zeal and courage in withstanding any measures, which seemed injurious to the protestant cause. On this ground he strenuously opposed the marriage of prince Charles to the infanta of Spain, both by a personal address to the king on presenting the remonstrance of the house of lords; and by a letter (Rushworth's Collect. vol. ii. p. 85. Frankland's Annals of K. James, p. 80.) to his majesty, (if the letter be genuine, of which some doubts have been entertained) in which he reprobates in strong terms the toleration of popish doctrines. If we condemn the bigotry, we must admire the intrepidity, of this conduct; and it is pleasing to find that it did not diminish the archbishop's interest in the king's favour; though he seldom assisted him in the council, he attended him frequently during his last illness, and was with him when he expired.

Under the next reign, the current of court favour turned towards the ecclesiastical party which countenanced the Roman catholics; and the enemies of the archbishop, among whom the

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most forward was the ungrateful duke of Buckingham, determined to bring him to disgrace. When an occasion of offence is wanted, it is soon found. A sermon was preached at the Lent assises in 1627 by Dr. Sibthorpe, the purport of which was, to justify and support the loan which Charles had demanded. This sermon was transmitted to the archbishop, with the king's order to license it for the press. Abbot, whose political principles appear at this time to have been more liberal than in the early part of his life, refused to obey the king's command; and the sermon, after some corrections, was licensed by the bishop of London. Such was the resentment of the king and the court at this refusal, that the archbishop received a command to retire, and was suspended from the offices of metropolitan jurisdiction. (Rushworth's Collections, vol. ii. p. 435. 438.) It was soon, however, found necessary to recal him; and he returned to his public post, with the same notions of constitutional rights, and the same firmness in maintaining them: for when the Petition of Right was under consideration, he gave it his decided support; and when Dr. Manwaring was brought to the bar of the house of lords, for maintaining, in two sermons, the right of the king to impose taxes and loans upon the people without consent of parliament, he officially reprimanded him, declaring that he disliked and abhorred his doctrine. (Parliament. Hist. vol. iii. p. 209.)

In his clerical, as well as in his civil capacity, archbishop Abbot acted with great steadiness and consistency. As in the former reign he refused to read the king's proclamation permitting sports and pastimes on the Lord's day, so now he ventured, in several instances, to act contrary to certain instructions, which, through the influence of bishop Laud, were sent by the king to the bishops of his province, and were intended to favour the opinions of the prevailing party. If archbishop Abbot was less zealous for ceremonies than some of his brethren, it does not appear that he, in any instance, neglected his clerical duty, or betrayed the interests of the church in which he presided. One of his last official actions was, an order to the parishioners of Crayford in Kent to receive the sacrament kneeling at the steps of the communion table. About a month after this order was given, in the year 1633, the archbishop died at his palace of Croydon. His remains were interred in the parish church of Guildford.

Neither the political nor the religious principles of archbishop Abbot agreeing with those of the ruling party under Charles I. it is no wonder that towards the latter part of his life he had many enemies, and suffered much obloquy. He seems to have been particularly obnoxious to bishop Laud; and the mutual dislike, which early sprung up between them at the university, appears to have continued through life. We see no reason to with-hold from Abbot the praise of having uniformly supported the character of an upright and worthy man. His natural temper seems to have leaned towards the extreme of severe gravity. No suspicion lies against his personal virtues, and numerous testimonies remain of his liberality and munificence; among which one of the principal is the erection and endowment of the hospital at Guildford, upon which he expended considerable sums during his life-time. His deep contrition on account of the innocent homicide which he unfortunately perpetrated, displays a feeling heart. If his religious zeal was deeply tinged with bigotry, the fault was chiefly in the times: even protestants, of all sects, were still strangers to the first principles of religious freedom. His political principles seem to have undergone some change, but his religious system remained the same; and while Calvinism was his idol, popery and Arminianism were his aversion. The trait of his character which appears most respectable, and most worthy of honourable remembrance, is the integrity with which in all situations he adhered to his principles, and the firmness with which he supported them, in defiance of powerful opposition, and at the hazard of incurring royal displeasure.

Besides the work already mentioned, archbishop Abbot wrote "An Exposition of Jonah," published in 1600; a geographical work entitled, "A brief Description of the whole World," first printed in 1617, and afterwards frequently reprinted; and some temporary pieces. *Fuller's Abel Redivivus. Wood's Athen. Oxon. and Fasti Oxon. Aubrey's Hist. and Antiq. of Surry. Neve's Lives of Protest. Archbishops. Biogr. Brit.*—E.

ABBOT, Robert, the elder brother of the archbishop, born at Guildford in 1560, shared his good fortune, and perhaps was not his inferior in merit. Having passed, with great credit, through the same course of education with his brother, he early distinguished himself as a preacher, and his popular talents procured him the living of Bingham, in Nottinghamshire. In 1594, he appeared as a writer against popery, in a piece entitled, "A Mirror of Popish Subtlety." King James, who had, at least, the

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merit of being the patron of learned men, appointed Dr. Robert Abbot one of his chaplains in ordinary. The strong aversion to popery, which he, together with his brother, inherited from his parents and retained through life, appeared in all his writings. One of these, entitled, "Antichristi Demonstratio" [A Demonstration of Antichrist] was so much admired by the king, that he ordered his own "Paraphrase on the Apocalypse" to be printed with it: "by which," says Mr. Granger, "he paid himself a much greater compliment than he did the doctor." In 1609, Robert Abbot was elected master of Baliol College; and the manner, in which he conducted himself in this difficult post, did credit to the choice. His college was distinguished by the industry, sobriety, and harmony of its members, and was a fertile nursery of literature and science. His zeal against popery was ably displayed in a course of lectures, read in his college, and published after his death, "On the King's Supremacy:" it was also expressed, with singular keenness, in a sermon preached before the university, in which he laid open the secret methods by which certain persons were attempting to undermine the reformation, with so manifest a reference to Dr. Laud, who was present, that the whole auditory made the application. The doctor wrote to his friend Dr. Neal, bishop of Lincoln, complaining, that "he was fain to sit patiently at the rehearsal of this sermon, though abused almost an hour together, being pointed at as he sat," (Rushworth's Collect. vol. i. p. 62.) and consulting him, whether he ought to take public notice of the insult. As we hear nothing more of the affair, it is probable that the bishop, aware that the attack had not been unprovoked, advised the doctor to remain quiet. Robert Abbot's talents and zeal, united probably with the interest of the archbishop, at last obtained for him the see of Salisbury, and his brother had the gratification of performing upon him the ceremony of consecration. On his departure from the university, he delivered a farewell oration in Latin, which was much admired. He possessed his episcopal dignity little more than two years; but discharged his duty, during that short period, with great diligence and fidelity, and left behind him an unblemished reputation. Comparing the merits of the two brothers, Robert and George, Fuller remarks, (Worthies of England, Surry, p. 82.) that "George was the more plausible preacher, Robert the greater scholar; George was the abler statesman, Robert the deeper divine." Robert Abbot died in the year 1617, being one of five bishops, who succeeded to the see of Salisbury within six years. The writings of this prelate were chiefly levelled against popery. He wrote several commentaries on the scriptures which were not printed: among these is a Latin commentary on the whole epistle to the Romans, in four volumes folio, which has remained to this time, unpublished, in the Bodleian library; a circumstance which will be the less regretted, when it is observed, what numerous volumes of printed commentaries on the scriptures are permitted, by modern divines, to sleep undisturbed on the shelves of our public libraries. *Fuller's Worthies of England. Wood's Athen. Oxon. Biogr. Brit. Grainger's Biogr. Hist. of England. James I. Class* 1.—E.

ABBT, Thomas, was born in 1738, at Ulm, and died in 1766, at Bückeberg, a privy-counsellor of the count of Schaumburg-Lippe. Nicolai, of Berlin, composed his biography. He translated successfully the historian Sallust into German. He also published an original volume "concerning Merit," and another "concerning Death for one's Country," which display boldness of style, compression of thought, and intimate familiarity with the ancient historians. He is one of the earliest writers of the Germans who retain a classical rank, and would probably have excelled in history had he lived longer.—J.

ABDALLA-EBN-ZOBEIR. When the caliph Moawiyah procured his son Yezid to be recognised as his successor, several of the Arabian chiefs at Medina opposed this design of rendering the caliphate hereditary, among whom was Abdalla the son of Zobeir. Moawiyah, describing to his son the characters of his opponents, told him, "Abdalla-ebn-Zobeir is the man you ought most to fear: he is of an enterprising genius, and capable of any undertaking; he will attack you with the strength of the lion, and the subtlety of the fox; and death alone can free you from such an enemy." Abdalla made good the prediction of Moawiyah. He retired to Mecca; and after the battle of Kerbela, in which Houssain, the son of Ali, was killed, the inhabitants of Mecca and Medina, with whom Abdalla had much ingratiated himself by his religious zeal and engaging behaviour, proclaimed him caliph, A. D. 680. Hegir. 62. On the news of this event, Yezid sent an officer to Mecca, with a silver collar, commanding him to tell Abdalla, that if he would acknowledge his authority he should remain in peace at Mecca, otherwise, he must put the collar round his neck, and bring him to Damascus. Abdalla refusing the proposition, Yezid raised an army, which first pillaged Medina, and then besieged Abdalla in Mecca. The siege was carried on

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with vigour, but in the mean time the death of Yezid happening, the army was withdrawn, and Abdalla was left in peaceable possession of the caliphate.

He was recognized in all the provinces of the empire, except Syria and Palestine; and enjoyed his dignity nine years, till the seventy-second year of his age, and seventy-third of the Hegira; for he was the first person born at Medina after Mahomet's arrival there. At this juncture, the caliph Abdalmelik, who had first defeated and slain Musab the brother of Abdalla, sent his general, Hegiage, to besiege Mecca. Abdalla defended himself for the space of seven months, with the greatest resolution, though deserted by his two sons. His courage was sustained by his mother, a woman of ninety, named Asema, grandaughter to the caliph Abubeker; who supported his spirits by her exhortations, and brought refreshments with her own hand to him and his soldiers at the breach. At length, finding he could hold out no longer, he took leave of his mother, swallowed a cordial draught with musk, and sallied out on the enemy. He killed many of them with his own hand; but being at last obliged to retreat, he took his stand on a spot in Mecca where he could be attacked only in front, and still defended himself. The assailants threw tiles and stones at him; and when he felt the blood trickle down his face and beard, he is said to have recited this verse from an Arabian poet,—"The blood of our wounds falls not upon our heels, but our feet." The blows were repeated till he fell dead under them, when his head was cut off, and sent to Abdalmelik.

Abdalla is in great reputation among the Arabian writers for courage, but is noted as excessively avaricious; so that he has given rise to a kind of proverb, "That there was never a brave man who was not liberal, till Abdalla the son of Zobeir." He was in much esteem for piety, and is recorded to have been so intent on prayer, that a pigeon once alighted on his head while he was thus employed, and sat long without his perceiving it. *D'Herbelot, Biblioth. Orient. Marigny, Hist. des Arabes.*—A.

ABDALLA-EBN-ALI, an eminent captain of the Saracens, was uncle of the two first caliphs of the Abassides, and was very instrumental in raising that family to the throne. He was the general of his nephew Abul-Abbas-al-Jaffah, and gained for him a great battle against the caliph Merwan. After the death of that prince he caused his nephew to be proclaimed caliph, and was made by him governor of Syria. Here he used the most treacherous arts to get into his possession the chiefs of the house of Ommijah, whom he massacred in a very inhuman manner. The cruelties he inflicted upon the unfortunate partisans of this family are scarcely surpassed by any thing recorded in history, and render the memory of Abdallah detestable. They caused the surname of Al Jaffah, or Shedder of Blood, to be given to his nephew, though he is not accused of sharing in them. During the reign of this caliph, Abdallah possessed great authority; but at his death he could not submit to become a subject of his second nephew, Abu Giaffer Almanzor, but caused himself to be proclaimed at Damascus, alleging that the caliphate was not hereditary, but elective. He raised a strong army, and marched against his nephew; but he was met and totally defeated by the general Abu Moslem, and obliged to fly for refuge to Bosra. Here he concealed himself several months; but his retreat being at length discovered, he was enticed by his nephew, with the same arts he had himself used against the Ommijans, to venture himself at court, where he was at first graciously received. A house was built for him, the foundations of which are said to have consisted of salt. These suddenly giving way on the affusion of water, he, with many friends, was crushed to death under the ruins. This happened, A. D. 754. *D'Herbelot, Bibl. Marigny, Hist. des Arabes.* —A.

ABDALMELIC, son of Merwan, and tenth caliph, was raised to the throne at his father's death, being about 40 years of age, A. D. 684, Hegir. 65. It is said that he received the news of his elevation when sitting with the Koran in his lap, and that he cried, folding it up, "Divine book, I must now take leave of thee!"

As Abdalla-ebn-Zobeir held Mecca against him, he with great policy substituted the religious pilgrimage to Jerusalem in place of that to Mecca, causing a relic, called Jacob's stone, to be set up for veneration in the mosque of Jerusalem. The great business of his reign was to reduce the rebels who possessed part of the empire, in which he completely succeeded by means of his generals, so as to become the most potent of the caliphs who had hitherto reigned. Under him, likewise, some nations of the Indies were conquered, and the Mahometan arms first penetrated into Spain. Yet his own personal qualities were not worthy of such success. He was treacherous and cruel; and so avaricious, that he obtained the name of *Rash-al-hegiarat*, or sweat of a stone. Amru the son of Said, governor of Damascus, having revolted against him, supported by a strong party, the caliph agreed to an accommodation, and seemed reconciled to him.

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Soon after, however, sending for him to his palace on some pretence, he put him into fetters, bitterly upbraided him, and struck out two of his teeth. Being then summoned to the mosque, he gave orders to his brother to put Amru to death. The remonstrances of the unfortunate Amru had such an effect on the brother of Abdalmelic, that he was unable to execute the command. On which, the caliph, with his own hands, and in a butcherly manner, killed Amru; but the cruel action threw him into such a fit of trembling, that he fell down upon the body.

When the head of Musab, the brother of Abdalla, after his defeat, was brought to Abdalmelic, an old officer present made an observation which strongly characterises those times. "I have seen, said he, the head of Hossein brought to Obeidollah, that of Obeidollah to Almoktar, that of Almoktar to Musab, and now Musab's is brought to you." This remark struck the caliph so deeply, that he left the castle where he was, and ordered it to be demolished. The success of his general in taking Mecca, with the death of his rival Abdalla, is mentioned under the latter person's life. Various rebellions took place after this, which gave rise to many vicissitudes of fortune, but in the end were all terminated by the valour of the caliph's general, Hegiage, who is said to have behaved with great cruelty towards the vanquished.

Abdalmelic died about the 21st year of his reign, and 60th of his age, A. D. 705, Hegir. 86. He left 16 sons, four of whom reigned after him in succession. This caliph was so great an enemy to the house of Ali, that he could not endure the praises that the poet Ferozdac had in several places of his works lavished on them. He is commended for moderation towards the Christians, whom he left in possession of a church at Damascus, which they would not give up at his demand. He is asserted to have been the first who coined Arabic money. *D'Herbelot, Bibl. Marigny, Hist. des Arabes.*—A.

ABDALRAHMAN I. surnamed *the Just*, was son of Moawijah, and grandson of the caliph Hesham, of the family of the Ommiades. After the ruin of his family in Asia, he came into Spain, in his 28th year, about A. D. 756, invited by the Saracens, who had revolted against their king, Joseph. Abdalrahman gained several battles against Joseph, who in the last was slain. He was then recognized throughout the west as legitimate caliph, conquered with great bloodshed Castile, Arragon, Navarre, and Portugal, and took the title of king of Cordova. At this city he built the great mosque; and died in 790 after a reign of 32 years. He was the founder of a monarchy which lasted near 200 years. *Mod. Univers. Hist.*—A.

ABDALRAHMAN, called by French historians ABDERAME, was captain-general and governor of Spain under the caliph Hesham, in the eighth century. Eudes, duke of Aquitain, being exposed to an attack from the French on one side, and apprehensive of a fresh irruption of the Saracens on the other, entered into an alliance with Munuza or Muniz a celebrated Saracen leader, and induced him to revolt against the caliph and his governor. Abdalrahman, however, defeated and pursued him, and forced him to put an end to his life. He then assembled a powerful army, which he led into France, and advancing to Arles, defeated a large body of troops which opposed him. He next pushed into Gascony, crossed the Garonne and Dordogne, and routed Eudes who ventured with a new army to engage him. Still following the duke of Aquitain, he marched through Perigord, Saintonge, and Poitou, every where committing dreadful ravages, and putting all to fire and sword. Having reached Tours, he was met by Charles Martel, who had been reinforced by a body of Germans and Gepidæ; and, after skirmishes for six successive days, a general action ensued on the seventh, in which the Saracen army was almost cut in pieces, and Abdalrahman himself fell in the field of battle. This great event, which first broke the Saracen power, and taught the Europeans that they were not invincible, is placed by most writers in the year 732, Hegir. 114.

Some authors place this expedition some years earlier, and represent the irruption of the Saracens as a consequence of aid requested of them by Eudes, who had before been vanquished by Charles Martel. *Mod. Univers. Hist.* —A.

ABDAS, a Persian bishop, who flourished about the middle of the fifth century, in the reign of Theodosius the younger, only deserves mention as a memorable example of the folly of attempting to support any cause by persecution. In his intemperate zeal for the Christian religion, he destroyed a pagan temple, in which the Persians performed, according to the institutions of Zoroaster, the worship of fire. The king of Persia, on receiving the complaint of the injured Magi, ordered Abdas to rebuild the temple, at the same time threatening, in case of refusal, to pull down all the Christian temples. The bigoted priest refused to obey the king's equitable command: upon which a dreadful persecution of the Christians ensued, which lasted thirty years, accompanied by a war be-

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tween the Greek empire and the Persians. Abdas paid the penalty of his violence and obstinacy; for he lost his life in this persecution. If bigotry could instigate a Christian bishop, living under a pagan prince, to commit such an outrage, who can be surprised at the mischiefs which the same spirit has produced, when it has acted under the protection and authority of the civil power? *Theodoret's Eccles. Hist.* lib. v. c. 39. *Socrat. Eccl. Hist.* lib. vii. c. 18. *Bayle.* —E.

ABDIAS, of Babylon, is the fabulous author of an apocryphal work, entitled "Historia Certaminis Apostolici" [An History of the Contest of the Apostles]. He pretends that he had seen Christ, and was one of the seventy disciples, and that he accompanied the apostles, Simeon and Jude, into Persia: nevertheless he cites a passage from Hegesippus, who lived in the time of Justin Martyr. The work was unknown to the ancient Christian fathers, and was first brought to light by Wolfang Lazius, who found the manuscript in a cavern of Carinthia, and published it, in folio, at Basil in 1551. Lazius finds so strong a resemblance between the former part of this book and the Acts of the Apostles, that, he thinks, either Luke borrowed from Abdias, or Abdias from Luke. The book was reprinted in 8vo, with notes, by Faber, at Paris in 1556, and 1571, and, in 12mo, at Cologne in 1569: it may also be seen, illustrated with notes, in Fabricius's "Codex Apocryphalis Novi Testamenti." Part II. p. 388, &c. *Cave, Hist. Litt. Voss. Hist. Græc.* lib. II. c. 9. *Bayle. Moreri.*—E.

ABDOLMUMEN, or ABDALMON, is said to have been the son of a potter, but a youth of a bold and enterprising genius. About the year 1115, Abdallâh, a Berber of mount Atlas and a famous preacher, setting himself at the head of a revolt against Abraham, or Brahem, the last of the *Almoravide* kings of Africa, expelled him from the throne; and, by the assistance of Abdolmumen, who was then general, obliged him to leave Oran, where he had taken shelter. The unhappy prince threw himself down a precipice in his flight, and his head was sent by Abdolmumen to Abdallah, who himself died soon after, having founded the new dynasty of the *Almohedes*. On this event, Abdolmumen was proclaimed king by that party, and took the name of *Emir Al Mumenin* (chief of the true believers) added to his own; which has been corrupted into *Miramamoulin*, and used to distinguish the Mahometan kings of this dynasty.

Abdolmumen, marching to Morocco, took it by assault, and strangled with his own hands Isaac, the infant son of Braham, who had been proclaimed his successor. He employed, however, a merciful fraud in order to evade the oath he had taken of passing Morocco through a sieve; causing some bricks taken from the houses to be powdered and sifted. He actually demolished, indeed, the great mosque, palace, and other public buildings, in order to obliterate the memory of the former dynasty, their founders; but he erected more sumptuous ones in their stead. He likewise pursued with unrelenting rigour all the remains of the Almoravide race, and their partisans, so that the first years of his reign were filled with blood. The change in the government caused many of the governors of provinces and towns to declare themselves independent, which greatly altered the state of that part of Africa. Abdolmumen, however, acted with so much vigour, that he pushed his conquests on all sides, till he had reduced the Numidians and Galatians on the west, and the kingdoms of Tunis, Tremecen, and the greatest part of Mauritania and Tingitana. He likewise sent assistance to the Moorish princes in Spain, and made conquests in that country and Portugal. He expelled the Christians from the principal city they held in Africa, and from others on the coast. This warlike prince, who disguised his mean origin by a pretended descent from the family of Mahomet, died in 1156, and was succeeded by his son Joseph. *Mod. Univers. Hist.* —A.

ABDOLONYMUS. After Alexander the Great had subdued Sidon, he gave permission to Hephæstion to bestow its crown on whom he pleased. Hephæstion offered it to two brothers with whom he lodged, but they declined it, alleging that according to their laws it could only be worn by one of the blood royal. Being desired to point out such a person, they named one Abdolonymus, who, notwithstanding his birth, had fallen into so mean a condition, that he supported himself by the culture of a kitchen garden. Hephæstion directed the brothers to carry him the crown and royal robes. They obeyed, and found him weeding in his garden; and having caused him to wash, they invested him with the ensigns of royalty, and conducted him to Alexander. This prince, who discerned in him an aspect not unworthy of his origin, turning to those about him, said, "I wish to know how he bore his poverty."—"Would to heaven (replied Abdolonymus) I may as well bear my prosperity! these hands have ministered to all my necessities; and as I possessed nothing, I wanted nothing." Alexander was so well pleased with this reply, that

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he confirmed the nomination of Hephæstion, and gave the new king the palace and private estate of Strato his predecessor, and even augmented his dominions from the neighbouring country.

Thus Q. Curtius tells the story, and is followed by Justin; but Diodorus, who calls this person *Ballonimus*, says he was made king of Tyre; and Plutarch removes the scene to Paphos, and names him *Alonymus*. Probably some truth is contained in the narration, though Curtius, after his manner, seems to have adorned it with fictitious circumstances.—A.

ABEILLE, GASPARD, a French poet and dramatic writer, was born at Riez in Provence in 1648. He came very young to Paris, and distinguished himself by his pleasantry and social talents. Marshal Luxemburgh was attached to him, and took him as a companion in his campaigns; and he was likewise patronised by the prince of Conti and duke de Vendome. A very ugly wrinkled countenance, susceptible of a variety of comic expressions, gave a zest to his bons-mots and stories, and made him a great inspirer of mirth. He embraced the ecclesiastical profession, and had the priory of Notre Dame de la Merci, but this was no restraint upon his facetiousness, which, however, is said not to have passed the bounds of decency. He chiefly addicted himself to poetry, and wrote a number of odes, epistles, and tragedies, together with one comedy and two operas. None of these acquired any great reputation; for though his sentiments were not without elevation, his style was mean and languid. He had, however, interest enough to obtain a seat in the French academy, in 1704, where some of his odes were publicly recited. He died in 1718.

A brother of the preceding, named *Scipio*, was a surgeon by profession, and wrote an esteemed work "On the Bones," and a treatise entitled the "Army Surgeon." He was likewise a composer of verses. *Moreri. Nouv. Dict. Hist.*—A.

ABEL, the second son of Adam and Eve, concerning whom it is recorded in the book of Genesis that he offered the firstlings of his flock to the Lord, at the same time that his elder brother Cain was making an offering from the fruits of the earth; and that the latter, displeased at the superior favour shown to Abel, "rose up against him and slew him." A much admired and beautiful poem, entitled "The Death of Abel," has been written in German by Gesner, and has been translated into various languages. *Genesis*, ch. iv.—E.

ABEL, FREDERICK GOTTFRIED, M.D. assessor of the college of physicians, and member of the literary society at Halberstadt, son of Caspar Abel, the historian, and master of St. John's school in that city, was born on the 8th of July 1714. After a classical education at Halberstadt and Wolfenbuttle he entered himself at the former place as a student of theology, in 1731, under Mosheim; and a year after, removed to Halle, where he attended the lectures of Wolf and Baumgarten, and often preached himself with much applause. Though he had a great chance of succeeding to the rectorship of St. John's school in his native place, he in a few years gave up theological pursuits altogether, applied to medicine at Halle, and in 1744 was admitted to the degree of doctor at Konigsberg in Prussia. On his return to Halberstadt, he practised as a physician for above half a century, and died on the 23d of November, 1794. In the early part of his life he had made a poetical translation of Juvenal into German, which, by the advice of his friend Gleim, he retouched a few years before his death, and published in 1788. He intended to correct and publish Ovid's Remedium Amoris, which he had also translated in his youth, and to attempt Persius; but age and other occupations prevented him from accomplishing this design. Abel married in 1744, and left three daughters, and two sons, one of whom, John Abel, physician at Dusseldorf, has distinguished himself as a writer. *Schrichtegroll's Necrology.*—J.

ABEL, king of Denmark, was second surviving son of Valdemar II. His father created him duke of Sleswick and South Jutland, and, at his death in 1240, left him independent master of those provinces. Abel had married the daughter of Adolphus, duke of Holstein, though the enemy of his family; and on the accession of his elder brother Eric V. he soon was involved in disputes with him, which terminated in open war. Eric over-ran Holstein, which Abel recovered; and after various alternate successes, peace was made, and Abel was left independent duke of Sleswick, but was obliged to pay homage for South Jutland. Some time afterwards, Eric making a visit to his brother Abel, the latter laid a plan for murdering him, in consequence of which, Eric was carried on board a boat, killed, and thrown overboard. Notwithstanding this detestable act, which was soon suspected, though not fairly proved, the assembled states of Denmark elected Abel king, in 1250, by which means his hereditary possessions were again united to the crown. Abel took pains to exculpate himself from the charge of fratricide;

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but his guilt hung heavy on his conscience, especially when he found by Eric's will, that he had intended to resign the crown to him, and had expressed the greatest affection for all his brothers. The hatred his crime inspired caused his eldest son Valdemar to be seized by the bishop of Cologne, as he passed through his territories, and detained four years in prison. Abel's reign was short; for an insurrection of the inhabitants of Embden and other places between Sleswick and Holstein being raised on account of a new tax, the king marched against the insurgents, and after a bloody battle, in which he exhibited great bravery, was slain, in 1252. *Mod. Univers. Hist.*—A.

ABEL, Charles Frederic, an eminent musical composer and performer, was a native of Germany, and a disciple of Sebastian Bach. During nearly ten years he was in the band of the electoral king of Poland at Dresden; but the calamities of war having reduced that court to a close economy, he left Dresden in 1758 with only three dollars in his pocket, and proceeded to the next little German capital, where his talents procured a temporary supply of his wants. In this manner he travelled on, and at length, in 1759, made his way to England, where he soon obtained notice and reward. He was first patronized by the duke of York; and on the formation of the queen's band he was appointed chamber-musician to her majesty, with a salary of 200l. per annum. In 1763, in conjunction with Bach, he established a weekly concert by subscription, which was well supported; and he had as many private pupils as he chose to teach. Abel performed on several instruments; but that to which he chiefly attached himself was the viol da gamba, an instrument growing out of fashion, and now very little used. His hand was that of a perfect master. The character of his composition and performance cannot be better given than in the words of Dr. Burney. "His compositions were easy and elegantly simple, for he used to say, 'I do not chuse to be always struggling with difficulties, and playing with all my might. I make my pieces difficult whenever I please, according to my disposition, and that of my audience.' Yet in nothing was he so superior to himself, and to other musicians, as in writing and playing an *adagio*; in which the most pleasing, yet learned modulation; the richest harmony; and the most elegant and polished melody, were all expressed with such feeling, taste, and science, that no musical production or performance with which I was then acquainted, seemed to approach nearer perfection. The knowledge Abel had acquired in Germany in every part of musical science, rendered him the umpire in all musical controversies, and caused him to be consulted in all difficult points. His concertos and other pieces were very popular, and were frequently played on public occasions. The taste and science of Abel were rather greater than his invention, so that some of his later productions, compared with those of younger composers, appeared somewhat languid and monotonous. Yet he preserved a high reputation in the profession till his death."

Abel was a man who well knew the world, and kept on tolerable terms with society, though a natural irascibility, and disposition to say strong things, sometimes rendered him overbearing and insolent in company. His greatest failing was a love of the bottle, in which he indulged to a degree that probably shortened his life; though once, it is said, his breaking through the rules of his physician, and desperately swallowing a large portion of claret, when labouring under a spitting of blood, unexpectedly put an end to the complaint. He died in London, June 20, 1787. *Burney's Hist. of Music*, vol. iv. *Morning Post for June* 22, 1787.—A.

ABELARD, Peter, the son of Berenger, of noble descent, was born at Palais, near Nantes in Bretagne, in the year 1079. Endowed by nature with a vigorous and active mind, it was the lot of Abelard to appear at a period, when genius and industry were wasted upon trifles, and when eminence in the art of disputation was the surest road to preferment. The useful study of nature was then unknown; education was almost entirely occupied in logic, metaphysics, and polemic theology; and abstruse and subtle questions, merely speculative, and often merely verbal, employed the leisure and ingenuity of the learned. In these circumstances Abelard, whose life by his father's appointment and his own inclination was devoted to letters, had no other field for the exercise of his talents than the scholastic philosophy. In order to fit him for the career to which he was destined, after the usual grammatical preparation, he was early placed under the tuition of Rosceline, an eminent metaphysician, the founder of the sect of the Nominalists. Under this able instructor, before the age of sixteen, he furnished himself with a large store of scholastic knowledge, and acquired a subtlety of thought, and fluency of speech, which afterwards gave him great advantage in his scholastic contests.

Ardent in the pursuit of fame, Abelard now took leave of Rosceline, and visited the schools

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of several neighbouring provinces, after the example of those ancient philosophers, who travelled from place to place in search of wisdom. At last, in the twentieth year of his age, he fixed his residence in the celebrated university of Paris, at that time the first seat of learning in Europe. The master, to whom he committed the direction of his studies, was William de Champeaux, in high repute for his knowledge of philosophy, and his skill in the dialectic art. He was at first contented with receiving instruction from so eminent a preceptor: and de Champeaux, flattered by the attention, and proud of the talents of his pupil, admitted him to his friendship. Soon, however, the aspiring youth ventured to contradict the opinions of his master, and in the public school, before a numerous auditory, held disputations with him, in which he was frequently victorious. The jealousy of the master was excited; the vanity of the pupil was inflamed; and a speedy separation ensued.

Abelard, elated by the success of his first attempts, felt a degree of confidence in his own powers, which led him, without hesitation, at the age of twenty-two, to open a public school of his own. "I was young indeed," says he, "but confident of myself; my ambition had no bounds: I aspired to the dignity of a professor, and only waited till I could fix on a proper place to open my lectures." (Hist. Calamit.) The place which he chose for this bold display of his talents was Melun, a town ten leagues from Paris, where the court frequently resided. It was not without difficulty that Abelard executed his plan: for de Champeaux, who considered him as his rival, openly employed all his interest against him. After a contest of six months, genius and spirit triumphed over craft and jealousy; Abelard's school was opened, and his lectures were attended by crowded and admiring auditories. Emboldened by this success, and perhaps stimulated by unworthy resentment, Abelard resolved to maintain an open contest with his master, and for this purpose removed his school to Corbeil near Paris. The combatants now frequently met in each other's schools; and the contest was supported on each side with great spirit, amidst crowds of their respective scholars, and other auditors. At length, the young champion was victorious, and his antagonist was obliged to retire.

The constant application and violent exertions which these disputations required, had now so far impaired Abelard's health, that it was become necessary for him to interrupt his labours; and, with the advice of his physician, he withdrew to his native country, where he continued two years. Upon his return to Corbeil, he found that de Champeaux had taken the monastic habit among the regular canons in the convent of St. Victor; but that he still continued to teach rhetoric and logic, and to hold public disputations in theology. Returning to the charge, he renewed the contest with so much ability, that his opponent was obliged to acknowledge himself defeated; and the scholars of de Champeaux deserted him, and went over in crowds to Abelard. Even the new professor, who had taken the former school of de Champeaux, voluntarily surrendered the chair to the young philosopher, and requested to be enrolled among his disciples. So complete a triumph, while it gratified the vanity of Abelard, could not fail to provoke the resentment of his old master, who found means to obtain the appointment of a new professor, and drive Abelard back to Melun. De Champeaux's motive for this violent proceeding was soon perceived; even his friends were ashamed of his conduct; and he retired from the convent into the country. As soon as Abelard was informed of the flight of his adversary, he returned towards Paris, and took a new station at the abbey on mount St. Genevieve. His rival, the new professor, was unequal to the contest, and was soon deserted by his pupils, who flocked to the lectures of Abelard. De Champeaux too, returning to his monastery, renewed the struggle; but so unsuccessfully, that Abelard again triumphed, modestly adopting the language which Ovid puts in the mouth of Ajax:

——————— Si quæritis hujus
Fortunam pugnæ, non sum superatus ab illo.

"Would you the fortune of this combat know,
I was not vanquished by the mighty foe."

During a short absence, in which Abelard visited his native place, de Champeaux was preferred to the see of Chalons. This circumstance put a final termination to the long and singular contest between these philosophers; and Abelard, perhaps for want of a rival to stimulate his exertions, or possibly through envy of the good fortune of his rival, determined to exchange the study and profession of philosophy for that of theology, and, quitting his school at St. Genevieve, removed to Laon, to become a scholar of Anselm. From this celebrated master he entertained high expectations; but they were soon disappointed. On attending his lectures he found, that, though he possessed uncommon fluency of language, he left his auditors without instruction. "You would have thought,"

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says Abelard, "he was kindling a fire, when instantly the whole house was filled with smoke, in which not a single spark was visible: he was a tree covered with a thick foliage, which pleased the distant eye; but, on a nearer inspection, there was no fruit to be found: I went up to this tree in full expectation, but I saw that it was the fig-tree which the Lord had cursed." (Hist. Calamit.) Abelard gradually retired from these unprofitable lectures, but without offering offence either to the veteran professor, or his scholars. In conversation one of them asked him, what he thought of the study of the scriptures? Abelard replied, that he thought the explanation of them a task of no great difficulty; and, to confirm his assertion by an experiment, he undertook to give them a comment, the next day, upon any part of the scriptures they should mention. They fixed upon the beginning of the prophecy of Ezekiel; and the next morning he explained the passage in a theological lecture, which was heard with admiration. For several successive days, the lectures were, at the request of the audience, continued; the whole town pressed to hear them; and the name of Abelard was echoed through the streets of Laon. Anselm, jealous of the rising fame of this young theologian, prohibited his lectures, under the pretence that so young a lecturer might fall into mistakes, which would bring discredit upon his master. Abelard, whose ambition required a wider field than that of Laon, obeyed the prohibition, and withdrew. Returning to Paris, whither the fame of his theological talents had arrived before him, he opened his school with his lectures on the prophecy of Ezekiel. His auditors were delighted; his school was crowded with scholars; and from this time he united in his lectures the sciences of theology and philosophy with so much success, that multitudes repaired to his school not only from various parts of France, but from Spain, Italy, Germany, Flanders, and Great Britain.

Thus far Abelard has appeared with high distinction, as an able disputant, and a popular preceptor: we are now to view him under a very different character, and, when nearly arrived at the sober age of forty, to see him, on a sudden, exchanging the school of philosophy for the bower of pleasure, and even disgracing himself, as will too plainly appear in the sequel, by forming and executing a deliberate plan for the seduction of female innocence. It happened that there was at this time, resident in Paris, Heloise, the niece of Fulbert, one of the canons of the cathedral church, a lady about eighteen years of age, of great personal beauty, and highly celebrated for her literary attainments. Abelard, whose vanity had been satiated with fame, and the vigour of whose mind was now enervated by repose, found himself inclined to listen to the call of passion. He beheld with ardent admiration the lovely Heloise, and, confident that his personal attractions were still irresistible, he determined to captivate her affections. Fulbert, who doubtless thought himself honoured by the visits of so eminent a scholar and philosopher, welcomed him to his house as a learned friend, whose conversation could not fail to be highly instructive to his niece. He was soon afterwards prevailed upon, by a handsome payment which Abelard offered for his board, to receive him into his family; and, apprehending no hazard from a man of Abelard's age and gravity, confidentially requested him to devote some portion of his leisure to the instruction of Heloise, at the same time granting him full permission to treat her in all respects as his pupil. Abelard accepted the trust, but, as it seems, without any other intention than to betray it. The hours of instruction were employed in other lessons than those of learning and philosophy; and to such a master as Abelard, it was not surprising that Heloise was a ready scholar. Fulbert's respectful opinion of the philosopher, and his partiality for his niece, long concealed from him an amour, which was become the subject of general conversation. At length the discovery burst upon him like a clap of thunder. He reproached his own wilful blindness; he lamented the disgrace of his niece; he execrated the treachery of Abelard, and resolved never to forgive it. In the breast of Heloise, every other sentiment was absorbed in passion for her seducer. Upon discovering her pregnancy, it was thought necessary for her to quit her uncle's house, and Abelard conveyed her to Bretagne, where his sister was prepared to receive them. Here Heloise was delivered of a son, to whom they gave the whimsical name of Astrolabus. Abelard, upon the birth of the child, proposed to Fulbert to marry his niece, provided the marriage might be kept secret: Fulbert consented, and Abelard returned to Bretagne to fulfil his engagement. Heloise, partly out of regard to the honour of Abelard, whose profession bound him to celibacy, and partly from a romantic notion that love like hers ought not to submit to ordinary restraints, at first gave Abelard a peremptory refusal. He, however, at last prevailed, and they were privately married at Paris. Heloise from this time

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met with unkind and severe treatment from her uncle, which furnished Abelard with a plea for removing her from his house, and placing her in the abbey of Benedictine nuns, in which she had been educated. Fulbert concluded, perhaps not without reason, that Abelard had taken this step, in order to rid himself of an incumbrance which obstructed his future prospects. Deep resentment took possession of his soul, and he meditated great revenge. He employed several ruffians to enter his chamber by night, and inflict upon his person a disgraceful and cruel mutilation. The deed was perpetrated; the ruffians were taken, and suffered, according to the "*Lex Talionis*," the punishment they had inflicted; and Fulbert, for his savage, though not unprovoked revenge, was punished with the deprivation of his benefice, and the confiscation of his goods. Abelard, unable to support his mortifying reflections, resolved to retire to a convent. At the same time he formed the selfish resolution, that, since Heloise could no longer be his, she should never be another's, and ungenerously demanded from her a promise to devote herself to religion: so little was he disposed to repay her fond attachment with confidence, that he even insisted upon her taking the holy vow before him, suspecting, as it seems, that, if he first engaged himself, she might violate her promise, and return to the world; a circumstance, with which she afterwards thus tenderly reproached him: "In that one instance, I confess, your mistrust of me tore my heart; Abelard, I blushed for you." (Epistolæ Helois. i.) Heloise submitted to the harsh injunction, and professed herself in the abbey of Argenteuil. At the moment when she was receiving the religious habit, she exclaimed in the words of Cornelia:

——————— O maxime conjux!
O thalamis indigne meis! hoc juris habebat
In tantum fortuna caput? cur impia nupsi,
Si miserum factura fui? nunc accipe pœnas,
Sed quas sponte luam.

LUCAN. l. viii.

"Ah! my once greatest lord! Ah! cruel hour!
Is thy victorious head in Fortune's pow'r?
Since miseries my baneful love pursue,
Why did I wed thee, only to undo?
But see, to death my willing neck I bow;
Atone the angry gods by one kind blow."

ROWE.

The romantic ardour of Heloise's affection supported her through this sacrifice, and seems never to have forsaken her to the latest moment of her life.

A few days after Heloise had taken her vows, Abelard assumed the monastic habit in the abbey of St. Denys, determined as it seems to forget, in hope of being forgotten by, the world. However, his admirers and scholars in Paris were unwilling that the world should lose the benefit of his labours, and sent deputies to entreat him to return to his school. After some deliberation, he again yielded to the call of ambition; and at a small village in the country, he resumed his lectures, and soon found himself surrounded with a numerous train of scholars. The revival of his popularity renewed the jealousy of other professors. An opportunity soon offered itself, of bringing him under ecclesiastical censure. A treatise which he published at this time, entitled, "The Theology of Abelard," contained, or was said to contain, some heretical tenets respecting the Trinity. Albericus and Lotulfus, formerly pupils of Anselm and rivals of Abelard, now professors in the school at Rheims, presented the work to the archbishop of Rheims as heretical, and demanded that the author should undergo ecclesiastical censure. A synod was, upon this, called at Soissons in the year 1121; and, after much altercation, in which nevertheless the merits of the work were not canvassed, it was condemned to be burnt, and Abelard was commanded to throw it into the flames, as an example to check the daring insolence of future innovators. To this was added the humiliating injunction of reading, as his own confession of faith, the Athanasian Creed, and the severe order for his confinement in the convent of St. Medard. This arbitrary proceeding excited general dissatisfaction; the agents in the affair were soon heartily ashamed of it; and Abelard, after suffering the mortification of a short imprisonment, was permitted to return to St. Denys. But here, too, he found himself, as formerly, surrounded by enemies, who gladly seized an opportunity of bringing him into new disgrace. Having read in Bede's Commentary on the Acts of the Apostles, that Denys (Dionysius) the Areopagite was not bishop of Athens, but of Corinth, he ventured, in conversation, to adduce the passage as a proof, that the patron of the convent, and of the French nation, was not, as was commonly believed, the Areopagite, but another St. Dionysius bishop of Athens. A violent ferment was immediately raised in the convent, and Abelard was accused to the bishop and the king, as a calumniator of the order, and an enemy to his country. Abelard found means to make his escape from the gathering storm, and with a few friends fled to the convent of St. Ayoul at Provins in Champagne, the prior of which was his intimate friend. The place of

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his retreat was soon discovered, and threats and persuasions were in vain employed to recal him: at last he obtained permission to retire to some solitary retreat, on condition that he should never again become a member of a convent.

The spot which he chose was a vale in the forest of Champagne, near Nogent upon the Seine. In this solitude, accompanied by only one ecclesiastic, Abelard, in 1122, erected a small oratory, which he dedicated to the Trinity, and which he afterwards enlarged and consecrated to the Third Person, the Comforter, or Paraclete. Here he was soon discovered, and followed by a train of scholars. A rustic college arose in the forest, and the number of his pupils soon increased to six hundred. Jealousy again provoked hostility. Norbert, a zealous fanatic, and Bernard, a gloomy enthusiast, who enjoyed great popularity in this neighbourhood, united their efforts to bring Abelard into discredit. The philosopher, who had already suffered so much from the violence of bigotry, took the alarm, and was meditating his escape, when, through the interest of the duke of Bretagne, and with the consent of the abbot of St. Denys, he was elected superior of the monastery of St. Gildas, in the diocese of Vannes, where, though not without frequent and grievous vexations, he remained several years.

About this time, Suger the abbot of St. Denys, on the plea of an ancient right, obtained a grant for annexing the convent of Argenteuil, of which Heloise was now prioress, to St. Denys, and the nuns, who were accused of irregular practices, were dispersed. Abelard, informed of the distressed situation of Heloise, invited her, with her companions, eight in number, to take possession of the Paraclete. Happy in being thus remembered in the moment of distress by the man to whom her soul was devoted, she joyfully accepted the proposal: a new institution was established; Heloise was chosen abbess; and, in 1127, the donation was confirmed by the king. Abelard, now abbot of St. Gildas, paid frequent visits to the Paraclete, till he was obliged to discontinue them through fear of his enemies among the monks, who carried their hostility against him to such a height, as to make repeated attempts upon his life.

It was during Abelard's residence at St. Gildas, that the interesting correspondence passed between him and Heloise, which is still extant, and that Abelard wrote the memoirs of his life, which come down to the year 1134. The letters of Heloise, in this correspondence, abound with proofs of genius, learning, and taste, which might have graced a better age. It is upon these letters that Mr. Pope has formed his "Epistle from Eloisa to Abelard;" a piece, which is entitled to the highest praise for its poetical merit, but which deviates in many particulars from the genuine character and story of Heloise, and culpably violates moral propriety; as Mr. Berrington has clearly shown in his judicious critique. (Hist. of Abelard, p. 240, &c.) Here, too, Abelard probably wrote his "Theology," which again subjected him to persecution. William, abbot of St. Thierry, the friend of Bernard, now abbot of Clairvaux, whose disaffection towards Abelard has already appeared, brought a formal charge against him for heresy in thirteen articles, copied chiefly from the work just mentioned. Bernard, (Epist. Bernard. ad Innocent.) after an unsuccessful private remonstrance, accused Abelard to pope Innocent II. of noxious errors and mischievous designs. Abelard, with the concurrence of the archbishop of Sens, challenged his accuser to appear in a public assembly, shortly to be held in that city, and make good his accusation. The abbot at first declined accepting the challenge, but afterwards made his appearance, and delivered to the assembly the heads of his accusation. At this instant Abelard, perhaps from the apprehension of a popular tumult, rose up and said, "I appeal to Rome." This formal appeal did not prevent the council from examining the charges, and pronouncing Abelard's opinions heretical. It was, however, judged necessary to inform the bishop of Rome of the proceedings, and to request his confirmation of the sentence. In the mean time Bernard, by letters written to the Roman prelates, strongly urged them to silence, without delay, this dangerous innovator. His importunity succeeded; and the pope, without waiting for the arrival of Abelard, pronounced his opinions heretical, and sentenced him to perpetual silence and confinement: an arbitrary proceeding which could admit of no apology. Immediately upon being informed of the decision of the council of Sens, Abelard had set out for Rome, in hopes of being permitted to plead his own cause before the holy father. On his way, he called at Cluni, a monastery on the confines of Burgundy. Here he met with a kind reception from Peter Maurice the abbot. During his stay, Reinardus, abbot of Citeaux, arrived on the friendly errand of effecting a reconciliation between Abelard and Bernard. To the united entreaties of Reinardus and Peter, Abelard yielded; and he returned with the former to an interview with Bernard, in which a reconciliation took place. At Rome, however, the premature and unjust sentence had been passed, and, without some friendly interposition, must be

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executed. The kind-hearted Peter undertook this office, and succeeded. A letter which he wrote to Rome, accompanied with a submissive apology on the part of Abelard, and with a declaration of his faith, in which he appears to have yielded to the stern necessity of his situation, obtained his pardon, and he was permitted to end his days in the monastery of Cluni.

At Cluni the cloistered philosopher was retired, studious, and devout. The monks of the convent importuned him to resume the business of instruction; in a few occasional efforts he complied with their solicitation; and his lectures were heard with undiminished applause. But his health and spirits were too much enfeebled to support these exertions. The symptoms of debility and disease increased. An ineffectual attempt was made by his friends to renew the expiring flame in the pure air of the priory of St. Marcellus, near Chalons, to which place he was removed a short time before his death. Abelard died in his 63d year, on the 21st of April, 1142. His body was sent to Heloise to be interred in the convent of the Paraclete. Heloise survived her husband 21 years, a pattern of conjugal affection, and monastic virtue.

The amour, which has given Abelard so much celebrity in the annals of gallantry, will certainly not entitle his name to a place in the tablet of moral merit: it will remain an eternal blot upon his memory. In Heloise, the criminality, though not obliterated, was palliated by youthful ardour and inexperience; and extreme sensibility, romantic attachment, noble generosity, and disinterested invincible constancy, united to throw a veil over human frailty. But in Abelard, every circumstance, instead of excusing, aggravated the offence. At forty, "the hey-day of the blood is tame, and waits upon the judgment." It was not a juvenile indiscretion of which Abelard was guilty, but, according to his own confession, the seduction of innocence, deliberately planned, and resolutely executed. It was accompanied with breach of confidence, violation of duty, and degradation of character. Except in the grant of the Paraclete as an asylum to Heloise and her sisterhood, an uniform selfishness appears in Abelard's conduct, which admits of no apology; unless we transfer the blame from the man to the profession, and reprobate that system of superstition, which, by the unnatural injunction of clerical celibacy, has given birth to innumerable irregularities and enormities. Viewed apart from this disgraceful affair, Abelard appears with more advantage. His writings, indeed, will not give the reader a high idea of his genius or taste: but it cannot be questioned, that the man who could foil the first masters of the age at the weapons of logic, could draw round him crowded and admiring auditories, and could collect scholars from different provinces and countries wherever he chose to form a school, must have possessed extraordinary talents. He must be allowed the credit not only of having made himself master of the philosophy and theology of the age, such as they were, but of having boldly advanced, beyond the time, into the region of new opinions. Had his love of truth been equal to his thirst of fame, and had his courage in adhering to his principles been equal to his ingenuity in defending them, his sufferings and persecutions might have excited more regret, and his title to honourable remembrance would have been better established. Upon the whole, of Abelard it may perhaps with truth be said, that he was too vain to be truly great, and too selfish to be eminently good, and that his character is rather adapted to excite admiration than to command respect.

His principal works, written in Latin, are, "An Address to the Paraclete on the Study of the Scriptures;" "Problems and Solutions;" "Sermons on the Festivals;" "A Treatise against Heresies;" "An Exposition of the Lord's Prayer;" "A Commentary on the Romans;" "A System of Theology;" and his Letters to Heloise and to others. These, with some other pieces, were collected and edited from the MSS. of Amboise, in 4to, at Paris, in 1616. *Abelardi Historia Calamitatum, Epistolæ, &c: Gervaise, Vie d'Abelard. Fleury, Hist. Ecc.* tom. 14. *Bayle. Moreri. Berrington's History of the Lives of Abelard and Heloisa.*—E.

ABEN-EZRA, Abraham, a celebrated Jewish rabbi, was born at Toledo in Spain, in 1099, and died at Rhodes in 1174. He travelled for the acquisition of knowledge, and far surpassed his brethren of that period both in sacred and profane learning. His knowledge procured him, in this dark age, the titles of The Wise, The Great, and The Admirable. His commentaries on scripture have been much esteemed. He also wrote "Elegantiæ Grammaticæ," printed in 8vo. at Venice in 1548, and "Jesud-Mora," an exhortation to the study of the Talmud, now become very scarce. His style is concise and obscure. *Wolfii Bibl. Heb.* p. 146. *Moreri.*—E.

ABEN-MALLER, a learned rabbi of the seventeenth century. He explained the grammatical sense of the Bible in a work, to which he gave the fanciful title of "The Beauty of Holiness," published at Amsterdam in 1661. It was written in Hebrew, and afterwards trans-

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lated into Latin. *Simon, Hist. Crit. Moreri.* —E.

ABERNETHY, JOHN, an eminent presbyterian divine of Ireland, the son of a dissenting minister of Coleraine, in the county of Londonderry, was born at that place on the 19th of October, 1680. During the troubles occasioned by the insurrection in 1689, he was carried by a relation into Scotland, where he was sent to a grammar-school, and at the early age of thirteen was entered a student in the college of Glasgow. This premature entrance upon academical studies he afterwards frequently regretted; well aware, doubtless, of the inestimable value of a complete classical education to one who is destined to a learned profession. His studies, preparatory to his entering upon the ministry, were prosecuted partly in Glasgow, and partly at Edinburgh, under professor Campbell; and, at the very early age of twenty-one, he was licensed by the Irish presbytery to become preacher. The dissenters in the North of Ireland, who are chiefly of Scotch descent, have formed their religious societies upon the model of the church of Scotland. A general synod is held annually, in which, among other ecclesiastical affairs, the destination of young candidates for the ministry is settled. To the exercise of this authority, though a manifest infringement of the right of private judgment, and likely, in many cases, to be an extreme hardship both upon ministers and congregations, Abernethy was obliged to submit; and, when a competition arose between the two dissenting churches of Coleraine and Antrim, to determine which of them should have him for their pastor, the matter was settled, by the authority of the general synod, in favour of Antrim. This kind of ecclesiastical interference was repeatedly exercised with respect to Abernethy's place of residence; at one time, it was determined that, though he had received an invitation from the congregation in Londonderry, he should remain at Antrim; at another, after much debate upon two invitations which he received about the same time from societies in Belfast and Dublin, it was resolved, that he should leave Antrim, and settle in Dublin. Abernethy, who had always been a diligent student, and habituated to think closely, and judge freely, had a mind too well informed, and too liberal, not to perceive the extreme hardship, and manifest injustice, of this interference. The conviction was strengthened by the attention which he, about this time, paid to the controversy occasioned by bishop Hoadly's celebrated sermon, on the kingdom of Christ; and he determined to make a manly opposition against this oppressive exercise of ecclesiastical jurisdiction. After visiting Dublin, he returned to Antrim, and publicly declared his resolution, contrary to the order of the synod, to remain at Antrim. This bold step, altogether new in the north of Ireland, gave high offence to the narrow-minded members of the synod, and excited a general ferment. The synod was of course supported by a powerful party. Abernethy too had his friends; and a society of dissenting clergy and laity was soon formed to support the cause of religious liberty. Besides the particular subject which had occasioned the dispute, these friends to the right of free enquiry turned their attention to the question concerning subscription to articles of faith, and publicly protested against the proceedings of the Irish presbyterian synod, who, in the year 1705, had passed a resolution, requiring candidates for the ministry to subscribe, at their entrance, the Westminster Confession of Faith. Abernethy was justly considered as the head of this party, who were distinguished by the title of the Non-subscribers. His penetrating judgment, his command of temper, his quickness of apprehension, and the facility with which he was able, on all occasions, to express his conceptions, eminently qualified him to take the lead in their deliberations: and the situation, in which he was placed, called for the utmost exertion of his virtues, and his talents; for he had to contend at once with the influence and authority of a zealous and powerful synod, and with the prejudices of an inflamed populace. So strong was the attachment of the Irish dissenting clergy to subscription, that when, in the year 1715, the benefit of the Toleration Act was offered them by government, they refused to accept it on any other condition, than that it should require subscription to the Westminster Confession. So violently did the northern synod resist every approach of heresy, that they did not scruple to exercise their jurisdiction with oppressive severity against those, whose orthodoxy was brought into suspicion. In the midst of these unfavourable circumstances, Abernethy, with cool intrepidity, continued, both by writing and action, to support the cause of religious freedom. In 1719, he published a sermon on the right of private judgment, from the text, "Let every man be fully persuaded in his own mind," which excited much animosity. When, in 1724, the synod, who were not themselves members of an establishment, but subsisted under the protection of a toleration act more liberal than they had themselves desired, exercised towards the Rev.

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Mr. Nevin, of Downpatrick, inquisitorial rigour, in expelling him from the synod even without convicting him of heresy, Mr. Abernethy, with several of his brethren, signed and published a well written protest against the expulsion. Afterwards, when the disputes grew still more violent, he endeavoured by several judicious and temperate publications to prevent a separation. His efforts to stem the torrent of bigotry were, however, ineffectual; and, in 1726, the synod resolved, that the ministers usually called Non-subscribers should no longer be of their body. Though these ministers, who now formed themselves into a separate body, were firmly supported by many of the laity, others, less liberal, or less courageous, deserted them. Mr. Abernethy, particularly, lost many of his friends in Antrim, and found his situation so unpleasant, that he readily listened to an invitation from the society of protestant dissenters in Wood-street, Dublin; and after due deliberation, but without asking permission from any synod, in the year 1730, accepted it.

The opposition and mortification, which Abernethy had for many years met with, did not prevent his exertions, in his new situation, in the cause of religious liberty. While the dissenters in Ireland were attempting, in 1731, and in 1733, to obtain a repeal of the Test Act, he wrote two pamphlets, in which he clearly and forcibly represented the injustice and impolicy of excluding from places of civil trust men of integrity and ability, merely on account of religious opinions and practices. Opposite opinions and interests, however, prevailed, and the application to parliament for the repeal miscarried. It is probable, that the wit and asperity with which dean Swift, in several tracts, opposed the repeal, contributed materially to produce the defeat, which the Irish dissenters, at this time, suffered.

Abernethy was distinguished, not merely as a zealous and able defender of the principles of religious freedom, on which the dissenters profess to ground their separation from the established church, but as an active friend to the protestant interest, and as a judicious advocate in the general cause of religion. In the early part of his residence at Antrim, he took great pains, and not without some success, to make converts from popery. During his ministry in Dublin, he delivered "Sermons on the Being and Attributes of God," which were afterwards published, and which, though written with some prolixity of style, as a methodical series of sound argumentation on the fundamental doctrine of religion, are extremely valuable. Other proofs of Abernethy's talents as a preacher remain in four volumes of posthumous sermons: they are entirely practical, and, though not distinguished by studied elegance, may be read with pleasure and improvement. Abernethy composed his sermons with great care, and, even in the latter part of his life, commonly wrote one every week. After a life diligently occupied in professional duties, and eminently adorned by piety without severity, by zeal without bigotry, and by prudence without selfishness, he died, in the year 1740, with a degree of composure and firmness worthy of his principles and character. *Life prefixed to his Sermons. Biogr. Brit.*—E.

ABGARUS, king of Edessa, a small territory in Arabia, lived in the time of Christ, and is said by Procopius to have been a favourite of the emperor Augustus. Eusebius, in his Ecclesiastical History, (lib. i. c. 13.) relates, that this prince, labouring under a grievous distemper, incurable by human skill, having heard of the miraculous cures performed by Jesus in Judæa, sent him a letter, entreating him to come to him, and cure his disease, and promising him, in his small city, a secure asylum from his enemies; and that Jesus, in return, vouchsafed to write him a letter, in which, though he refused to visit him, he promised to send one of his disciples, who should heal his distemper, and bring him salvation. Eusebius inserts the letters, and adds, that, after the ascension of Jesus, Thomas, one of the twelve apostles, sent Thaddeus, one of Christ's seventy disciples, to Edessa; who, having converted Abgarus to the Christian faith, miraculously cured him, and performed many other similar wonders. This story Eusebius gives on the evidence of the records of the city of Edessa, "in which," says he, "these things are still found preserved to this day." He adds, "These things, translated from the Syriac language, word for word, we have placed here, as we think, not improperly." Though this story rests upon the respectable authority of Eusebius, who inserts it in his history without intimating any doubt of its authenticity, there is good reason to believe that it is altogether fabulous. For, without impeaching, on this occasion, the veracity of Eusebius, which however is not altogether free from suspicion, though it be admitted, that the story was recorded in the archives of Edessa in the Syriac language, and was thence translated into Greek, it does not appear, either that Eusebius understood Syriac, or that he was at Edessa, and took this account from the archives himself. Le Clerc's remark on Eusebius's testimony to this story is: "Quasi vero fucus Eusebio fieri non potuit, qui in tot

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aliis os sibi sublini passus est!" (Hist. Eccl. duorum prim. Sæc. p. 111. §. 12.) The story is not mentioned by any writer prior to Eusebius, nor frequently taken notice of by writers who succeeded: Jerom (in Matt. x. 3.) mentions it, probably on the authority of Eusebius; for he says, "Ecclesiastical history informs us, that the apostle Thaddeus was sent to Edessa to Abgarus." Without remarking the internal appearances of fiction in this story, it may be sufficient to add, that this epistle of Jesus to Abgarus appears to have been wholly unknown to the ancient Christian fathers, who were of opinion that Christ wrote nothing; that it has no place in any catalogues of canonical books in ancient authors; and that it does not appear as a part of the New Testament, where, doubtless, a letter written by Christ's own hand would have had the first place. The story was, perhaps, fabricated by some Christian at Edessa, in the time of Eusebius, who was desirous to give the people of Edessa the honour of having been early converted to the Christian faith. *Lardner's Heathen Testimonies*, ch. i.—E.

ABIATHAR, a high priest of the Jews, whose father, Ahimelech, was killed in a massacre of priests by Saul, escaped the slaughter, and followed David. He succeeded his father in the priesthood, and gave many proofs of his attachment to David, especially during the revolt of Absalom. After the death of David, he attempted to place Adonijah on the throne; upon which, Solomon deprived him of his dignity, and sent him into exile: this happened about the year 1014 before Christ. 1 *Sam.* ch. xxii. 1 *Kings*, ch. ii. *Joseph. Ant.* lib. viii. ch. 1.—E.

ABIJAH, a king of Judah, son of Rehoboam and Maacah, began his short reign of three years, in the year 958 before Christ. In the second year of his reign he obtained a signal victory over Jeroboam, king of Israel. The writer of the book of Kings speaks of him as a wicked prince, addicted to the vices of his father. 2 *Kings*, xv. 2. *Chron.* xiii. *Joseph. Antiq.* lib. viii. c. 11.—E.

ABNER, Saul's uncle, and the general of his armies, served that prince with great fidelity and courage, and after his death supported Saul's family in opposition to David. The party of David prevailing, his general, Joab, treacherously murdered Abner, in the year before Christ 1048. 2 *Sam.* ch. iii. *Joseph. Ant.* lib. vii. ch. 1.—E.

ABOU-HANIFAH, a celebrated Mahometan doctor of the eighth century, was the founder of the sect of the Hanifites, and wrote several books in support of his tenets, which were contrary to the popular faith. During his life he was imprisoned at Bagdat by the caliph Almansor, for refusing to subscribe to the doctrine of absolute predestination; but afterwards, Abou Joseph, supreme judge under the caliph Hadi, brought his doctrine into such credit, that, in order to be a good musulman, it was thought necessary to be a Hanifite. He was born at Cusa in the year 700, and died in prison in the 70th year of his age. In the year 1092, a sultan of the Seljuk dynasty, in the same city in which Hanifah had been imprisoned, erected a superb mausoleum to his memory, and a college for the use of those who professed themselves of his sect. Such are the fluctuations of opinion, and of fame! The reader may be struck with some resemblance between the fate of this preceptor and that of Socrates, to whose memory a statue was erected, in the city in which he had suffered. Writers are agreed in ascribing to Hanifah the merit of strictly conforming, in his practice, to the moral precepts of Mahomet. An anecdote related concerning him is worth preserving. Having received from another a rude blow on the face, he said to the person who had the audacity to strike him, "I could return you outrage for outrage, but I will not; I could bring an accusation against you before the caliph, but I will not; I could pray to God to avenge the affront, but I will not: if the day of judgment were now come, I would pray to God that I might enter heaven with you." *Vid. D'Herbelot, Biblioth. Orient. Moreri.*—E.

ABOULOLA, was the surname of *Ahmed ben Soliman*, an Arab, born in the town of Maara, A. D. 973, who became one of the most celebrated poets of the nation. He was blind from three years old, when he lost his sight by the small-pox; but this defect was compensated by the qualities of his mind. He made a journey to Bagdat, and during a year and a half enjoyed the conversation of all the learned in its famous academy, but did not enlist himself as a disciple of any of them. He returned to his native place, which he never afterwards left; and followed the peculiar bent of his own mind. At forty-five he relinquished the use of flesh, and soon afterwards that of eggs and milk, and lived on vegetables alone. This was in consequence of his adopting the tenets of the Bramins respecting the unlawfulness of killing animals. In other respects, he was little attached to religious dogmas, and was accounted no sound musulman by the orthodox. Indeed, some of his works are explicit enough on this head. The following lines may serve as a specimen.

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" The Christians wander here and there in their paths, and the Mahometans are entirely out of the way.

" The Jews are now mere mummies, and the Persian magi dreamers.

" The world is then divided between two sorts of persons; of whom some have sense without religion; others religion without sense."

The Persian poets Khakani and Feleki were the disciples of Aboulola, and he read to them the principal of his works, entitled *Sekth-alzend*, a poem greatly esteemed through the east. He died in 1057. *D'Herbelot.*—A.

ABOU-RIHAN, a geographer and astrologer, born at Biroun, in the province of Khovarezme, was celebrated at the beginning of the eleventh century, for his knowledge of the sciences, and his skill in the art of astrology, and was honoured with the title of Al-Mohakapad, the very subtle philosopher. He was competitor in fame with Avicenna, another celebrated Arabian. He wrote a " Treatise on Geography;" a " Theory of the Fixed Stars;" a " Treatise on the Sphere;" and an " Introduction to Judicial Astrology." *Vide D'Herbelot, Bibl. Orient. Moreri.*—E.

ABRABANEL, Isaac, a Jewish rabbi, whose ancestors were of Castile, was born at Lisbon, in 1437. He found means early to introduce himself into the court of Portugal, and was admitted to the council of Alphonsus V. After the death of that king, he was supected of having been concerned in a conspiracy to deliver up Portugal to the Spaniards. Whether the suspicion was well-founded, does not appear; but it is certain, that Abrabanel thought it prudent to seek his safety in flight; he took refuge in Castile, where he enjoyed the protection and favour of king Ferdinand, and queen Isabella. After a residence of several years in this country, where he was entrusted with posts of honour and profit under the crown, when, in the year 1492, the Jews were expelled from Spain, Abrabanel shared the fate of his countrymen. In the countries which he visited, particularly Sicily, Naples, and Venice, his learning and talents procured him the notice of the great. At Venice, he was employed to settle a dispute between the Venetians and Portuguese concerning the spice-trade, and gained much credit by the manner in which he conducted this business. The principal employment of his leisure hours was the study of the Hebrew scriptures, on which he wrote commentaries much esteemed among the Jews. Besides these, he wrote a treatise " On the Creation of the World," printed at Venice in 4to. in 1592, against Aristotle's doctrine that the world is eternal; " Sacrificium Paschatis," [The Paschal Sacrifice] printed in 4to. at Venice, in 1545; eight Dissertations, translated into Latin by Buxtorff, and printed at Basil, in 4to. in 1662; and several other works; many of which have been reprinted in Germany and Holland. The persecutions which his countrymen had suffered inflamed his indignation against the Christians; and the leading object in his writings is to cast odium upon christianity, and its professors. The Jews regard him as one of their most learned writers, and even class him with Maimonides. Abrabanel died at Venice in 1508. *Acta Lips. Nov.* 1686. *Anton. Biblioth. Hisp.* tom. ii. *Simon, Hist. Crit. Bayle.*—E.

ABRAHAM, at first named Abram, the founder of the Hebrew nation, was born at Ur, a city of Chaldea, about two thousand years before Christ. Of the particulars of his life, recorded in Genesis, the first book of the Hebrew scriptures, the following is a brief summary. Abram was the son of Terah, who, towards the latter part of his life, left Ur, and went with his family to reside at Haran in Canaan. After his father's death, Abram, by the command of the Lord, who promised that he should be the father of a great nation, with his wife Sarah, and his nephew Lot, removed from Haran, and, traversing a part of the land of Canaan, took a temporary station at Sichem, where he erected an altar to the Lord. He was soon obliged by a famine to go into Egypt, where, to avoid the danger which he apprehended from his wife's extraordinary beauty, he instructed her to say, that she was his sister. Returning out of Egypt into Canaan, his herdsmen quarreled with those of Lot, and a separation ensued; Lot going towards Sodom, and Abram pitching his tents on the plains of Mamre. Lot, during a contest among the neighbouring chieftains of the country, being taken prisoner by the prince of Elam, Abram armed his servants and released him. Sarah proving barren, Abram took Hagar, an Egyptian of his household, as his concubine, by whom he had a son named Ishmael. At ninety years of age, Abram received a renewed promise from the Lord, that he should be a father of many nations; and, as an expression of this promise, his name was changed to *Abraham, the father of a great multitude:* at the same time was instituted the ceremony of circumcision; and Abraham, though Sarah was now far advanced in age, was assured that she should bear a son. The promise was repeated by three angels, who in a human form visited Abraham, and were entertained by him in his tent; and

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who were sent by the Lord to destroy Sodom for its wickedness: Lot, through the intercession of Abraham was permitted to escape. The patriarch, again changing his station, went towards the south, and settled in Gerar, where he made use of the same expedient, which he had before employed in Egypt, to prevent hazard to himself from the temptation which Sarah's beauty might present to Abimelech, the prince of the country. Here, according to the promise, when Abraham was an hundred years old, and Sarah ninety, their son Isaac was born. When Isaac was arrived at mature age, the Lord commanded Abraham to offer him up as a sacrifice: Abraham obeyed, and prepared for the offering, but at the moment when his hand was lifted up to slay his son, the Lord, having proved his faith, by the voice of an angel prevented the stroke, and provided a ram for the altar. Abraham, when Isaac was forty years old, sent a faithful servant into his own country to procure a wife for his son; and he obtained for him Rebekkah, the daughter of Milcah, Abraham's sister. After the death of Sarah, who lived to the 127th year, Abraham married another wife, Keturah, by whom he had six sons. The patriarch died about the year 1825, B. C. at the age of 175.

Numerous fables have been invented by the Jewish rabbis and others concerning the father of the faithful; but we confine ourselves to the scripture-narrative, in which Abraham is exhibited as an eminent pattern of generous condescension, liberal hospitality, and religious obedience. A more striking example of kind generosity, expressed with beautiful simplicity, will not easily be found than in the proposal which Abraham made to his nephew Lot, on the dispute which arose between their servants: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go the right: or if thou depart to the right hand, then I will go to the left." *Genesis*, ch. xii.—xxv. *Joseph. Antiq.* lib. i. ch. 6—17.—E.

ABRAHAM, Ben Chaila, a Spanish rabbi, in the thirteenth century, practised astrology, and assumed the character of a prophet. He predicted the coming of the Messiah, and fixed for the time of his advent the year 1358, but fortunately died in 1303, fifty-five years before the time when his prediction was to be fulfilled. A treatise of his, "De Nativitatibus," was printed in 4to. at Rome, in 1545. *Nouveau Dictionnaire Historique.*—E.

ABRAHAM-USQUE, a Portuguese Jew, in conjunction with Tobias Athias, translated the Hebrew Bible into Spanish: it was published in folio at Ferrara, in 1553. This edition is become scarce; but a second was published in Holland in 1630. In this translation the Hebrew text is rendered *verbatim*. *Simon, Hist. Crit.* lib. v. ch. 19. *Moreri.*—E.

ABRAM, Nicholas, a jesuit of Lorrain, born in the diocese of Toul in 1589, was a polite scholar. Besides several theological tracts, he wrote in Latin, "Notes on several of Cicero's Orations;" "A Commentary on Virgil," and "A Hebrew Grammar in Verse." He is a very learned, but prolix writer. *Moreri.*—E.

ABSALOM, the son of David and Maachah, was more celebrated for his beauty, than his virtues. He assassinated his brother-in-law Amnon, in revenge for the violence which he had offered to his sister Tamar. He raised a rebellion against his father, and drove him out of Jerusalem. During his father's absence, he violated his concubines, whom he had left in his house. His army was at last routed, and he himself was slain. David, notwithstanding his crimes, bitterly lamented his death: he died about 1030 B. C. 2 *Sam.* ch. xiii.—xviii. *Joseph. Antiq.* lib. vii. ch. 8, 9.—E.

ABSTEMIUS, Laurentius, born at Macerata in Ancona, distinguished himself, at the time of the revival of letters, as a writer of considerable talents. He was librarian at Urbino, to the duke Guido Ubalde, to whom he dedicated a critique upon some difficult passages in ancient authors, under the title of "Annotationes Variæ." His principal work is entitled, "Hecatomythium," a collection of an hundred fables, many of which are ludicrous, and pointed against the clergy: they will be found annexed to an edition of Æsop's Fables published in 8vo. at Franckfort, in 1580. *Gruter. Thes. Crit.* tom. i. p. 878. *Bayle.*—E.

ABUBEKER, the immediate successor of Mahomet, and the first who bore the title of Caliph, was a wealthy and respectable Arabian, of the same tribe and family with Mahomet, and one of his four first converts. His original name is said to have been *Abdulcaaba*, the servant of the Caaba, or temple of Mecca; whence may be inferred the piety of his disposition. Mahomet, on his conversion, changed it to *Abdalla*, or servant of God; and on the marriage of the prophet with his daughter Ayesha, he received the appellation of *Abubeker*, or father of the virgin. The countenance of Abubeker was of great service to Mahomet in gaining his first proselytes; and when he was obliged to fly from

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Mecca, this faithful friend was his sole companion. He continued to be the peculiar intimate of that extraordinary man; and at Mahomet's death, having by his moderation appeased the parties which arose on that event, the chiefs unanimously concurred in electing him the head of the new religion. This happened in the year of Christ 632, of the Hegira 11. The title by which he modestly chose to be distinguished was that of *Caliph*, signifying both vicar and successor, which has since been used by all who have borne the same office.

The election of Abubeker was not, however, recognised by Ali and his partisans, till the threats of Omar induced him to come and pay his homage; on which occasion Abubeker made an offer of resigning his dignity, which was not accepted. Soon after, a considerable party of Arabians threw off their subjection to the Caliph, and to the religion of Mahomet; but by the courage and activity of the famous Caled they were defeated, and their chief Malek put to death. The mild Abubeker, however, disapproved of this execution. Another pretended prophet, Moseillama, who had been one of Mahomet's first disciples, also set up for himself, but was slain in battle by Caled, and his surviving followers reduced to submission.

Having thus brought Arabia to a state of tranquillity, Abubeker determined to find employment for the turbulent spirit of his people by engaging in a war for the propagation of the faith, called by musulmans *the holy war*. Assembling an army from all the tribes of his subjects, he caused them to march into Syria, under the command of Yezid, and himself accompanied them some way on foot, and offered up fervent prayers for their success. Heraclius, who was then emperor, expected nothing less than such an invasion. His troops were at first defeated by the Saracens, but fortune afterwards changed in his favour. At length the formidable Caled was made commander in chief, and by the famous sieges of Bostra and Damascus, put the Mahometans in possession of the greater part of Syria. The news of the capture of the latter place never reached the Caliph, for he died on the day of its surrender, of a fever, at the age of 63, having reigned two years and three months. On finding his end approach, he dictated the following will, which deserves preservation for its piety and simplicity. "In the name of the most merciful God, I, Abubeker-ebn-abi-Cohasa, being ready to depart from this world to the next, do make my will, at the moment when infidels believe, when the wicked no longer doubt, and when liars speak truth. I nominate Omar-ebn-al-Khetab to be my successor, from the good opinion I have of his integrity. I think he will rule according to justice; if he doth otherwise, he will receive according to his works. I have acted for the best, but I cannot dive into men's secret thoughts. Finally, such as do evil will surely be punished for their misdeeds. Act uprightly, and may the blessing of God be upon you."

Abubeker is characterised by prudence, equity, and moderation. He does not seem to have been a warrior, but was properly the civil and religious head of the state. His manners were simple, his way of life frugal, and he showed great indifference for riches and honours. He was liberal to the poor, and bestowed on them and the soldiery all the money of the public treasury, taking no more for himself than the price of his simple habit, and the maintenance of a slave, and a camel to bring him water. Omar well said that he had left a difficult example for his successors to follow. He was honoured by Mahomet with two epithets; that of *Seddik*, or *the faithful witness*; and of *Attik*, or *the delivered from hell-fire*, consequently *the predestinated*. He was the first, according to several writers, who collected the scattered verses of the Koran into a volume divided into chapters. To this he gave the name of *Almoshâf*, or the Book; and deposited it in the hands of Hafessa, the daughter of Omar, and widow of Mahomet. *D'Herbelot, Bibl. Marigni, Hist. des Arabes.* —A.

ABUCARAS, Theodore, bishop of Caria, in the 8th century, attached himself to the party of the learned Photius, during the disputes which at that time disturbed the church of Constantinople. He undertook, with Zachary, bishop of Chalcedon, an embassy to the emperor Lewis I. to present to him a book which Photius had written against pope Nicholas, and to endeavour to persuade him to shake off the pope's yoke. On his journey he was recalled by Basil, who had usurped the empire; and, soon afterwards, finding it no longer safe to support the interest of Photius, he prudently abandoned it, and, before the council of Constantinople, entreated pardon, protesting that he had been seduced by artifice into the part he had acted. This submission answered its purpose, and the bishop was restored to his place in the council. Several treatises remain, which bear the name of Abucaras, written against Jews, Mahometans, and heretics; they have been collected by Gretser, and published in 4to, at Ingolstadt, in the year 1606. Mr. Arnold found in the Oxford Bodleian library another treatise by Abucaras, "De Unione et

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Incarnatione," which he published in 8vo. at Paris, in 1685. It is disputed whether the friend of Photius, and the writer of these treatises, be the same person; but the dispute is not worth settling. *Cave, Hist. Lit. Dupin. Bayle.*—E.

ABU GIAFFER. See ALMANZOR.

ABULFEDA, ISMAEL, an Arabian of the 14th century, governor of Hamah a city of Syria, was an eminent geographer, as appears from a valuable work entitled, "A Description of Chorasmia and Mawaralnahre, or the Regions beyond the River Oxus, from the Tables of Abulfeda Ismael, prince of Hamah," written in Arabic, and published at London, in 1650, with a Latin translation, notes, and a preface, by the learned John Grævius. At the end of the book it is said to have been written in the year of the Hegira 721, or 1321 of Christ. The tables are given in the order of the climates, with the degrees of longitude and latitude. Abulfeda discovered the true longitude of the Caspian sea, concerning which Ptolemy was mistaken. A new edition of this work was published by Hudson, at Oxford, in 1712, in the third volume of his collection of lesser Greek geographers; and another, in folio, at London, in 1732. A translation of this piece is annexed to a French work, published in 12mo. in 1727, entitled, "Voyage dans la Palestine," which was translated into English by Dr. Stroder. Abulfeda also wrote a "Life of Mahomet," published in Arabic and Latin, at London, in 1723; and a "Life of Saladin," printed in folio, at Leyden, in 1732: he died about the 733d year of the Hegira, or the 1332 of Christ. *Bayle. Moreri.*—E.

ABULGASI BAYADUR, chan of Charasm, was born at Urgens in Charasm, in the year 1605. He reigned 20 years, and a little before his death resigned his crown to his son. He spent his last days in writing "A Genealogical History of the Tartars." This valuable work was brought by some Swedish officers into Europe, and was translated into German by count Strahlenberg: a French translation appeared at Leyden, in 12mo. in the year 1726. *Moreri.*—E.

ABULPHARAGIUS, GREGORY, an eminent physician and historian, of the 13th century, was born at Malatia, a town in Armenia, near the source of the Euphrates. Of his medical skill or practice little is known; but he is spoken of by contemporaries in a style of most extravagant panegyric. Among other equally splendid titles, he was called the king of the learned, the pattern of his times, the phœnix of the age, the glory of the wise, and the crown of the virtuous. We know nothing concerning him which can justify such high commendations. He professed Christianity, and was bishop of Aleppo, and, probably, of the sect of the Jacobites. His only claim to the attention of posterity is, "An Abridgment of Universal History from the beginning of the world to his own time." It is written in Arabic, and divided into ten parts, or dynasties. The parts which relate to the Saracens, the Moguls, and the conquests of Genghis Khan, are the most valuable. Dr. Pococke, in 1663 and 1674, published this book, in 4to. at Oxford, with a Latin translation and a supplement, continuing the history of the eastern princes, which adds greatly to the value of the work: he had before, in 1650, published an extract from this work with learned notes, under the title of, "Specimen Historiæ Arabum, &c." Dr. Pococke takes pains to exculpate this learned physician from the charge of having forsaken Christianity. Abulpharagius died in the year 1286, sixty years of age. *Pococke, Pref. to Specimen Hist. Arab. Bayle.*—E.

ABU MOSLEM, a famous Mahometan captain in the second century of the Hegira, is by some said to have been born near Meru in Khorasan, of a family of distinction; but others represent him as originally a slave, of Curd extraction. He however rose to notice so early, that he was sent by Ibrahim, head of the family of Abassides, to be his representative in Khorasan. In this province, A. D. 747, he proclaimed Ibrahim caliph, in opposition to Merwan, then the reigning caliph of the house of Ommiades; and he expelled all Merwan's commanders from Khorasan, and reduced it to the obedience of Ibrahim; and likewise distinguished himself in all the other wars on his account. After the death of Ibrahim, he continued his services to his successor the caliph Al Jaffah, and was by him confirmed in the government of Khorasan. His confidence in the services he had rendered to the house of Abbas, however, made him presumptuous; so that, being refused the office of conductor of the caravan of pilgrims to Mecca by Al Jaffah, who bestowed it on his brother Abu Giaffar, he mortally affronted this prince by setting out a day before him, with 200 camels laden with provision of all kinds, and keeping open table twice a day for all the principal pilgrims; to which munificence he added that of presenting each with a vest after every meal. After the accession of Abu Giaffar, who took the name of Almanzor, Abu Moslem was entrusted with an army against the caliph's uncle Abdallah, who had revolted, and whom he entirely defeated. But his too great services were repaid by Almanzor with the blackest ingratitude. The caliph began with demanding of him

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an exact account of all the plunder taken on that occasion. This mark of suspicion was so much resented by Abu Moslem, that he withdrew to Khorasan, where he lived as an independent prince, though without renouncing his allegiance. Almanzor at length tempted him to court, and gave him a most gracious reception; but a few days afterwards, on repeating his visit, he was assassinated in the caliph's very chamber and presence by four men concealed for the purpose.

Abu Moslem was a valiant and able commander, and so successful, that he is said to have killed, in battles for the house of Abbas, 600,000 persons. His moral qualities are very differently represented; some describing him as a fierce brutal soldier; others, as merciful and discreet; some, as conversant with all the poetical writers of his country, and with the moral precepts of his religion; others as a glutton and a sensualist. He is said to have been profuse in his manner of living; and so jealous of his wives, that he kept them confined in a castle to which none but himself had access, and supplied them with provisions through the windows. He even carried his delicacy so far, that when any of them had visited him, he caused the beast on which she had rode to be killed, and the saddle to be burned, that no man might afterwards make use of them. *D'Herbelot. Mod. Univ. Hist.*—A.

ABU OBEIDAH, one of the companions of Mahomet, and among the most considerable of the first musulman captains, was appointed by Abubeker at his accession to the supreme command in Syria, but was soon after superseded by Caled, under whom he served as second at the famous siege of Damascus. It was with him that the unfortunate inhabitants made a treaty of surrender, induced by the superior mildness and humanity of his character above that of Caled, who wished to carry the place by storm, that he might put all to the sword. He exerted himself to the utmost to stop the slaughter which Caled's troops had begun, and prevailed upon that bloody chief to ratify the capitulation, and suffer the Christians to depart with their effects. On the accession of Omar, that caliph so much preferred the prudence and clemency of Abu Obeidah to the ferocious daring of Caled, that he raised him again to the chief command in Syria; and when Abu Obeidah's modesty and want of ambition led him to hesitate in undertaking the office, Omar confirmed the appointment, and Caled, with true patriotism, submitted to serve under him. Abu Obeidah ever afterwards took a pleasure in acknowledging the assistance he received from him. He proceeded to lay siege to Hems, or Emessa; and granting the people a year's truce on paying tribute, he received the submission of several other places, which were won over by his character for humanity, and then marched for Balbec. This place he took by surrender; and then returning before Emessa, after a considerable resistance, he obliged it also to capitulate. Before the battle of Yermouk, fought against the Grecian emperor's troops, Abu Obeidah resigned the supreme command to Caled, nor did he resume it during all the military operations that followed, but contented himself with seeing that prayers were duly performed, and the wounded drest; and afterwards signalised his equity in dividing the spoil. The musulman troops next proceeded to Jerusalem, where Abu Obeidah had a friendly conference with the patriarch Sophronius, who agreed with him on favourable terms of surrender; and the caliph himself was sent for to receive the submission of so renowned a city. Thence Abu Obeidah departed to take upon him the government of northern Syria, accompanied by Caled. Here he took Aleppo by capitulation, and its castle by surprise; and then marched for Antioch, which capital at length fell into his hands. He would not suffer his troops long to continue in this delicious abode, lest they should be corrupted by luxury and effeminacy, which already began to make some progress among them; and he consulted Omar on this subject, who, to his surprise, condemned his rigour. From Antioch he sent some troops to conquer the hilly country, who were surrounded, and reduced to great danger, till relieved by the enterprising Caled. Being invested with unlimited power to carry on the musulman conquests as he thought fit, he dispatched Amru-ebn-al-as with a separate army to reduce the remainder of Palestine, who met with extraordinary success. But a grievous pestilence, which now prevailed through Syria, proved fatal to a number of the chief officers of the Mahometans, and among the rest to Abu Obeidah, who died, A. D. 639, A. Hegir. 18, *the year of destruction*, as it was called. The civil and moral virtues of this leader appear to have been superior to his military talents; but the reliance placed in his clemency and good faith was not less serviceable to the progress of the Mahometan conquests, than the dread inspired by the fiercer and more daring captains. *Mod. Univ. Hist. Marigny, Hist. des Arabes.*—A.

ABU-SAID, KHAN, sultan of the Mogols, son of Algiaptu, of the race of Gengis-khan, succeeded his father at the age of 12, A. D. 1317. During his minority, the emir Juban governed

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the empire with unlimited sway, and repulsed the Uzbek Tartars, who made an irruption into the Mogol's territories. In a rebellion of his own troops, the young Abusaid so signalised his valour, that he obtained the surname of *Bahader*, or Brave, by which he is distinguished. Juban, in the height of his favour, married the sultan's sister, and proved his fidelity by bringing back to his duty his own son who had revolted. But an incident occurred which eventually procured his ruin. Juban gave his daughter Baghdad Khatan, accounted the greatest beauty in Asia, to the emir Hassan Ilkhani Sayn, and though Abusaid fell in love with her, he refused to separate her from her husband. This greatly displeased the sultan; who first took an opportunity of putting to death a son of Juban who had assumed undue authority, and then, raising an army, marched against the father, who put himself in a state of defence. Juban was, however, deserted by his troops, and at length betrayed and put to death. Hassan had the complaisance to divorce his wife, Juban's daughter, and send her to the sultan, over whom she obtained a great ascendency. Nothing of consequence occurs in the reign of Abusaid, till the year 1336, when the Uzbeks making another irruption, he marched into the province of Shirwan to meet them, where the malignity of the air threw him into a fever, of which he died, after a reign of 20 years. He was buried at Sultania, his usual residence. He was the last single monarch of his race acknowledged by the Mogols, who, after his death, broke into separate sovereignties. *D'Herbelot, from Khondemir.* —A.

ABUSAID MIRZA, son of Mohammed, a great grandson of Timur, was in the army of Ulug Beg when he was engaged in war with his son; and taking the opportunity of the civil broils, he secured Bokhara for himself, and in 1450 ascended the Mogol throne, and made war upon Abdallah, who had succeeded the son of Ulug Beg. He first reigned over the provinces to the north of the river Amur; but in the course of an active reign he extended his dominions from Kashgar in the east, to Tauris in the west, and from Kerman in Iran, and Multan in Hindostan, to Karizm on the east coast of the Caspian sea. He generally passed his winters at Meru in Khorasan, where he lived in great magnificence. At length, pursuing with obstinacy a war against Hassan Beg, a Turkman prince, who repeatedly desired peace from him, he fell into an ambuscade, and was taken prisoner and put to death, in 1468, having lived 42 and reigned 19 years. He left behind him eleven sons, some of whom succeeded to different parts of his dominions. *D'Herbelot.* —A.

ABU THAHER, a prince of the Karmathians, an Arabian sect which arose about A. D. 891, made himself remarkable for the mischiefs he did as a plunderer and conqueror in the reign of the caliph Al Moktader and his successors. About the year 926, Abu Thaher, having, at the age of 18, succeeded his brother Said as chief of the Karmathians, penetrated with a great army to Bassora, which he pillaged, with the slaughter of all the inhabitants who came in his way. The next year he intercepted and plundered a caravan returning from Mecca to Baghdad, and made an immense booty; after which he sent an ambassador to the caliph, requiring the sovereignty of Bassora and its neighbourhood; and this being refused, he pillaged Cufa in the following year. Two years afterwards, he defeated the caliph's forces with great slaughter, and threatened Baghdad itself, to the gates of which he advanced with 500 horse. His retreat was celebrated by the caliph as a signal deliverance. He next seized the towns of Rahaba, and Reskisia in Mesopotamia. He fixed his own residence at Hajar in Yemama, where he built a palace. In 929 he surprised the holy city of Mecca, killed 30,000 pilgrims and inhabitants, filled the sacred well Zemzem with dead bodies, profaned the sanctuary of the Caaba by entering it with his horse, and carried away the famous black stone, the ancient monument of the Arabs, and an object of high veneration. To these injuries he added the insult of telling the musulmans that they were fools to call that building the house of God, for that if God had regarded it as such, he would have struck him dead for his profanations. Six years afterwards, the caliph Al Radi made a treaty with him, by which Abu Thaher was to receive an annual tribute of 120,000 dinars, on condition of forbearing to molest the caravans of pilgrims to Mecca. He lived till the year 953, in the peaceable possession of a large territory. *D'Herbelot. Mod. Univers. Hist.*—A.

ABYDENUS, an historian, was the author of an "History of the Chaldeans and Assyrians," of which some fragments are preserved by Eusebius in his "Præparatio Evangelica," and by Cyril in his work against Julian. He is to be distinguished from Palæphatus Abydenus, who lived in the time of Alexander, and, according to Suidas, wrote concerning Cyprus, Delos, Attica, and Arabia; for, this Abydenus refers to Berosus, who lived at a later period: he probably wrote about two hundred years B. C. *Vossius de Hist. Græcis*, lib. i. c. 9.

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lib. ii. c. 1. *Fabricii Bibl. Græc.* lib. i. c. 22. ss. 4, 5.—E.

ACACIUS, a Christian divine, bishop of Amida on the Tigris, who flourished about the year 420, is memorable for an act of charity, which entitles him to higher honour, than a place in the calendar of saints. This humane prelate, declaring that a God who neither eats nor drinks has no need of cups or dishes, sold the gold and silver vessels belonging to his church, and employed the money, raised by the sale, in redeeming seven thousand Persian slaves, who were perishing with hunger. He supplied their immediate wants, and sent them back to their king, who was so touched with this act of generosity, that he requested an interview with the benevolent bishop. To this interview is ascribed the peace, which at this time took place between the king of Persia and Theodosius the younger. *Socrat. Eccl. Hist.* lib. vii. c. 21. *Gibbon's Hist.* c. 32.—E.

ACACIUS, a Christian divine, bishop of Berœa, a native of Syria, flourished in the fourth and fifth centuries, and was a moderator between Cyril and Nestorius, who held that there were two distinct persons in Christ. He was educated in the monastery of Gandarus, near Antioch. While a presbyter he was a strenuous advocate for the catholic faith against the Arians. About the year 378 he was ordained by Eusebius of Samosata bishop of Berœa. In 381 he was sent by Flavian to Rome, to entreat for Flavian communion with the western churches, which he obtained. At the beginning of the fifth century he joined Antiochus and others against Chrysostom, and voted for his deposition. When the controversy between Cyril and Nestorius arose, he wrote a letter to Cyril, in which he endeavoured to convince him, that the dispute was merely verbal, and to apologise for Nestorius. He was not present in the council of Ephesus, but sent his vote by proxy against Cyril, and by letter advised the oriental bishops to treat him as an Apollinarian. He afterwards wrote to the emperor, urging him, not only to confirm the condemnation of Nestorius, but also of Cyril and Memnon; advice which Theodosius followed, giving orders that they should all be deposed. In a subsequent council, held in 432 at Berœa, he endeavoured to promote a reconciliation between Cyril and the eastern churches; but without effect. He died, at an advanced age, about the year 436. Of his writings only three epistles remain, two to Alexander of Hierapolis, (Lupi Collect. p. 109, 188.) and one to Cyril. (Concil. Gr. et Lat. tom. iii. p. 382.) *Socratis Hist. Eccles.* lib. vi. c. 18. *Sozomen.* lib. vii. c. 28. lib. viii. c. 20. *Cave, Hist. Lit. Dupin.*—E.

ACACIUS, surnamed Monophthalmus, one-eyed, a Christian divine, bishop of Cæsarea, in Palestine, flourished about the middle of the fourth century. He was a pupil of Eusebius of Cæsarea, succeeded him in his see, in the year 340, and inherited his library. He distinguished himself in the councils of Antioch and Sardis. In the latter, the trinitarian party prevailed, and Acacius was deposed with several of his brethren. They formed an opposite council at Philippopolis in Thrace, in which they, in their turn, condemned the doctrines of the Athanasians. Acacius and his party were vehemently opposed by Cyril, bishop of Jerusalem; but enjoying the support of the emperor Constantius, they obtained the superiority, and Cyril was deposed. He was a man of good sense and ready elocution, and a very skilful disputant, but unsteady in his principles. He is considered as the founder of a distinct branch of the Arians, called, from him, Acacians. They neither asserted, with the Arians, that Christ was a created being, nor, with the semi Arians, that he was of like substance, but simply that he was like the father. (Epiphan. Hæres. 73.) In the synod of Seleucia, he joined the Anti-Nicæans, who rejected both the ὁμοούσιον, and the ὁμοιούσιον, the doctrine of the same substance and of like substance. He is said to have afterwards gone over to the semi-Arians, and in the reign of Jovian, to have received the Nicene creed. Whatever were his tenets, this Acacius appears to have been a man of considerable talents. He wrote many books, particularly the life of his master Eusebius, the loss of which is much to be regretted. He wrote seventeen books upon Ecclesiastes, six books of miscellaneous questions, and a book against Marcellus, of which a fragment is to be found in Epiphanius. (Hæres. 72.) Another quotation is made by Jerom from his Select Questions. Acacius of Cæsarea died about the year 365. *Philostorg.* lib. ii. c. ult. lib. iv. c. 12. lib. v. c. 1. *Sozomen.* lib. iii. c. 2. *Hieron. de Vir. Ill.* c. 98. *Socrat.* lib. ii. c. 40: iv. c. 23. *Cave, Hist. Lit. Dupin. Lardner's Cred.* pt. ii. ch. 69. s. 9.—E.

ACACIUS, a Christian divine, was created patriarchal bishop of Constantinople in 471. For attempting to settle the disputes concerning the two natures of Christ by a pacific compromise, he fell under a suspicion of heresy, and suffered papal censure. He persuaded the emperor Zeno to publish, in 482, the "Henoticon," or Decree of Union, designed to reconcile the contending parties, by confirming the

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catholic doctrine, without making particular mention of the council of Chalcedon, which was the chief subject of contention. This decree was signed by Acacius and other moderate men, but was rejected by violent men of opposite parties, and became itself a new occasion of division. Acacius was charged with favouring the Eutychians, and other heretics: and on this ground pope Felix II. in the year 483, in an Italian council, passed a sentence of excommunication against him. The patriarch of Constantinople in his turn excommunicated the pope. He denied the authority of the bishop of Rome in the eastern churches, and, notwithstanding his fulmination, remained in his patriarchate till his death, which happened about the year 488. Thus did the contest for spiritual dominion between the heads of the eastern and the western churches produce mutual anathemas; and the names of the pope and the patriarch were reciprocally branded with infamy, by being, at Rome and at Constantinople, struck from the diptychs, or sacred registers. Three epistles of this bishop remain in the History of Councils, tom. iv. p. 1089, 1108. *Dupin. Cave, Hist. Lit. Mosheim's Eccl. Hist.* cent. v. part. 2.—E.

ACCA, an English divine, was bishop of Hagustald, or Hexham, in Northumberland, in the eighth century. He was an Anglo-Saxon by birth, and was educated under Bosa, bishop of York: he took the religious habit in the order of St. Benedict, and travelled to Rome with Wilfrid, then bishop of Hagustald, whom he succeeded in that see in the year 709. He expressed his pious zeal, according to the spirit of the age, in ornamenting his cathedral at a great expense, by means of workmen whom he procured from Italy: he also paid great attention to church music, which he improved by the assistance of Maban, an excellent singer, trained in the school of pope Gregory: at the same time he introduced many Latin hymns, which had been before unknown in the northern churches of England. Acca was not inattentive to letters: he formed a library chiefly consisting of ecclesiastical writings; and he himself wrote, in Latin, a treatise "On the Sufferings of the Saints;" "Offices for his church;" and "Letters to his friends;" among which is a letter to his friend Bede, giving him advice on the study of the scriptures. From some cause which is unknown, this prelate was driven from his see into banishment: but he was afterwards restored, and died at Hexham in 740, where his remains were buried with great solemnity. Miraculous powers were ascribed to his bones: Simeon of Durham relates, that a blind old woman was restored to sight by means of a little holy water, in which one of the saint's bones had been steeped. *Dupin. Voso, de Hist. Lat.* lib. ii. c. 28. *Cave, Hist. Lit. Biog. Brit.*—E.

ACCARISI, Francis, a civilian, of the sixteenth and seventeenth centuries, born at Ancona, obtained great celebrity as a professor of civil law in the university of Sienna, where he had studied. In his youth he had enjoyed the friendship of Bargalio and Benevento, men who had acquired considerable reputation for their knowledge of the law. Accarisi, when first called to the professorial chair, was only employed to explain the Institutes of Justinian: afterwards, his lectures were extended to the Pandects; he was then appointed, by the grand duke Ferdinand I. to lecture upon the civil law in general, after the manner of Cujacius: at length, upon the death of Bargalio, he was promoted to the chair of ordinary professor of law, which he occupied for twenty years. So high was the reputation which he acquired in this office, that very advantageous proposals were repeatedly made him from other Italian universities. His partiality to his *alma mater*, and his gratitude to his patron, long prevented him from listening to them; but when the duke of Parma added, to large pecuniary offers, the flattering proposal of giving him the title of his counsellor, the temptation was irresistible, and he removed to Parma. The grand duke of Tuscany, however, soon recalled him, by giving him the first professorship in law at Pisa. He died at Sienna in 1622.—E.

ACCIAJUOLI, Donato, a native of Florence, born in the year 1428, was at once a useful and active citizen and a learned scholar. His preceptor was John Argyropylus of Constantinople. He wrote "Notes upon the Morals of Aristotle, addressed to Nicomachus," for which, in his dedication to Cosmo de'Medici, he acknowledges himself indebted to the lectures of his master. He has also left "A Latin Translation of Plutarch's Lives of Alcibiades and Demetrius," printed, in folio, at Florence, in 1478; and the lives of Hannibal, of Scipio, and of Charlemagne. Acciajuoli was sent by the Florentines to Louis XI. of France to solicit his aid against pope Sixtus IV. He died at Milan in 1478. It was a singular proof of his disinterested spirit, and of the high respect in which he was held by his countrymen, that he was buried at the public expense, and that his daughters, like those of Aristides, were portioned for marriage by his fellow-citizens. *Jovius in*

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Elog. c. 16. *Volaterr.* B. 21. *Voss. de Hist. Lat.* lib. ii. c. 8. *Bayle.* — E.

ACCIAJUOLI, ZENOBIO, a Florentine of the same family with Donato Acciajuoli, and a Dominican monk, was librarian of the Vatican under Leo X. He learned Greek and Hebrew towards the latter part of his life, and wrote a translation, of Olympiodorus on Ecclesiastes, of a treatise of Eusebius against Hierocles, and of Theodoret's Cure of the false Opinions of the Gentiles, with some other pieces. He died at the age of 58, in 1520, or, according to some, in 1537. *Bayle.*—E.

ACCIUS, or ATTIUS, LUCIUS, a Latin tragic poet, the son of a freedman, was born, according to Jerom, in the year of Rome 584, B. C. 170. He is generally named along with Pacuvius, though the latter was fifty years older; they were, however, contemporaries; and Accius once recited a tragedy to Pacuvius, the style of which the old man thought lofty and sonorous, but somewhat harsh and crude. The particular character of Accius, indeed, seems to have been that of vigour and sublimity: thus Horace styles him *altus*, *elevated*; and Ovid, *animosus*, *spirited*. The latter also applies the epithet of *atrox*, *cruel*, to his works, which probably refers to the subjects of his plays, viz. the great catastrophes treated of by the Greek dramatists. In these he was probably for the most part a translator; but he composed one tragedy, on the story of Brutus and Tarquin. He is also supposed to have written some comedies; as well as some historical annals in verse. Decimus Brutus, consul in A. R. 615, was his particular friend and patron, and was celebrated by him in verses which Brutus so much prized, as to hang them up among the monuments of his victories. Cicero was familiarly acquainted with Accius. Valerius Maximus mentions a poet of this name who was accustomed not to rise when Julius Cæsar entered the assembly of the poets, as reckoning himself, in that place, his superior.

We have nothing remaining of Accius but the titles of some of his plays. *Bayle. Vossius. Lilius Gyrald.*—A.

ACCOLTI, BENEDICT, an Italian lawyer, was born at Florence in 1415 where he acquired high distinction. In 1450, he succeeded Poggius as secretary to the republic. He was loaded with ecclesiastical honours; Leo X. gave him the bishopric of Cadiz, and Adrian VI. that of Cremona; and the archbishopric of Ravenna. Clement VII. created him a cardinal. At the request of the latter pontiff, he wrote a treatise to assert the right of the pope to the kingdom of Naples. He was so great a master of the Latin tongue, that he was called the Cicero of his age. His memory was uncommonly retentive. Having, one day, heard a speech delivered by an ambassador from the king of Portugal to the senate of Florence, he afterwards repeated it, word for word. He wrote a treatise "De Præstantia Virorum sui ævi," afterwards printed at Parma, 12mo. 1689. In this work, which passed through many editions, the author compares the characters of the moderns to the ancients, in order to prove that the former are in no respect inferior to the latter. Accolti also wrote a valuable work, which Tasso made use of as his text in writing his Jerusalem Delivered; it is entitled, "De Bello a Christianis contra Barbaros, pro Christi Sepulchro et Judæa recuperandis, libri tres," [On the War carried on by the Christians against the Barbarians, for the Recovery of Christ's Sepulchre, and of Judæa] printed, in 4to. at Venice, 1532. Benedict Accolti died at Florence in 1549. *Moreri. Hist. de la Lit. Ital.* lib. ix. n. 4.—E.

ACCOLTI, FRANCIS, brother of the preceding, called, in his time, the prince of lawyers, was born about the year 1418, and professed jurisprudence at Bologna from the year 1440 to 1445, and afterwards at Ferrara, Sienna, and Pisa. He possessed a strong understanding, and powerful eloquence. The distinction which he acquired was so great, that he flattered himself with the expectation of obtaining a cardinal's hat, on the accession of Sixtus IV. to the pontifical throne: and when it was refused him, the pope thought it necessary to accompany the refusal with this complimentary apology: "I would gladly have granted you the honour, had I not feared, that your preferment, by removing you from your school, would have hindered the progress of science." The reputation of Francis Accolti was tarnished by the parsimony with which he amassed vast treasures. He wrote several treatises on law, and translated some of the writings of Chrysostom. *Moreri. Hist. de la Lit. de l'Ital.* lib. ix. n. 97.—E.

ACCORSO (in Latin ACCURSIUS), FRANCIS, the elder, an eminent lawyer, born at Bagnolo, near Florence, in 1182, studied at Bologna under Azzon, and was professor of law in that university. Though he began the study of law at a late period of life, he made such proficiency as to become an eminent preceptor. Having observed, that the numerous comments which had been made upon the Code, the Institutes, and the Digests, only served to involve the subjects in obscurity and contradiction, he undertook the great work of uniting the whole into one body,

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retrenching superfluities, and giving consistency and harmony to the whole. It is said, that, being informed of a similar work begun by Odofred, another lawyer of Bologna, he pretended to be ill, and interrupting his public lectures, shut himself up, till he had, with the utmost expedition, completed his design. His work, entitled "A Perpetual Commentary," was much valued: it is printed with the "Body of Law," published in six volumes, folio, at Lyons, in 1627. Accorso died in the year 1260, and left great riches. His son, the younger Francis Accorso, succeeded him in the chair of law, and in 1273 accompanied Edward I. on his return from the crusade to England. *Bayle. Moreri. Hist. de la Lit. de l'Italie par Landi*, lib. vi. n. 45.—E.

ACCORSO, MARIANGELO, a native of Aquila, a town in the kingdom of Naples, who lived in the sixteenth century, is ranked among the most learned and ingenious critics of that age. Besides possessing a perfect knowledge of Greek and Latin, he was well acquainted with several modern languages. Posterity is much indebted to him, with many other learned men of his time, for the diligence with which he sought and collated ancient manuscripts. His work, entitled "Diatribæ," printed at Rome, in folio, 1524, remains a monument of erudition and critical acumen: the authors on whom his lucubrations are employed, are Ausonius, Solinus, and Ovid. He is said to have bestowed great pains upon Claudian, and to have made above seven hundred corrections in that poet from various manuscripts: but unfortunately these criticisms were never published. It is a circumstance, which strongly marks the industry of this learned critic, that these corrections were made as he travelled on horse-back, during a tour through Germany and Sarmatia. Accorso published an edition of Ammianus Marcellinus, at Augsburg, in 1533, which contains five books more than had appeared in any former edition: the first thirteen books are still wanting. He was also the first editor of the "Letters of Cassiodorus," with his "Treatise on the Soul." He humourously ridiculed the affected use of antiquated terms, into which some Latin writers of that period had fallen, in a dialogue, published in 1531, entitled, "Osco, Volsco, Romanoque, Eloquentia, Interlocutoribus, Dialogus Ludis Romanis actus." He is said (Toppi Bibl. Napolon. p. 206.) to have composed a book on the invention of printing; and to have written, with his own hand, in the first leaf of a grammar of Donatus, printed on vellum: "This Donatus, with another book, entitled, "Confessionalia," were the first books printed, and John Faustus, citizen of Mentz, inventor of that art, had put them to the press in the year 1450." (Chevalier's Origin of Printing, p. 21.) Accorso has left an example of an author's jealousy for the immaculate purity of his literary fame, which to modern authors may seem scarcely credible, but which is too curious to be passed by. Having been accused of plagiarism in his notes on Ausonius, for which he was said to have been indebted to Fabricio Varano, bishop of Camarino, he expurgated himself from the charge of the heinous offence of literary theft, by the following very solemn oath. "In the name of gods and men, of truth and sincerity, I solemnly swear, and if any declaration be more binding than an oath, I in that form declare, and I desire that my declaration may be received as strictly true, that I have never read or seen any author, from which my own lucubrations have received the smallest assistance or improvement; nay, that I have even laboured, as far as possible, whenever any writer has published any observations which I myself had before made, immediately to blot them out of my own works. If in this declaration I am forsworn, may the pope punish my perjury; and may an evil genius attend my writings, so that whatever in them is good, or at least tolerable, may appear to the unskilful multitude exceedingly bad, and even to the learned trivial and contemptible; and may the small reputation I now possess be given to the winds, and regarded as the worthless boon of vulgar levity." (Accursii Diatribæ, ad calc.) Were this rigorous oath introduced, in these days, into the republic of letters as the test of originality, and required of every new author as his passport to the press, what a wonderful change would it probably produce in the number of literary productions! Might there not be some reason to apprehend, that authors would become almost as rare as claimants of the Dunmore flitch of bacon? *Toppi Bibl. Napol. Bayle.*—E.

ACESIUS, a bishop of Constantinople, in the reign of Constantine, was a disciple of Novatus, the founder of a rigid sect, whose distinguishing doctrine was, that those who had fallen from the faith in time of persecution, or who after baptism had committed any mortal sin, were not to be admitted to the communion of the church, even though they gave proofs of sincere repentance. At the council of Nice, in 325, Constantine inquired of Acesius, whom, though separated from the communion of the church, he had invited to the council, what was the ground of his separation? Acesius, in reply, admitted

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that the creed which had been subscribed by the synod was orthodox, and assented to their determination concerning the festival of easter, but pleaded, as a sufficient reason for separation, the Novatian doctrine, which would not permit them to hold communion with those, who, in the persecution under Decius, had forsaken the church. Upon this, Constantine, displeased at the severity of a sect which discouraged repentance, said, "Then, Acesius, make a ladder for yourself, and go up to heaven alone." *Socrat.* lib. i. c. 7, 10. *Sozomen.* lib. i. c. 21, 22. *Dupin. Lardner's Credibility*, part ii. c. 47.—E.

ACHARDS, ELEAZAR, born at Avignon in 1679, and afterwards bishop of that see, is entitled to a distinguished place in the truly honourable class of good men, by the persevering fortitude with which, at the imminent hazard of his life, he discharged the offices of piety and humanity, during the plague at Avignon in 1721. Pope Clement XII. well acquainted with the useful talents and amiable spirit of this prelate, employed him in the capacity of apostolic vicar, to settle the disgraceful disputes which had arisen among the missionaries in China. The worthy bishop undertook the delicate and hazardous commission; and, after a tedious voyage of two years, and a residence of the same length in China, without having been able to accomplish the purpose of his mission, died in Cochin, in 1741, a martyr to benevolent zeal. An account of this mission was published by his secretary, M. Faber, in three volumes 12mo. *Nouv. Dict. Hist.* —E.

ACHERI, LUC D', a Benedictine monk, of the fraternity of St. Maur, born at St. Quintin, in Picardy, in 1609, was famous for the pains which he took to bring to light works which till that time had remained concealed. In 1645, he published the epistle attributed to the apostolic Bernard, with notes by Menard, a monk of the same fraternity. In 1648, he published the Life and works of Lanfranc, archbishop of Canterbury; and, in 1651, those of Guibert, abbé of Nogent, with numerous notes and observations. Having himself made a large collection of histories, chronicles, lives of saints, acts of councils, letters, poems, and other pieces, and hoping to excite the industry of others in the same way, he, in the year 1655, began an annual publication under the title of "Spicilegium," which was continued to the year 1677. It was was first published in 4to. but was afterwards, in 1723, reprinted by M. de la Barré in three volumes folio. The collection is accompanied with prefatory discourses. It contains no pieces of earlier date than the fall of the western Roman empire, and is chiefly valuable as a book of reference in matters of ecclesiastical history. This author also published some ascetic pieces of little value. This industrious compiler, whose whole life appears to have been devoted to solitude and study, died at St. Germain des Prés, in Paris, in 1685. *Dupin. Moreri.*—E.

ACHILLES, the renowned hero of the Iliad, is not to be regarded as a fabulous personage, though in his history truth is so mingled with fable, that it is impossible to separate them. Many ancient writers besides Homer have contributed a share to his story, and the circumstances they adduce are not always consistent with each other. The following sketch contains the most current opinions concerning him. He was the son of Peleus, who reigned at Phthia in Thessaly, and of Thetis, fabulously represented as a marine goddess. She is said, by dipping him in the river Styx when an infant, to have rendered his whole body invulnerable, except the heel by which she held him. This, however, is not an universally received fiction, since he is by some related to have been wounded in various places. He was educated under the centaur Chiron, who fed him on the marrow of wild beasts, and brought him up to deeds of hardiness. But Homer, more naturally, gives him Phœnix, a friend of his father's, for his tutor, and only makes him indebted to Chiron for some particular instructions. As it was predicted that if he went to the siege of Troy he would never return, his mother caused him, when a boy, to be sent, disguised in a female habit, to the court of Lycomedes, king of the isle of Scyros. Here he remained some time, and so ingratiated himself with the king's daughter Deïdamia, that a child was the fruit of their intimacy. In this retreat he was detected by the art of Ulysses, who presenting before the ladies of the court a box of trinkets and jewels together with some arms, Achilles betrayed himself by putting on the helmet and grasping the sword. He was then fitted out by his father for the Trojan expedition, and conducted thither a squadron of ships and a band of warlike Myrmidons. He distinguished himself in many combats and predatory expeditions during the nine years that preceded the capture of Troy. In the tenth, a quarrel between him and Agamemnon, the chief commander of the Greeks, which ended in unjustly taking from Achilles his favourite captive, the fair Briseïs, caused him to remain inactive with his troops, while the Greeks sustained great losses from the superiority of the Trojans. This *anger of Achilles* is the well-known foundation of Homer's principal epic poem, the Iliad. It terminated in his

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resuming arms to avenge the death of his beloved friend Patroclus, to whose manes he sacrificed a multitude of the Trojans, and in particular their great support, the valiant Hector. The savage violence of his character was shown in his dragging the body of this generous defender of his country thrice round the walls of Troy at his chariot wheels, in the sight of all his family. Although, in the poem of Homer, it would appear that this success decided the fate of Troy, yet we find that Achilles himself lost his life before the final ruin of that city. Different relations are given of his death; some attributing it to a wound in his heel from a shaft sent by Paris; (Virgil. Æn. Ovid. Metam.) others to a treacherous attack upon him in a temple where he was treating concerning a marriage with one of Priam's daughters. (Dictys Cret. Dares Phryg.) The Greeks interred him with great funeral honours at the promontory of Sigæum, and sacrificed Polyxena, the daughter of Priam, on his tomb. His son by Deidamia, named Pyrrhus, or Neoptolemus, is represented as a principal actor in the storming of Troy: though this fact is scarcely consistent with his age at that period.

Achilles is drawn by Homer (who had probably received his character from tradition) as the model of a hero in a barbarous age. Surpassing all others in strength, vigour, beauty, and valour; furnished with the most valued accomplishments of the time, skill in music and poetry, and the talent of elocution; kind to his friends, terrible to his foes, passionate, cruel, and resentful, yet not void of generous emotions; he is rendered an interesting if not an estimable personage, and has excited a mischievous emulation in the breasts of the Alexanders of posterior ages. *Homer. Il. et Odyss. Bayle.*—A.

ACHILLINI, Alexander, a philosopher and physician, was born at Bologna, in 1463. He studied at Paris, and returning to his native city at the age of 22, began to lecture in philosophy and medicine. Having remained there 20 years, he was invited to the university of Padua in 1506, where he was professor for two years only, having for his rival and enemy the celebrated Pomponazzi, who did him ill offices with his hearers. The simplicity of his manners too, with his negligence in dress, and his thick mode of speaking, rendered him an object of ridicule to the students. He returned to Bologna, and resumed the chair till 1512, when he died; though some extend his life to 1525. Achillini, in philosophy, was a follower of Averrhoës; and such was the renown he acquired in disputation, that he was called the *great philosopher*. He wrote many works in physics and dialectics, and also in the visionary sciences of chiromancy and physiognomy, now forgotten. His medical works have gained him some more durable fame. He published "In Mundini Anatomen Annotationes," and "De Humani Corporis Anatomia," both probably the same work, printed at Bologna, in 1520, and at Venice, 1521. This is chiefly a collection from Mundinus and the Arabian writers, but contains various observations, which show him to have attended real dissections; and some discoveries are attributed to him, particularly of the little bones in the ear. A treatise entitled, "De Subjecto Medicinæ," is likewise contained in the collection of his works, Venice, 1568. Achillini was also a writer of Italian poetry, but not with much success. *Tiraboschi. Haller, Bibl. Anat. Vander Linden, Script. Med.*—A.

ACHILLINI, John-Philotheus, brother of the preceding, was born at Bologna in 1466. He addicted himself principally to poetry, and composed a variety of works, which, being written in the bad taste that prevailed about the end of the 15th century, have left scarcely any memory of their existence but their titles. One of the principal was entitled, "Viridario," and contained the eulogy of many of his contemporaries in literature, with lessons of morality. He was, further, a man of considerable learning, conversant in the Greek and Latin tongues, in music, philosophy, theology, and antiquities, of which last he had made ample collections. He died in 1538. *Tiraboschi. Moreri.*—A.

ACHILLINI, Claude, great nephew of the two former, was born at Bologna in 1574, and was considered as one of the greatest ornaments of his native place. He was a philosopher, theologian, mathematician, poet, and lawyer. In the latter capacity, he was professor of jurisprudence for several years at Bologna, Parma, and Ferrara, with the highest reputation. So much admiration did his learning excite, that inscriptions to his honour were placed in the schools in his life-time. He went to Rome, where he obtained great promises of preferment from popes and cardinals, but they proved only promises. The duke of Parma, however, engaged him, on very liberal terms, to occupy the chair of law in his university. Achillini was a particular friend of the cavalier Marini, whose style in poetry he imitated, adopting the same strain of turgid metaphors, far-fetched thoughts, and points, which obtained the applause of that age. A canzone, which he addressed to Louis XIII. on the birth of the dauphin, is said to have been rewarded by

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cardinal Richelieu with a gold chain of the value of 1000 crowns. His poems were published at Bologna in 1632, in 4to. He also printed a volume of Latin letters. He died in 1640. *Tiraboschi. Moreri.*—A.

ACHMET I. emperor of the Turks, was third son and successor of Mahomet III. and ascended the throne in 1603, being then scarcely fifteen; the first instance of a reign commencing before the age of maturity in that country. As few eastern sovereigns rule except through the medium of their ministers and favourites, their personal character has little influence on the events of their reign. That of Achmet was fertile in circumstances both prosperous and adverse to the Turkish empire. It began with largesses to the soldiery, and by the removal of his grandmother, a proud and ambitious woman, from any share in the administration. The Asiatic rebels employed his arms immediately after his accession; who, being driven to take refuge in Persia, involved the two empires in a war, which lasted, with intermissions, for some years. During the course of it, Bagdad was taken from the Turks, and though great efforts were made for its recovery, they proved abortive.

Transylvania and Hungary were the scenes of much warfare between the Turks and German empire during this reign; and the former were assisted by the famous Bethlem Gabor, and Potskay. Gran was taken by the Turks; and, though peace was made with the emperor in 1606, affairs in Moldavia, Transylvania, Walachia, and the border provinces, continued much embroiled for some years longer. Meantime the Turks had been embarrassed by the rebellion of the pacha of Aleppo, who, after great efforts, was at length reduced to submit and solicit his pardon. Losses by sea, tumults of the janizaries, fires, and other public calamities, afflicted the Turkish empire in this reign; and Achmet's repose was disturbed by a pretender to the throne, and by attempts on his life. He seems, however, to have addicted himself to amusements, and to have passed his time chiefly in his haram and the sports of the field. To gratify the first of these tastes, it is said that he had a seraglio of 3000 women; and for the purpose of the second, he kept 40,000 falconers, and nearly as many huntsmen, in the different parts of his dominions. He delighted in building, and expended great sums on this species of magnificence. A mosque which he built in the hippodrome cost a prodigious sum in its completion, and was reckoned to excel that of Sancta Sophia in splendour, though inferior in size. Achmet was by character haughty and ambitious, but less cruel than his predecessors. He was of a good constitution, strong and active; yet he died at twenty-nine, in the year 1617, after reigning 14 years. His three sons successively ascended the throne after him. *Mod. Univ. Hist.*—A.

ACHMET II. emperor of the Turks, son of sultan Ibrahim, succeeded his brother Solyman in 1691. As he was merely passive in affairs of state, it will be sufficient to mention a few of the most memorable events of his reign. His grand vizir, Kiuperli Ogli, marching with an army to the banks of the Danube, was defeated and slain at the battle of Salankemen, the effects of which were very injurious to the Turkish interests. The imperialists over-ran several provinces of the Ottoman territory; and the Venetians got possesion of the Morea, took the isle of Chios, and various places in Dalmatia. The Arabs plundered a caravan of pilgrims, and even laid siege to Mecca. The administration at home was frequently changed, and exhibited all the unsteadiness and weakness incident to a reign of eunuchs and domestics. Achmet was good-tempered, devout, and harmless. He had a love for justice, but possessed too little sagacity to administer it properly. Though totally unfit to be a sovereign, he was amiable in private life. He was chearful, familiar, and fond of poetry and music, in both which he made some proficiency. He died in 1695 at the age of fifty, making his last request to his successor Mustapha, that he would spare the life of his son. *Mod. Univers. Hist.*—A.

ACHMET III. emperor of the Turks, son of Mahomet IV. was raised to the throne on the deposition of his brother Mustapha II. in 1703. His brother, on resigning the crown to him, warned him of his future insecurity if he should suffer the mutineers who had raised him to remain unpunished. In consequence, though Achmet was at first obliged to remove his mother from his councils in compliance with their demands, he found means in time to get rid of them all. His first care was to amass as much wealth as possible; and he ventured upon measures which none of his predecessors had chosen to adopt—debasing the coin, and laying new taxes. The fear of a rebellion, however, made him stop short in these designs. In 1709, the event of the battle of Pultawa caused Charles XII. of Sweden to take refuge in the Turkish dominions. He was received with great hospitality, and a succession of intrigues took place at the Ottoman court between the Russian and the Swedish parties. The sultana-mother, who had recovered much of her influence, took part with Charles XII. and war was declared

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against Czar Peter, which terminated by the peace of Pruth, where the vizir, corrupted, as supposed, by presents, suffered the Czar to escape from certain ruin. The conditions, however, were favourable to the Turkish empire. The king of Sweden was at length compelled by force to depart from the Turkish dominions. Achmet likewise made war against the Venetians, from whom he recovered the Morea. An expedition into Hungary against the emperor of Germany turned out less favourably, the Turkish army being defeated in 1716, by prince Eugene, at the battle of Peterwaradin.

Achmet was much under the government of his ministers and favourites, who often occasioned unexpected revolutions in the politics of the Porte; yet it is said that he frequently went in disguise to places of public resort in his capital, in order to discover the sentiments of his people. A sedition of the soldiery, occasioned by mal-administration, and inflamed by a fanatic, at length caused his dethronement in 1730, and the elevation of his nephew Mahomet V. He was confined in the same apartment whence his nephew had been taken, where he lived in quiet till he was carried off by an apoplexy in 1736, aged seventy-four years. He had himself set the unusual example of lenity to a dethroned predecessor, at his own elevation.

Achmet III. appears to have been a prince not devoid of abilities and good intentions; but a blind confidence in his vizir, as he himself confessed to his nephew in the advice he gave him on taking his place, tarnished the glory of his reign, and precipitated him from the throne. *Mod. Univers. Hist.*—A.

ACHMET, an Arabian author, supposed to have lived about the fourth century, wrote a book "On the Interpretation of Dreams, according to the Doctrine of the Indians, the Persians, and the Egyptians." The orginal of this work is lost; but curiosity, or superstitious credulity, has preserved it translated both in Greek and Latin; it was published, together with "Artemidorus on Dreams and Chiromancy," by M. Rigaud, in 4to. Paris, 1603. *Rigaud, Præf. in Achmet. Interp. Bayle. Nouv. Dict. Hist.*—E.

ACONZIO, JAMES, a native of Trent, a philosopher, mathematician, and divine, of the 16th century, appears to have advanced beyond the age in which he lived in liberality of sentiment, and hence to have incurred more odium, and obtained less praise, than he merited. Embracing the protestant religion, he left his own country, and placed himself under the patronage of Elizabeth, queen of England, from whom, chiefly on account of his skill in fortification, he obtained a pension as engineer. To her, under the canonising title of *Diva Elizabetha*, he inscribes his principal work, "De Stratagematibus Satanæ," [On the Stratagems of Satan in the Business of Religion, by means of Superstition, Error, Heresy, Hatred, Calumny, Schism, &c.] The principal object of this work was to inculcate the doctrine, and promote the spirit, of toleration; a design which very few, even of the protestant divines, were prepared to favour. The work, therefore, brought upon the author a heavy load of acrimonious censure. It was alleged against him, as matter of reproach, that the aim of his whole work was to bring the fundamentals of religion into so narrow a compass, that a way might be opened to a general union of all Christian sects: he was accused of wishing to inclose the orthodox, and heretics of all descriptions, like Noah's clean and unclean beasts, in one ark; and his work was condemned, as of all bad books the worst. Some, however, were of a different opinion, and ventured to say, that Aconzio was a luminary of prudence and moderation, and that in his writings he reasoned judiciously and piously. His good sense, and accurate manner of thinking, were also shown, in an Epistle to Wolfius, "De Edendorum Librorum Ratione," [On the Manner of publishing Books] a work which contains much good advice to authors: they were still more fully displayed in his system of logic, under the title of "De Methodo," [On Method, or the right Manner of studying and teaching the Sciences] in which are pointed out the order in which the sciences ought to be studied, and the steps by which the mind passes from the discovery of one truth to another. This treatise is neatly written, and its precepts are well illustrated by examples. It was published at Basil in 1558. The author bestowed great pains upon this work, for a reason, which, as a proof of his penetration, as well as modesty, we shall give in his own translated words: "I perceive that it is my lot to live in an exceedingly cultivated age; and yet I do not so much fear the decision of the present race of learned men, as I dread the rising light of a period still more cultivated than the present: for, although the present century has produced, and still continues to produce many eminent men, yet I think I perceive before us a degree of knowledge and refinement beyond our present conceptions." The prediction of this intelligent and enlightened man has been fulfilled: cumbrous erudition has gradually given way to useful science; and, if the world has become less learned, it may be confidently asserted to have become

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more attentive to the dictates of good-sense, and the precepts of experience, and therefore to be more wise. The time of Aconzio's death is not known, but it was probably about the year 1565. His "Stratagemeta" was printed at Basil, 8vo. 1563, and reprinted at the same place in 1610, and at Amsterdam, in 1674; and a French translation was published in the year 1610, and reprinted at Delft, in 1624. *Bayle. Tiraboſchi, Storia della Lett. Ital.*—E.

ACOSTA, JOSEPH, a Spaniſh Jesuit, and missionary, was born about the year 1540, at Medina-del-Campo in Leon. He was employed seventeen years in attempting the conversion of the Indians in South America, and was made a provincial in the Jesuits' society in Peru. After his return to Spain he visited Rome, where he published a treatise, "De procuranda Indorum Salute." [On procuring Salvation for the Indians.] Beſides some other pieces, he wrote, in Spaniſh, "The natural and moral History of the Indies," publiſhed in 8vo. 1591, and translated into French in 1600. This work is frequently quoted by Dr. Robertson, and other modern authors, who have treated of the history of America. Joseph Acosta died, rector of the college of Salamanca, in the year 1600. *Nic. Anton. Bibl. Hiſp. Moreri.*—E.

ACOSTA, URIEL, a Portuguese, born at Oporto about the close of the 16th century, is chiefly famous for the changes which he paſſed through, respecting his religious opinions and profeſſions. Descended from one of those Jewiſh families, which had been compelled to submit to Christian baptism, he was educated in the Roman catholic religion. In early life, he appears to have been a strict observer of the ceremonies of the church; but the difficulties which he met with, in conscientiously conforming to its requisitions, raised in his mind speculative doubts concerning the authority of the church, and concerning the divine origin of the Christian religion. His sceptical turn of mind soon led him to abandon Christianity, and even to reject the doctrine of a future state. Not satisfied, however, with the idea of an entire renunciation of every instituted form of religion, he resolved to examine the faith of his ancestors; and upon comparing Judaism with Christianity, he imagined the former more satisfactory than the latter, and formed a determination to profess himself a Jew. He communicated his thoughts to his mother and brothers, and having brought them over to his opinions, prevailed upon them to adopt the same resolution. The profession of Judaism in Portugal would have exposed them to the terrors of the inquisition. They, therefore, determined to make their escape from this country, and seek refuge in Holland, where the public profession of different forms of religion was tolerated. Relinquishing a post of some profit, Acosta, with his family, went to Amsterdam, where, as soon as they arrived, they were admitted into the synagogue. Upon comparing the customs and practices of the modern Jews with the law of Moses, he remarked many essential points of difference, and ventured to request permission from the rabbis to decline such observances as were not authorised by the law. The request only produced a threatening of excommunication, in case of the smallest deviation from the established doctrines or customs. Acosta paid little regard to threatenings from a tribunal which, unlike the inquisition he had escaped, could only inflict spiritual censure; and he persisted in his disobedience to the authority of the synagogue. But he soon found, to his cost, that mere spiritual power, unaided by the civil magistrate, is not without its terrors. The sentence of excommunication was pronounced; and he instantly became the object of universal neglect and insult. The boys hooted him in the streets; the populace gathered in crowds about his house, and threw stones at his windows: even his brothers, if they met him, dared not salute him. The public resentment against him was still further inflamed by a piece which he wrote on the Sadducean principle, that there is no resurrection of the dead; in which, as a Jew, he urged, as an argument against the immortality of the soul, that Moses makes no mention of a future state, and that the penalties of the Mosaic law only respect the present life. For this publication he was brought by the Jews before the civil court of Amsterdam, by which he was sentenced to imprisonment; and, though, after being confined eight or ten days, he was released, the impression of his book was confiscated, and he was fined three hundred guilders. Advancing still further in scepticism, Acosta at length rejected the divine authority of Moses: and now, instead of persevering in that conscientious and manly adherence to his principles, which in the midst of all the excentricities of his opinions, had hitherto done credit to his moral character, Acosta formed the base resolution of sacrificing his conscience to his interest; and, after having lain fifteen years under the sentence of excommunication, he in the public synagogue recanted his errors, and signed the prescribed formulary. This dishonest desertion of principle did not, however, long answer his purpose. Having inadvertently neglected some ceremony in the synagogue, he was again ac-

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cused of infidelity, and prosecuted with the utmost rigour. The sentence of excommunication was a second time passed upon him: the indignities and insults of the populace were renewed; and when, after seven years, he again submitted to make a public confession and declaration, his restoration to the synogague was accompanied with the public disgrace of receiving *thirty-nine* stripes, and being laid on his back at the door of the synagogue, that every one who went out might trample upon him. The mortification attending these indignities, accompanied with the humiliating consciousness of having in repeated instances abandoned his principles, and violated his integrity, at last drove him to the desperate resolution of putting an end to his own life with a pistol. After having first aggravated his guilt by attempting to shoot his principal adversary, he shot himself at Amsterdam, in 1640, or, according to the Bibliotheque Universelle, in 1647.

Had Acosta adhered to the profession of his principles through life, with the same honesty which he at first discovered, whatever might have been thought of his opinions, his integrity would have entitled him to approbation; and we should only have condemned the bigotry and intolerance which subjected him to persecution: but his cowardly and base compliance with requisitions, which were contrary to his judgment and conscience, for the sake of personal ease and security, leaves his name under a blot of eternal infamy. A valuable treatise was written by Limborch, in refutation of Acosta's objections to Christianity, entitled, "De Veritate Religionis Christianæ amica Collatio cum erudito Judæo." Goudæ. 4to. 1687. *Acosta Exemplar Vit. Hum. apud Limb. Amica Collatio. Bayle.*—E.

ACROPOLITES, GEORGE, a Byzantine historian, was born in the year 1220; for we learn from his history, that he was twenty-one years of age when Irene, the wife of John Ducas, died. (Acropolit. Chron. c. 39). His father, who appears to have left Constantinople when it was taken by the Latins in 1204, and to have accompanied Theodore Lascaris when he removed the Greek empire to Nice, introduced him, whilst a boy, to the court of John Ducas, successor to Lascaris. (ib. c. 29). At Nice, having been already well instructed in grammatical learning, he studied mathematics, poetry, rhetoric, and logic. (ib. c. 32). At the age of twenty-one, he disputed with the physician Nicolaus, in the presence of the emperor John Ducas, and his wife Helena, concerning eclipses of the sun. (c. 39). His talents at length advanced him to distinction in the state. He was appointed by Theodore Lascaris the younger, prætor of Greece; and in the reign of Michael Palæologus, or perhaps earlier, he was raised to the dignity of Logotheta, (Pachymer. Hist. lib. v. c. 13, &c.) an office, which, among the Greeks, corresponded to that of high chancellor among the Latins. Under several successive emperors he was employed on foreign embassies, and in other public affairs. (c. 49, 66, 84). Upon the recovery of Constantinople to the Greek empire, in the year 1261, Acropolites was employed to compose the public forms of thanksgiving to be recited on the emperor's entrance into the city. (c. 85, 87). In 1273, he was sent, with four other persons, on an embassy to pope Gregory X. to terminate the schism of the eastern church. He continued to enjoy his honours, and the favour of the emperor, till his death, which happened in the year 1282, the same year in which Michael Palæologus died. (Conf. Acron. Chron. c. 34. Pachymer. Hist. lib. i. c. 1.)

The situation of this statesman afforded him great advantage for becoming the historian of the Greek empire for the period in which he lived; and he has left behind him a Chronicle of this period, which, notwithstanding much obscurity of style, and confusion of method, is valuable as a minute, and apparently accurate, detail of events, of which he was, for the most part, a spectator. His Chronicle commences with the siege of Constantinople by the Latins in 1203, and ends with the recovery of that city by the Greeks in 1261. A compendium of the work was first published, in 8vo. in Greek and Latin, by Dousa at Leyden in 1614. The entire work appeared, with the Latin version of Allatius, in folio, at Paris, in 1651. *Hanckius de Byzant. Script.* p. i. c. 33. *Voss. de Hist. Græc.* lib. ii. c. 18. *Fabric. Bibl. Græc.* lib. v. c. 5. s. 10.—E.

ACTUARIUS, JOHN, a Greek physician, son of Zachary, is supposed to be named from the office he held in the court of Constantinople, as he is also called *Archiater*. When he lived, is not very certain; but Freind refers him to the reign of Michael Angelus, towards the end of the twelfth century. He composed one of his works for the use of the great chamberlain, Apocauchus, who was going on an embassy to the north. There are considerable remains of this physician's writing; a "Method of Practice," a "Compendium of Physic," a "Treatise on Urines; and on the Action and Affections of the Animal Spirits, and their Nutrition;" with other detached tracts. He is mostly a follower of Galen and his Greek pre-

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decessors, yet has many things proper to himself. He is the first Greek who mentions the milder purgatives, and he seems to have had a knowledge of distilled liquors. His works have been printed as well entire, as in parts. *Freind, Hist. of Phys. Haller Bibl. Med. Pract.*—A.

ACUNA, CHRISTOPHER, a Spanish Jesuit, born at Burgos in 1597, went as a missionary to the American Indians. He spent many years in Chili and Peru, and on his return wrote in Spanish, in the year 1641, a curious work, entitled, "A New Description of the great River of the Amazons;" it was translated into French, with a prefatory Dissertation, by Gomberville, in four vols. 12mo. 1682. *Bayle. Chevreau. Hist. du Monde. Moreri.*—E.

ADALBERT, a German divine, of the tenth century, archbishop of Magdeberg, was educated in the monastery of St. Maximin of Treves, and was, in the year 961, employed by the emperor Otho I. to preach the gospel to the Russians. He returned without much success, but afterwards bestowed his labours with more profit upon the Sclavonians on the borders of the Elbe and the Oder. *Dupin. Moreri.*—E.

ADALBERT, archbishop of Prague, in the tenth century, was one of the first founders of the Christian religion in Hungary. He also preached the gospel in Prussia, and Lithuania, where he was murdered by Sego, a pagan priest. *Dupin. Moreri. Mosheim. Eccl. Hist. Cant.* x.—E.

ADAM, according to the Hebrew scriptures, was the first man, the father of the human race. He was created by God, and placed in the garden of Eden, where grew the tree of the knowledge of good and evil, the fruit of which he was forbidden to taste, under the penalty of death. Eve, his wife, enticed by a serpent, ate some of the prohibited fruit: Adam, through her persuasion, did the same; and they both became mortal, and were driven out of Paradise. According to the Hebrew chronology, commonly received, Adam was created in the year 4004 before Christ, and died in the year 3074, aged 930 years. Chronologers, however, differ exceedingly concerning the date of the creation of the world. Strauchius, in his Chronology, gives a long list of dates assigned to this event by various Christian and Jewish writers, among whom the extreme points of difference are 6984 years, and 3670 years, before Christ. On a question of chronology attended with so much uncertainty, it is perhaps in vain to expect satisfaction. Innumerable fables have been invented concerning Adam, which it is unnecessary to repeat. *Genesis*, i. ii. iii.—E.

ADAM, of Bremen, a canon of the church in that city, who lived towards the end of the eleventh century, wrote "An Ecclesiastical History," which treats of the rise and progress of the Christian faith in the northern countries, from the reign of Charlemagne to that of the emperor Henry IV. To this work is annexed a description of Denmark, and the other northern kingdoms, containing an account of the religion, and the manners, of the inhabitants. The best edition of this work is that of Helmstadt, 4to. 1670. *Dupin. Voss. de Hist. Lat.* lib. ii. c. 47. —E.

ADAM, MELCHIOR, a biographer, who wrote at the beginning of the seventeenth century, was a native of Grotkow in Silesia, and studied in the college of Brieg. Under the patronage of the duke of Brieg, and other men of rank, he became an eminent preceptor, and was at length appointed rector of the college of Heidelburg. In 1615, he wrote, in 4to. the first volume of his "Vitæ Illustrium Virorum," [Lives of Illustrious Men] which contained those of philosophers: three other volumes soon followed, containing, lives of divines, historians, critics, lawyers, and physicians. All the celebrated men, whose lives are introduced into these volumes, lived in the sixteenth, or at the beginning of the seventeenth century, and were almost entirely Germans. Bayle gives this biographer the character of an industrious collector, and acknowledges himself much indebted to his writings. Melchior Adam died in 1622. *Bayle. Moreri.*—E.

ADAM, LAMBERT SIGISBERT, an eminent sculptor, was born at Nancy in 1700, where his father, Jacob Sigisbert, exercised the same profession. He received his first instructions from his father, and in 1719 came to Paris for further improvement, where he passed four years. Thence he went to Italy as a royal pensionary, and in that seat of the arts he spent ten years, principally studying after the antique. He finished there several considerable works; among which, one that gained him great applause from the judges was the restoration of the mutilated group of the family of Lycomedes, discovered by cardinal Polignac in the ruins of the villa of Marius. His model for the fountain of Trevi obtained the preference over those of sixteen sculptors and architects, which, however, the jealousy of the Italians towards a foreign artist prevented him from executing. He was admitted a member of the academy of St. Luke in Rome, and returned to Paris in 1733. Here he was employed in a variety of great works for the decoration of palaces, gardens, &c. Of

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these the most celebrated are a group representing the union of the rivers Seine and Marne, at the cascade of St. Cloud; two groups of hunting and fishing, presented to the king of Prussia; Neptune calming the sea; the triumph of Neptune, at Versailles; the bas relief of the chapel of St. Adelaide; St. Jerom; Poetry; and Mars caressed by Love. In 1754 he published a collection of ancient Roman and Greek sculptures, designed by himself, and engraved by able artists, in folio. Most of these he had purchased from the heirs of cardinal Polignac. Excess of application, and a sedentary life, at length brought on an apoplexy, of which he died in 1759. His compositions are in a harsh and savage style, resembling rocks by their deep cavities and roughnesses. They however exhibit strong marks of a knowledge of the antique, and are specimens of patient labour and meditation. *Vies des fam. Sculpt. par D'Argenville.*—A.

ADAM, NICHOLAS-SEBASTIAN, second brother of the preceding, was born at Nancy in 1705. After being instructed in the elements of sculpture by his father, he was sent for improvement to Paris. His progress was such, that at the age of eighteen M. Bonnier took him to work, at his seat near Montpellier, where he was employed eighteen months in decorating the front of the mansion. Thence he went to Rome in 1726; and in less than two years obtained the first prize given by the academy of St. Luke. He employed himself with great ardour in the study and imitation of the antique in that capital, where he remained nine years, during part of which he had the society of his elder brother, and of a younger who was educated in the same branch. Nicholas also practised painting at his leisure hours, which gave a particular character to his sculptures. In 1734 he came to Paris, where his models of Clitie and the Sacrifice of Iphigenia acquired him the applause of the academy of painting. As a further trial, the difficult subject of Prometheus chained to the rock was given him to model, in which he had admirable success. Next year he was employed in a bas-relief of bronze for the chapel of Versailles, representing the martyrdom of saint Victoria, reckoned one of his best performances. He afterwards wrought for some time with his elder brother on the group of Neptune, at Versailles. Several considerable works were committed to him in the succeeding years; and in 1740 he obtained the apartment and work-room of the deceased Bousseau, in the Louvre—a favour only granted to excellent artists. He gave a model for the mausoleum of cardinal Fleury, in concurrence with Bouchardon and Lemoyne, to which the connoisseurs gave the preference, though the court did not confirm their judgment. A singular incident respecting him took place in 1747. Frederic king of Prussia, who had long wished to draw him to Berlin, sent a person with very liberal offers to give him an invitation. The agent applying first to the elder Adam, he kept the affair concealed from Nicholas, and passed off in his stead his younger brother, who accepted the proposal. Nicholas, when afterwards acquainted with the circumstance, was not displeased with a deception which kept him in France. He was soon after employed by king Stanislaus to make a monument for his queen in a mausoleum near Nancy, which was one of his principal works. His last performance was the Prometheus, the model for which is before mentioned. This piece was greatly admired, and the king of Prussia offered a large sum for it, which Adam refused, saying he had made it for his own master.

This artist was estimable for the simplicity, integrity, and mildness of his character, which conciliated the friendship of his brother artists. He had the misfortune of losing his sight several years before his death, which happened in 1778, at the age of 74. *D'Argenville, Vies des Sculpt.*—A.

ADAM, FRANCIS-GASPARD, the younger brother above-mentioned, was born at Nancy in 1710, went through a similar course of studies with his brothers, with the elder of whom he chiefly worked; resided some years with reputation in Prussia, and died at Paris in 1759. *D'Argenville, Vies des Sculpt.*—A.

ADAM, ROBERT, architect, was born at Kirkaldy, in the Shire of Fife in Scotland, in the year 1728. He was educated at the university of Edinburgh, and afterwards pursued his studies with all the advantages which an access to the objects of taste and elegance at home and in foreign countries could bestow. On his return from a visit to Italy in the year 1762, he was appointed architect to the king, an office which he held till the year 1768, when he resigned it on account of his election as representative of the county of Kinross, in the British parliament. The peculiar beauty and lightness of the ornamental parts of buildings which were the offspring of his inventive powers were so generally admired, that not only the architecture, but all the manufactures of this country, which depend upon or are connected with decoration, experienced a considerable degree of improvement. A periodical work consisting of designs, which he published about the year 1775, contributed greatly to diffuse this taste and manner. The genius of Robert Adam was not

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confined to architecture and ornamental composition, but appeared in numerous landscapes which display a felicity of invention and management of tint at once bold and luxuriant. It would be difficult to enumerate the many public and private edifices which have been constructed from his plans and designs. His activity was unremitted through life. In the year preceding his death he designed eight public and twenty-five private works, so various and excellent in style and designation, as would have afforded him a high degree of reputation, even if these alone had constituted the whole of his performances as an artist. He died on the third of March 1792, by the bursting of a blood-vessel, in the sixty-fourth year of his age, and was buried in the south aisle of Westminster Abbey.—N.

ADAMSON, PATRICK, a divine of Scotland, was born at Perth in the year 1536, and studied in the university of St. Andrew's, of which place he was afterwards elected archbishop. It was the misfortune of this prelate, that he was early advanced to a public character which he wanted energy of mind to support, and called to contend with opposition too violent for his feeble and timid spirit. After he left the university, he retired to a village in Fife, where he supplied the want of a patrimony by performing the humble but useful duties of a schoolmaster: and had it been his fortune to remain all his days in that station, though his name might not have been sent down to posterity, he would probably have passed an undisturbed and reputable life; for we are told, that, during the four years which he passed in this retirement, he had many pupils and was much respected, and it appears from his subsequent Latin publications, that he was a good scholar. It was his misfortune, as the sequel will show, to be put into the track of preferment, by being engaged by a neighbouring gentleman to accompany his son to France, as his tutor, while he prosecuted the study of the civil law. It was not long after this change of his situation, which happened in 1566, that his loyalty to Mary queen of Scots brought him into great peril. On the birth of James, while Mr. Adamson and his pupil were at Paris, he wrote, and published, a Latin poem, in the title of which he called the child, "The most serene and most noble prince of Scotland, England, France, and Ireland. (Oper. Pat. Adamson). This circumstance gave so much umbrage to the French court, that Adamson was put under arrest, and kept in confinement six months. After his release, which was obtained with difficulty, he retired with his pupil to the university of Bourges in Berri. During the dreadful massacre of St. Bartholomew, Adamson escaped the general slaughter by lying concealed for seven months in an apartment of a public house, the master of which paid dearly for his humane hospitality, by being thrown from the roof of his house, at seventy years of age, for having harboured an heretic. (Pref. to Adamson's Version of Job) Mr. Adamson amused himself in his confinement by writing two Latin poems, "A Poetical Version of the Book of Job," and "A Tragedy on the Fate of Herod:" these were afterwards, in 1572, published.

Returning to Scotland, Adamson took clerical orders, and was appointed minister of Paisley. His zeal for episcopacy, shown in the commission to which he was nominated, for settling the jurisdiction and policy of the church, recommended him to the favour of the regent, the earl of Morton, who, soon afterwards, in 1576, presented him to the archbishopric of St. Andrew's. This presentation excited the jealousy of the presbyterians; and the general assembly required him to submit to examination before their body, and to receive the bishopric with such limitations as they should prescribe; in the mean time they prohibited his election by the chapter of St. Andrew's. The chapter disregarded the prohibition, and elected him: the general assembly summoned him before them, to examine the validity of his election; and it was not till he consented to their conditions, that he was confirmed in his see. Even after this, the violence of the presbyterian party on the one side, and the archbishop's pusillanimity on the other, subjected him to perpetual vexation. Many heavy charges were brought against him by his adversaries, which do not appear to have been substantiated. If, in their *elegant* phrase, "he kept himself in his castle like a fox in a hole," the most that can be made of this circumstance is, that he wanted courage to face his enemies. If, under a painful disease which his physicians could not cure, he took a simple medicine from an old woman, it did not follow, either that the old woman was a witch, or that the archbishop thought her so: yet, in the violence of party-spirit, and in the weakness and cruel rigour of superstitious credulity, the prelate was accused of having recourse to the devil in a case in which the physicians had failed him, and the poor old woman was committed to prison, and, after having escaped for four years, was burnt for witchcraft. When king James, in 1583, visited St. Andrew's, Adamson, in a sermon which he preached before him, and in a public disputation, maintained the claims of the episco-

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pal church. His behaviour on this occasion was so pleasing to the king, that he appointed him his ambassador to queen Elizabeth; and the prelate executed his commission with such zealous fidelity, particularly in his sermons — for he was an eloquent preacher — that the queen, who appears to have been jealous of the rising popularity of James, forbade him to enter the pulpit.

The whole conduct of the archbishop, during his residence in England, confirmed the aversion of the leaders of the presbyterian church of Scotland against Adamson; and when, on his return to Edinburgh in 1584, he appeared in parliament, and brought forward several acts in favour of episcopacy, the odium of proceedings so offensive to the generality of the Scotch nation, fell upon him, as the principal agent in the business. The resolute struggle of the presbyterians against the attempt of the king to introduce episcopacy proved successful: the king's declaration was reversed; and, in a synod held at St. Andrew's, in 1586, archbishop Adamson was excommunicated; a violent measure, which he retaliated by excommunicating the moderator of the synod. His adversaries carried their hostilities still farther. The general assembly granted a commission for trying him on several accusations; one of which was, that, contrary to a law then existing in the church of Scotland — a law, by the way, which is an unparalleled instance of ecclesiastical bigotry — he had married the earl of Huntley to his countess, without obliging him to subscribe to a confession of faith. Even his master, to whom he could now no longer be useful, and against whom his only offence appears to have been the failure of success in his attempts to serve him, ungratefully deserted him. James granted the revenue of his see to the duke of Lenox, and left the unfortunate prelate, and his family, in a situation, in which they, literally, wanted bread. Thus oppressed with poverty, he meanly submitted to deliver to the assembly a formal recantation of all his opinions concerning church government, which had given offence to the presbyterians. Though this confession was represented as a testimony which the force of truth had extorted from an adversary, (Robertson's Hist. of Scotland, book viii.) it was, probably, understood to have been dictated by necessity, without any real change of opinion; for, we do not find that the confession procured him any melioration of his condition. Supported, at the last, by charitable contribution, he terminated his unfortunate life towards the latter end of the year 1591. Though we can by no means exculpate this prelate's enemies in the church of Scotland from the charge of unrelenting rigour, and even of cruel calumny, we think them perfectly justified in their opposition to the oppressive and injurious measures, which he supported under the authority of the king. We perceive in his character a considerable portion of bigotry, mixed with, at least, an equal share of timidity; we account for his misfortunes chiefly from his incapacity to support the cause he espoused with cool intrepidity; and we find little to mention in his praise, except that he wrote tolerable Latin verse, acquired high reputation as a popular preacher, and, in his last forlorn situation, strongly expressed sentiments of pious resignation. We give little credit to the extravagant panegyric of Mr. Wilson, the editor of his works, who writes, that "he was a miracle of nature, and rather seemed to be the immediate production of God Almighty, than born of a woman." *Voluseni Vit. Adamson. Calderwood's Hist. of the Church of Scotland*, fol. 1680. *Spotswood, Hist. Ch. Scotland. Biogr. Brit.*—E.

ADDISON, Lancelot, an English clergyman, was born at Mauldismeburne, in Westmoreland, in the year 1632. He early distinguished himself by his zealous attachment to the Stuart family. After having taken his degree of master of arts, in Queen's College, Oxford, he was chosen one of the "Terræ filii" for the act which was celebrated in 1658. In his oration upon this occasion, he so severely satirised the republican rulers, that he was obliged to make a public recantation, and ask pardon upon his knees. He soon afterwards left the university, probably in disgust. At the Restoration, the only remuneration which he received for his loyalty was an appointment to the post of chaplain to the garrison of Dunkirk, and afterwards to that of Tangier. It was not till 1675, that he obtained a prebendal stall in the cathedral of Sarum, and not till 1683, that he received the deanry of Litchfield. In the convocation which met in 1689, dean Addison was present, and is said to have expressed so strongly his attachment to tory principles, as to prevent his further advancement under the existing government. Dean Addison appears to have supported a consistent and upright character, and has left several treatises, which are now little known. His most valuable legacy to the world, was his son Joseph.—Of the writings of Lancelot Addison, the following may deserve particular mention: "West Barbary, or a short Narrative of the Revolutions of the Kingdoms of Fez, and Morocco, with an Account of the

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present Customs, Sacred, Civil, and Domestic," printed in 8vo. at Oxford, in 1674. "The Present State of the Jews, more particularly relating to those in Barbary; with a Summary Discourse of the Misna, Talmud, and Gemara." Both these tracts were written when the author was abroad, and contain curious matter from his own observation. The dean wrote several tracts in divinity, catachetical, controversial, &c. One of the principal is "A Modest Plea for the Clergy," 8vo, 1677; afterwards reprinted by Dr. Hickes, without knowing the author. *Wood's Athenæ Oxon. et Fasti Oxon. Biogr. Brit.* — E.

ADDISON, JOSEPH, one of the most celebrated names in English literature, was the son of the Rev. Lancelot Addison, dean of Litchfield; and Jane, daughter of Nathaniel Gulston, esq. He was born at Milston near Ambrosbury, in Wiltshire, on May 1, 1672, at his father's rectory. After receiving the rudiments of school education at Ambrosbury and Salisbury, he was removed for farther improvement to the Charter-house, under the tuition of Dr. Ellis; at which seminary he contracted an intimacy with Mr. Steele (afterwards sir Richard) which continued through life.

At the early age of fifteen, Addison was entered of Queen's-college, Oxford, where the felicity with which he applied to classical literature, and particularly to Latin poetry, was soon taken notice of, and caused him to be elected a demy of Magdalen college, where he took the degrees of bachelor and master of arts. Such was the approbation his Latin poems met with, that eight pieces were printed in the second volume of the collection entitled "Musarum Anglicarum Analecta," where they excited very general applause. The topics are both serious and light; and in the latter, a vein of that humour for which he was afterwards so distinguished, is discernible.

It was not till his twenty-second year, that he became an author in his own language; and his first attempt of that kind was a short copy of verses addressed to the veteran poet Dryden. It was followed by a translation of great part of the fourth Georgic of Virgil. Both these gave him the reputation of a skilful and correct versifier. Soon after, he exercised himself in the field of criticism; and communicated to Dryden a discourse on Virgil's Georgics, which was prefixed, without a name, to that writer's translation of the Georgics. Other poetical efforts succeeded; and in 1695 he opened the career of his fortune as a literary man, by a complimentary poem on one of the campaigns of king William, addressed to the lord-keeper Somers. This had the effect of engaging the friendship and patronage of that eminent statesman; and was probably the cause of his laying aside all thoughts of entering into orders, which he seems once to have entertained, and for which his seriousness of principle, and regularity of conduct, appeared peculiarly to qualify him. A pension of 300l. per annum from the crown, which his patron obtained for him, enabled him to indulge his inclination for travel; and he set out on a tour through France and Italy in the latter end of 1699. His Latin poems, which had been printed and made known abroad, were useful harbingers to him; and they gained the applause of a judge, certainly not prejudiced in favour of the English, the famous Boileau. An epistolary poem, from Italy, which Addison wrote to lord Halifax, in 1701, was a valuable return to his country for the public patronage he had received. It breathes a noble spirit of liberty, and will probably continue to be, as it has been, one of the most admired of his works.

His first considerable work in prose was an account of his travels, published on his return. A comparison of the ancient and modern state of the countries he visited, and the illustration of classical descriptions by observations made on the spot, were its principal objects; to which may be added, a decided purpose of displaying the blessings of free government, by contrasting its effects with those of slavery. The first reception of this work appears to have been rather cold; but it gradually rose in its reputation, and is still, notwithstanding the numerous later volumes on similar topics, read with pleasure. Some passages in it, particularly the description of the diminutive republic of San Marino, give a fore-taste of the inimitable humour displayed in the Tatler and Spectator.

The most famous of Addison's political poems, "The Campaign," appeared in 1704. This was not a spontaneous production, but a task kindly imposed by his patron lord Halifax, in consequence of a wish expressed by lord Godolphin to have the victory at Blenheim, and the rest of Marlborough's successes, adequately celebrated in verse—with an intimation that the writer should not lose his labour. The poem is certainly as good as such an origin could be expected to produce; and it was rewarded by an immediate appointment of the author to the post of commissioner of appeals. In 1705, Addison attended lord Halifax in his mission to Hanover; and in the succeeding year he was made under-secretary of state. These opening prospects of

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political elevation did not render him negligent of the Muses, to whom he owed so much. He even ventured on a kind of experiment in poetry, and wrote his amusing and melodious opera of "Rosamond;" which, however, was not successful on the stage. A pamphlet which came out anonymously in 1707, entitled, "The present State of the War, and the Necessity of an Augmentation considered," is assigned to him in Tickell's edition of his posthumous works, and does credit to his powers in this kind of writing. In 1709, he accompanied the marquis of Wharton, made lord lieutenant of Ireland, as his secretary; and to this post was added that of keeper of the records, with an augmented salary. It was during his continuance in this kingdom, that an incident took place, which eventually contributed more to the fame and usefulness of Addison than all his poetical or political exertions. His friend Steele began in London, in the year 1709, to publish his periodical paper, "The Tatler;" a miscellaneous performance, including, with the common articles of a newspaper, essays and letters on a variety of subjects, connected with manners and literature. Addison occasionally afforded his assistance in a number of papers, allegorical, humorous and serious, some of which are exquisite productions, especially those which relate to the laughable foibles and minute peculiarities of character, in the delineation of which no writer ever equalled him. "The Court of Honour," and "The Political Upholsterer," are pieces of this kind, which he himself never surpassed. Steele modestly and ingeniously compared his situation to that of a distressed prince, who calls in a more powerful neighbour to his aid, and is undone by his auxiliary; and certain it is, that nothing of his own can be compared to the communications of his friend. Nevertheless, so sensible was he of the value of Addison's co-operation in engaging the public attention, that, when the Tatler was dropped in January 1711, he concerted with Addison the plan of a new paper under the title of "The Spectator," which made its appearance on March 1, in the same year. To this very celebrated work, which by its size and merit stands at the head of all publications of a similar kind, Addison contributed a stock of materials comprising some of the most interesting pieces, moral, critical, and humorous, to be met with in the English language. All that regards the *smaller morals* and the decencies of life, elegance and justness of taste, the regulation of temper, and the improvement of domestic society, is touched upon in these papers with the happiest combination of seriousness and ridicule. In some of them Addison takes the higher tone of a religious monitor, and gives lessons from the press, which perhaps would not have been attended to from the pulpit. The improvement of our language was another point which he successfully laboured; and the abolition of ungraceful contractions, proverbial vulgarisms, and cant phraseology of all kinds, which at that period greatly infested our writing and speech, is greatly owing to his precept and example. His papers in the Spectator are all marked by some one of the letters composing CLIO; but in general they contain internal evidence of their author sufficient to assure a practised reader. It was a great merit in this work, that, at a time when party disputes ran so high as to interfere in almost every concern of life, the topics of the Spectator were so chosen and managed as to keep clear of this source of discord, and to afford one point, at least, in which all lovers of letters and morality might unite. Accordingly, its popularity rose to such a height, that, in a much less *reading* age than the present, 20,000 of the papers were sometimes sold in a day. This publication concluded in September 1712, and was succeeded in 1713 and 1714 by "The Guardian," a similar work, in which Addison likewise bore a considerable share, though perhaps with somewhat less exertion. A few numbers of the "Whig Examiner," a paper printed in 1710, and intended as an attack upon the famous "Tory Examiner," are attributed to Addison; who thus gave vent to party rancour, without mingling it with better subjects. A short humorous piece of a similar nature, meant to expose the French commerce bill, proceeded from his pen in 1713, under the title of "The late Trial and Conviction of Count Tariff."

His fame in the year 1713 received an accession from a new effort of his genius, which for a time almost eclipsed that which he had acquired as a periodical writer in prose. This was his celebrated tragedy of "Cato," a production equally remarkable for a correctness of plan, and sustained elevation of style, then unusual on the English stage, and for the glow of its sentiments in favour of political liberty. Addison, as we have seen, set out a decided friend of freedom. His patrons had been of the party most attached to free principles in government, and the present juncture was thought particularly to require an effort to render them popular. He is said to have written he greater part of Cato when on his travels; but he now retouched and augmented it; and it was brought on the stage, enforced with a sublime prologue by Pope, and an humorous epilogue by Garth. Its success was

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astonishing; for the general expressions in favour of liberty with which it was filled could not, in a mixed constitution like the English, be decently objected to by either party. Therefore, while the whigs loudly applauded it as peculiarly their own, the tories re-echoed the applause, as adopting its sentiments; and Bolingbroke, their leader, from his box, presented Booth, the dramatic Cato, with a purse of fifty guineas, "for so well defending the cause of liberty against a perpetual dictator." The play ran thirty-five nights without interruption, and was afterwards acted at Oxford, and in other provincial towns. It was likewise received abroad with more approbation than any English tragedy had yet obtained, and was translated into various foreign languages. The honour of criticism also was not sparingly bestowed upon it; and the furious Dennis, though a staunch whig, made a prolix attack upon its poetical merit. At this cool distance of time, public opinion has become pretty uniform respecting its character. The dignity of Roman manners, and the portraiture of the hero, in particular, whose soul was elevated by philosophy and the love of liberty, are allowed to be sustained with great force of sentiment and beauty of language; and many of the fine passages of the play indelibly impress themselves upon the reader. Many of the descriptions, likewise, are animated and poetical, and afford much pleasure in a closet-perusal. But the piece fails in point of interest; and the love-scenes, which in compliance with custom are interwoven in it, are remarkably insipid.

After the death of queen Anne, Addison was again plunged in public life. He was appointed secretary to the lords justices; and afterwards again visited Ireland as secretary to the lord lieutenant, the earl of Sunderland. On the earl's removal, soon after, he was made a lord of trade. At the breaking out of the rebellion in 1715, he published the most considerable of his political works, "The Freeholder;" a set of periodical papers that unite his characteristical humour with the topics of party controversy which then prevailed. This union rendered them very successful; and the service he performed to the cause he espoused was probably as considerable as could be expected from such weapons. His delineation of the tory fox-hunter is well worthy the hand that had drawn sir Roger de Coverly. About this time, too, he published some short pieces of poetry; among which was his epistle to sir Godfrey Kneller on painting the king's picture, distinguished by its very happy and ingenious adaptation of the heathen mythology to the series of English sovereigns.

In 1716, Addison married the countess dowager of Warwick, with whom his acquaintance is said to have commenced at the time he was tutor to her son; but of this situation there is no particular account in any memoirs of his life. The courtship was long, and conducted on his part with the diffidence of one conscious of inequality of condition; nor does it appear that the marriage-state produced that union of dispositions and interests which is essential to its felicity. Yet his elevation the ensuing year to the office of one of the principal secretaries of state, put him on even an external footing of equality—and what woman, who was capable of appreciating Addison's mind, could think herself his superior there? The manner in which he filled the high post in which he was placed, has not served to remove the prejudice usually entertained by men of business against men of letters. He was slow, irresolute, and timid; and, having no talents as a public speaker, was unable to fill the part of secretary of state in the debates of the house of commons. A consciousness of this inability, and declining health, induced him the next year to resign his office to Mr. Craggs, and to retire from public business upon a pension of 1500l. per annum. The decline of health, unfortunately, was not a mere pretext; for an asthmatic disorder, to which he had been long subject, was fast tending to dropsy. Nor ought it to be concealed, that his constitution suffered injury from an habitual excess in wine. He had always been fond of a tavern life; and nothing seemed to give him so much enjoyment, as unbending from fatigue, and warming the natural reserve and bashfulness of his temper, with a select party of friends, over an evening bottle. How dangerous the Circæan cup, when parts and virtue like those of Addison fell victims to it! He employed, however, the leisure of his closing life in supporting those religious principles which had accompanied the whole course of it. He drew up a "Defence of the Christian Religion," published in an unfinished state after his death. This contains more marks of historical credulity than a friend to his memory and to the cause would have wished; yet, as the voluntary offering of a layman, and one so high in reputation, it has been gratefully accepted.

When all hopes of prolongation of life were at an end, Addison sent for a young man, nearly related to him, who wanted such a lesson (supposed to have been his step-son, the earl of Warwick), and grasping his hand, said to him with tender emphasis, "See in what peace a Christian can die." He expired at Holland-house, Kensington,

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on June 17th, 1719, when entering the 48th year of his age; leaving an only daughter by the countess of Warwick.

An edition of his works was published soon after his decease by Mr. Tickell, to whom he had given his papers, with directions concerning them. This contains, besides the pieces already noticed, several poetical translations from Ovid's Metamorphoses; and "Dialogues on the Usefulness of Antient Medals, especially in Relation to the Latin and Greek Poets." This last work, for which he began to collect materials when on his travels, is a most delightful performance, not only highly gratifying to one of classical taste, by its easy and elegant illustrations of passages in the finest ancient writers (in which, however, he is not original); but affording, perhaps, the happiest specimen in the English language of the true mode of dialogue-writing, in which the characters of the speakers are supported with a dramatic propriety, and the dryness of a didactic subject is enlivened with strokes of delicate humour, and vivacity of remark. Pope contributed to it a prefatory copy of verses, highly elegant and complimentary. In this edition was omitted, greatly to the offence of Steele, a comedy called, "The Drummer, or Haunted-House," which had been written some years before by Addison, and fitted and recommended to the stage by Steele, but met with little success in the acting. It is now printed with Addison's works; and some late critics of note have bestowed high commendations upon it. Without doubt, it contains several scenes of genuine humour, but rather over-wrought, and belonging to low-life; and its pretensions to the higher rank of comedy are very small. It gives some pain to find, that one of the last of Addison's literary exertions was the carrying on an angry and contemptuous political controversy with his old friend and constant associate Steele. This was on occasion of the celebrated bill for limiting the number of the peerage; which measure was attacked by Steele, and defended by Addison in two papers, entitled, "The Old Whig." They were not inserted in Tickell's edition, but have been published in a separate pamphlet.

To what has already been said of the moral and literary character of Addison, not much needs be added. It is universally agreed, that the former was highly estimable; and few men could boast a larger list of friends and admirers of the first rank for station and understanding. Even the bitterness of party did not dissolve some of his most valuable friendships; and with the acrimonious Swift he maintained a mutual intercourse of kindness and respect, though occasionally obscured by political clouds. With Pope he had a longer and more serious difference; and his conduct towards this great poet, but irritable man, has subjected him to more censure than almost any other circumstance of his life. It is unnecessary to canvas the particulars of what, after all, amounts to little more than a squabble between two of the *genus irritabile*. Its principal occasion seems to have been the patronage Addison gave to Tickell's translation of the first book of the Iliad; and perhaps there was some want of openness and candour in his fluctuation between two persons, one of whom he wished to serve as an humble friend, and the other of whom he was in awe of as a rising genius. Some jealousy in one arrived to the chair in polite literature towards a dangerous competitor is credible, and, in the imperfect state of humanity, excusable. Pope, however, considered himself as deeply injured; and he has left the tokens of his resentment in some lines, which their exquisite polish renders only more *cutting*. They are in his "Epistle to Dr. Arbuthnot," and were sent to Addison in manuscript, but not printed till after his death. Though they bear undoubted marks of exaggeration, yet it is probable that there was a just foundation for the satire on this eminent person's leading foibles, literary jealousy, and a love of flattery.

It may be mentioned, to the honour of Addison, that, though warmly attached to the church of England, and to the orthodox system of faith, he showed much friendship to Whiston, and procured that worthy man many subscribers to his astronomical lectures.

As a poet, the character of Addison since his own time has rather sunk than risen in the scale. Much more correctness than he possessed has since been common; and his excellencies are not of that superior kind, which can atone for feebleness or neglect. Generally elegant, sometimes strong, and frequently ingenious, he has scarcely any of that vivid force and sublime conception which characterises a poet of the first rank; nor has he that fine polish and dazzling brilliance, which give a title to an exalted place in the second. As a critic, he obtained great reputation from several essays in his periodical works, and particularly from the series of observations on the "Paradise Lost," and of papers on "The Pleasures of the Imagination." These abound with remarks dictated by good taste, and a fine feeling of the beauties of nature and art; and, if not so profound as the philosophical criticism of the present day would demand, were, however, highly useful at their time. It is not doubted that he was the principal

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instrument in awakening the nation to a just sense of the excellencies of the divine Milton.

But it is from his own original vein of humour, and of ingenious invention, displayed in his periodical works, that Addison will derive his highest and most durable literary fame. In the former, he has remained absolutely unrivalled; and his comic paintings, delicate, good-humoured, and natural, will probably give pleasure to readers of the remotest periods. As a model of English prose, too, he has deserved the highest praise; so much, that eminent judges have fixed upon his works as the very standard of style, and have considered every subsequent change in the language as a deterioration. This opinion, however, cannot be maintained with respect to grammatical correctness; though it may hold as to the characteristic idiom of the English tongue. But on this subject it is unnecessary to do more than quote the words of one, whose authority few will call in question. "Whoever," says Dr. Johnson, (Life of Addison, in the English Poets) "wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison."

The facts in the preceding account are taken from the *Biographia Britannica*.—A.

ADELARD, a Benedictine monk of Bath, in England, who flourished in the early part of the twelfth century, was, for the time in which he lived, a man of great learning and knowledge. To improve his acquaintance with science, he traveled not only through the principal countries of Europe, but into Egypt and Arabia. Having made himself master of the Arabic language, he translated, from Arabic into Latin, Euclid's Elements, before any Greek copies had been discovered. He also translated an Arabic work, entitled, "Erichéatarim," upon the seven planets. He wrote a treatise on the seven liberal arts, the circle of instruction, which, at that time, comprehended the "Trivium," or grammar, rhetoric, and dialectics; and the "Quadrivium," or music, arithmetic, geometry, and astronomy. Several other books on the physics and medicine are ascribed to him. Some manuscripts of his, referred to by Vossius, remain in Corpus Christi and Trinity colleges, Oxford: but Wallis, in his Algebra, p. 6. takes notice of the prefaces to two manuscript books of travels, one or both of which had mentioned the travels of Athelardus Bathoniensis, which had been cited by Vossius, but were, since his time, cut out of the books and carried away: a kind of literary larceny, which, in the republic of letters, deserves to be treated as a capital offence. *W. of Malmsbury*, lib. ii. c. 10. *Voss. de Scien. Math. Brucker. Phil. Hist. Crit.* lib. vii. c. 3. *Hutton's Mathematical Dictionary*.—E.

ADELBOLD, a monk of Lobes, in the diocese of Liege, and afterwards bishop of Utrecht, has a place among historians. He wrote the Life of his Emperor Henry II. surnamed Claudius, with whom he was a favourite. This Life is annexed, in an imperfect state, to the Life of Otho, in Gretzer's "Divi Bambergenses." Adebold was made bishop of Utrecht in 1008, and died in 1027. *Voss. de Hist. Lat.* lib. ii. c. 42. *Moreri*.—E.

ADELER, CURTIUS, also called *Siversen*, or *Cervisen*, an eminent naval commander, was born in Norway, of a burgher family, in 1622. He left his native country early, and entered into the Dutch sea-service under Harprecht Tromp. Thence he accompanied to Venice John Regers, a Dutchman, made admiral of the Venetians, at whose death he succeeded to his post. During fifteen years that he occupied this station, he filled the Adriatic with the renown of his exploits. He had a great share in the victory obtained over the Turks near the Dardanelles, in 1651. In 1652, being on board the admiral's ship at Argentiera, it was by his means alone that the Venetian state-inquisitors, destined for Candia, were saved from shipwreck; and he obtained for his services on this occasion a golden collar. In 1653, he carried succours to the Venetians in Candia, and caused the enemies to retire. His most memorable engagement was fought with the Turks, at the entrance of the Hellespont, in 1654. In this, being separated from the fleet in his single ship, and surrounded by more than 70 galleys and other vessels, he sunk 15, burnt several, and dispersed the rest after they had suffered a loss of 5000 men. Not a year afterwards passed in which he did not perform some signal act of valour; in recompense for which he was made a knight of St. Mark, of the first class, and received several magnificent presents, and a handsome pension for his own life and that of his heirs. Retiring from this service, he went into the Low Countries, and married a lady of rank at Amsterdam. Frederic III. king of Denmark, inviting him to return to his native country, he removed to Copenhagen in 1663, and there spent the rest of his days. He was made admiral-in-chief of the Danish fleet, created a noble, and invested with the order of Danebrog. He died in 1675, as he was preparing to sail against the Swedes. *Moreri*.—A.

ADEODATUS, a pope, also called, "Dieudonné," God's Gift, was a Roman by birth, and a monk by profession. He ascended the

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papal chair in 672, and died in 676. Nothing is recorded of him, but that he was pious and charitable, and that he enlarged and endowed the monastery to which he belonged. *Platina de Vitis Pontif. Dupin. Bower's Lives of the Popes.*—E.

ADHAD-EDDOULAT, son of Rokn-eddoulat, and second prince of the race of Buiah, or Dilamites, born about A. D. 935, succeeded his uncle Amad-eddoulat in the empire of Persia; and, by the additions he made to it, became the most potent prince in the east. Being called in to the assistance of his cousin Azz-eddoulat, who was driven by the Turks from Bagdad, he defeated the Turks, and got possession of the place, and the person of the caliph (who was at that time no more than the head of the Mahometan religion); and re-instated his cousin in the post of emir-al-omrah, or the civil head of the state. Afterwards, he went to war with his cousin, and gave him several defeats, on the last of which he made him captive, and put him to death. Adhad-eddoulat then, in 977, became emir himself, and master of Bagdad; and turned all his attention to the embellishing and improving of his extensive dominions. He built hospitals, founded mosques, and, in particular, laid out great sums in the repair and enlargement of the tombs of Ali and his son Houssain. He deepened and cleansed the beds of rivers, and thus recovered and rendered more salubrious large tracts of land. Men of learning and poets were much encouraged in his reign; and he had himself a good taste and proficience in the science and literature most in esteem among the Arabs. He married one of his daughters to the caliph Al Tay, and thus mingled the blood of the Buians with those of the ancient sovereigns of the Moslems. He left a high reputation in the east; of which a number of marvellous tales current concerning him is a proof. His inordinate ambition led him into some acts of injustice and severity; otherwise his government was equally wise and beneficent. Repeated attacks of the epilepsy carried him off at the early age of 47, A. D. 982. He left four sons, among whom he shared his dominions. *D'Herbelot. Mod. Univers. Hist.*—A.

ADIMANTUS, a Christian writer, who probably flourished about the latter end of the third century, was a disciple of Mani, and a zealous supporter of the Manichean doctrine. He wrote a book to show, that the New Testament contradicts the Old, and consequently that the latter cannot be of divine authority. This book was much valued by the Manichees, and was answered by Augustine. The work is lost, but the answer remains. Augustine says that Adimantus was also called Addas. Some other writers make Addas a distinct disciple of Mani, the author of another treatise in defence of Manichæism, under the title of "Modion." The matter is doubtful; but Dr. Lardner inclines to prefer the authority of Augustine, and, as a reason for the preference, remarks, that the book ascribed to Addas might be a Latin translation of the Greek original, and that Addas might be more generally called Adimantus by the Latins, as Mani himself, who for the most part is called Manes by the Greeks, is generally called Manichæus by the Latins. *Augustin. Retract.* lib. i. c. 22. *Contr. Adv. Leg.* lib. ii. c. ult. *Contr. Adimant.* c. 12, 13. *Lardner's Credibility*, part ii. c. 63.—E.

ADIMARI, RAPHAEL, a native of Rimini, who lived towards the close of the 16th century, wrote a history of his country, which was published in 4to. at Brescia in 1616, under the title of "Sito Riminese." This work is valued; but the Italians give the preference to the history written by Clementini. *Nouv. Dict. Hist.*—E.

ADLZREITTER, JOHN, of Tettenweis, chancellor of Bavaria, an historian and lawyer, flourished in the 17th century. He wrote, in Latin, Annals of Bavaria, from the beginning of the history of that country to the year 1652. The work, which was compiled from authentic sources, first appeared in 1662, and was reprinted in folio at Leipsic, in 1710, by Leibnitz. *Moreri.*—E.

ADO, archbishop of Vienne in Dauphiné, born in the year 860, was distinguished by his piety, industry, and learning. He has acquired considerable celebrity as an historian by his "Universal Chronology," comprehending the whole extent of history down to the year 879. It was printed in folio at Paris in the year 1512, in Gothic characters, and afterwards reprinted by Morel in 1567. A new edition of this esteemed work was published in folio at Rome in 1745. Ado was also the author of a Martyrology, of which an edition was given by father Rosweide, a Jesuit, in 1613. *Voss. de Lat. Hist.* lib. ii. c. 36. *Dupin.*—E.

ADOLPHUS, emperor of Germany, count of Nassau Wisbaden, was the son of Walrab, the preceding count, from whom he had a very slender patrimony. But his military reputation, joined with the interest of his kinsman Gerhard, elector of Mentz, caused him to be elevated to the imperial throne in 1292. He soon engaged in warlike enterprises, with various success. His poverty induced him to commit acts of rapine

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and injustice, which proved his ruin. Having accepted of a subsidy from Edward I. king of England, for his aid in a war against Philip of France, he employed part of it in purchasing the landgraviates of Thuringia and Misnia from Albert, surnamed the Depraved, who had repudiated his wife, and disinherited his three sons, through attachment to a concubine. In order to gain possession of his purchase, he entered in a hostile manner into Thuringia, and made himself extremely odious by the violences he committed. At the same time he disgusted all his friends by his haughty and tyrannical behaviour, and the shameless debaucheries into which he plunged. This caused a confederation against him, headed by his rival Albert, duke of Austria. A diet was held at Mentz, in which Adolphus was solemnly deposed, and Albert elected in his stead. A battle ensued near Spire, which was fought with great fury. At length the two rivals met in the field, and Albert, by a blow in the face, struck Adolphus from his horse, who was immediately dispatched by Albert's party. This event happened on July 2, 1298. This emperor married Imagine, daughter of Gerlac, count of Limburg, by whom he had several children. Gerlac, the fifth son, is considered as the stock of the princes of Nassau-Usingen, Saarbruck, and Weilburg. *Mod. Univers. Hist.*—A.

ADOLPHUS-Frederic II. of Holstein Gottorp, king of Sweden, born in 1710, succeeded his father Frederic in 1751. He married a sister of the king of Prussia in 1744. His reign was on the whole prosperous for his country, the good of which he seems faithfully to have pursued. He reformed the laws, promoted commerce, cultivated science, and for the most part preserved peace; though he could not prevent Sweden from joining the league against the king of Prussia in 1757, very little to its reputation. He instituted an academy of inscriptions and belles lettres, in imitation of that of France, and erected a pyramid at Torneo, in Lapland, to commemorate the labours of the French academicians sent to that place to measure a degree. He died, greatly regretted, in 1771, and was succeeded by his son Gustavus III. *Nouv. Dict. Hist.*—A.

ADRASTUS, king of Argos. His history goes so far back into the semi-fabulous times, that it is difficult to form a credible and consistent narrative of it. The following, however, seems the most authentic. He was son of Talaus and Lysianassa, daughter of Polybus king of Sicyon. He appears to have reigned first in Sicyon, after his father-in-law, and afterwards to have been established at Argos. While king of this latter city, he married his two daughters to Polynices and Tydeus, who came to take refuge in his court. The former was son of Œdipus, and brother of Eteocles, who had deprived him of his equal share in the royalty at Thebes. Adrastus resolved to attempt the restoration of his son-in-law Polynices; and in consequence the famous expedition against Thebes was undertaken, headed by seven chiefs, whose adventures have afforded so much matter for poetical fiction. They all lost their lives before the place but Adrastus, who was obliged to have recourse to the Athenians, in order to compel the Thebans to restore the bodies of the slain. The date of this event is placed about 1225 B. C. After this unsuccessful expedition, Adrastus collected a new army, under the sons of the former chiefs, thence called the Epigoni, and marched with them, accompanied by his own son Ægialeus, against Thebes. The city was taken, and Ægialeus alone, among the chiefs, was killed in the siege. This loss so much affected Adrastus, that he died on his return at Megara. His memory was much honoured at Megara, and still more at Sicyon, at which place he had instituted the celebrated Nemean games. *Bayle's Dict.*—A.

ADRETS, Francis de Beaumont, baron des, one of those fiery and enterprising spirits who are adapted for civil commotions, was descended from an ancient family in Dauphiné, and served in his youth in the royal army with reputation. Resentment against the duke of Guise made him engage in the Huguenot party in 1562; in which he signalised his valour and activity by taking many places of importance, and at the same time rendered himself the object of terror and detestation by his cruelties. He treated with the utmost barbarity the catholic priests who fell into his hands, inventing new and strange punishments for them. At some places which he took, he compelled the enemy's soldiers to leap from the tops of towers on the points of pikes held below to receive them. On one of these occasions an anecdote is told of a soldier, who being reproached by the baron for twice hesitating before he took the leap, "I will give you, sir, (replied he) three times to do it in." This humorous sally saved his life. Coligny said of Des Adrets, "that he must be made use of like an enraged lion; and that his services must excuse his insolences." These severities appear, indeed, to have been in some measure provoked by previous ones of the other party. Des Adrets showed how little there was of principle in the side he took, by turning catholic, on being refused the government of the Lyonnois; but this would not have prevented his being

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punished for his atrocities, had not the peace saved him. He lived abhorred and despised by both parties, but unmolested. Like Sylla, he seemed to pride himself in his disarmed security. The ambassador of Savoy, surprised at once meeting with him, when old, walking alone in the highway, without any defensive weapon, asked him, what news? "I have nothing to say, (said des Adrets) but to desire you to tell your master, that you found his very humble servant, the baron des Adrets, walking with a stick and without a sword, on the public road, and that nobody said any thing to him." Some time before his death, however, he went to Grenoble, where the duke of Mayenne then was, for the purpose (as he said) of showing that his sword was not yet so rusty, that he could not give satisfaction to those who had any complaints against him. He died in 1587. *Nouv. Dict. Hist.*—A.

ADRIAN, Roman emperor, (ÆLIUS ADRIANUS) was born at Rome, but descended from a family of Italica in Spain, the birth-place of the emperor Trajan. His grand-father Marcellinus was the first senator of the family. His father, Ælius Adrianus Afer, arrived no higher than the prætorship; but he was cousin-german of Trajan, whom, on his death, he appointed, together with Cœlius Tatianus, a Roman knight, guardian to his son, then ten years of age. When Trajan was adopted by Nerva, Adrian served as tribune in the army of Lower Mœsia; and at the death of Nerva, he was the first to carry the news of this event to Trajan in Lower Germany. The commencement of his elevation was in the third consulate of Trajan, A. D. 100, when he espoused Julia Sabina, the emperor's grand niece and heiress, for which advantage he was chiefly indebted to the good offices of the empress Plotina. In the next year, Trajan made him his quæstor; and one of the functions of this post being to read the emperor's addresses to the senate, he incurred some ridicule from a rustic and provincial pronunciation. This defect had been occasioned by a long visit paid by Adrian in his youth to his family in Spain, and by a greater attention to Greek than to Roman literature; but when he was made sensible of it, he manifested the vigour of his mind by correcting it to such a degree, that he became one of the best Latin orators of his time. Letters, indeed, had been his favourite pursuit; and from them he had derived a fondness for the arts of peace in preference to those of war—an inclination not likely to gain him the favour of so martial a prince as Trajan, had he not been powerfully supported by the protection of the empress.

As quæstor, Adrian followed Trajan in his war against the Dacians. He was made tribune of the people in 105, and prætor in 107; he governed Lower Pannonia in 108, was substituted consul in 109, and was designated consul, and commander-general in Syria, in 117, the concluding year of Trajan. During this progress through civil and military honours, he approved himself by many displays of courage, and by fulfilling with equal success the functions of general and magistrate. Nor was he wanting to his interest in paying personal court to Trajan, whose foibles he flattered; yet he was unable to procure from him that adoption which was the great object of his ambition. Notwithstanding his near affinity to the emperor, Trajan, it is said, did not love him, and had other views as to a successor. We are positively assured by Dio Cassius that the adoption, in fact, never took place; and that Plotina, with the assistance of Tatian, in the last moments of Trajan, forged the act of adoption which secured to Adrian the succession to the empire.

It was in the year of Rome 868, of Christ 117, that Adrian, then at Antioch, received in the month of August the tidings of Trajan's death. He immediately caused himself to be proclaimed emperor by the Syrian army, and wrote to the senate for their confirmation of this act. It was granted without difficulty, and Adrian remained some time longer in the east, where he thought it advisable to abandon all the conquests of Trajan. This has been attributed to envy of the glory of his predecessor, yet it might be justified by motives of policy. He also demolished Trajan's bridge over the Danube; and in his conduct towards the barbarous nations, showed a greater desire to secure peace, than to maintain the honour of the Roman arms. On his return to Rome, he at first affected a total oblivion of all ill offices that had been done him by his enemies or competitors; but a conspiracy having been formed against him while absent in Illyricum, four men of consular dignity, three of whom had been intimates of Trajan, were found guilty, and put to death by order of the senate. To efface the impression of this severity, Adrian bestowed profuse largesses on the people of Rome, and remitted taxes to an immense amount throughout the empire. He likewise demonstrated the utmost respect for the senate, carefully preserving all its privileges, and relieving the necessities of many of its members. As the character of this prince began to open, it displayed a singular mixture of virtues and vices; but the first were public, the second personal; and in general the empire was happy under his

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government. He avoided the vain multiplication of titles and honours, lived with much simplicity and familiarity among his friends and courtiers, and affected on all occasions to appear rather the first functionary than the master of the empire. He cultivated popularity, and treated the people with ſhows and amuſements of all kinds, conducted with great expense. He exhibited several ſtriking examples of clemency towards thoſe who had offended him; and to one, in particular, who had been much his enemy while a private man, he cried, on the firſt interview after becoming emperor, "You are ſaved." No prince displayed more munificence in repairing the calamities that fell upon particular cities and countries during his reign, and in forming public works of utility and ornament. Among the more ſignal inſtances of this kind, was a column raiſed to the honour of Epaminondas at Mantinea, and ſeveral noble temples and a public library founded at Athens. The care with which he ſought out and reſtored to their due honours the aſhes of Pompey the Great in Egypt, was peculiarly creditable to him. The vaſt ſepulchre which he conſtructed for his family at Rome, has attained conſequence in the later ages, and ſtill ſubſiſts, under the name of the caſtle of St. Angelo. He built a number of cities in various parts of the empire, to which, through the deſire of perpetuating his name, he gave the appellation of Adrianople. One of them ſtill flouriſhes, as the ſecond town belonging to the Turkiſh empire in Europe.

A more important point in which he ſerved the public, was the adminiſtration of juſtice. He himſelf, aſſiſted by the moſt celebrated lawyers of his time, ſat frequently on the bench, both in Rome and on his journeys. He watched carefully over the governors of provinces, and kept them to their duty. He reformed the police of Italy by appointing four conſular magiſtrates to adminiſter juſtice in as many departments into which he divided it. For the uſe of Rome, he cauſed a perpetual edict to be drawn up as the rule by which the prætors were to decide cauſes. His humanity was very laudably displayed by various laws to alleviate the lot of that oppreſſed and wretched claſs of ſociety, the ſlaves, whom he reſcued from the power of life and death, and of confinement in domeſtic dungeons, formerly exerciſed by their maſters. At the ſame time he repreſſed the inſolence of favourites among them, and allowed his own freed-men none of that power and credit which had proved ſuch a grievance under other emperors. He alſo made various regulations to correct the prevailing licentiouſneſs of manners; and attended to many ſmaller matters of public convenience and advantage.

Though Adrian was a lover of peace, he was fully ſenſible of the neceſſity of military force in order to ſuſtain ſuch a fabric as the Roman empire; whence he paid extraordinary attention to the diſcipline of his armies, and the maintenance of all the fortreſſes on the frontier in a perfect ſtate of defence. He himſelf viſited every place, and kept a moſt accurate account of its condition. He promoted no one to military rank, nor ſuffered others to do it, except upon the ground of merit. He abolished all the luxurious indulgences which had crept in among the troops, ſetting himſelf an example of ſtrict temperance and ſobriety, and the patient endurance of all hardſhips. He familiariſed himſelf with the common ſoldiers, viſiting them in ſickneſs, and ſtudying their advantage and emolument in various reſpects; whence he made himſelf extremely beloved by them.

From the preceding ſketch of Adrian's public character, it would ſeem that no emperor ever more completely fulfilled the duties of his ſtation; and it is agreed by hiſtorians that the empire was never more flouriſhing than under his adminiſtration. But this high degree of merit is obſcured, though certainly not obliterated, by many private foibles and vices. He was under the influence of two leading paſſions, vanity and curioſity. Theſe united in exciting him to employ his admirable talents upon a vaſt variety of topics, ſome of them trifling and miſchievous; and to regard with unworthy jealouſy thoſe who excelled him. He was much addicted to the deluſive arts of aſtrology and magic, and gave ear to divinations and predictions of all kinds. He entered with the ardour of curioſity into all the rites and ceremonies of the pagan religion, and cauſed himſelf to be initiated in all the Grecian myſteries. Yet he was void of the perſecuting ſpirit; and the Chriſtians were treated with moderation and a regard to juſtice during his reign. He loved the commerce of the learned, and was fond of philoſophical diſputation; but his petty jealouſy rendered it unſafe to contradict or ſurpaſs him; and one of his antagoniſts, who had ſuffered himſelf to be eaſily vanquiſhed in a controverſy, ſenſibly anſwered to a friend who reproached him with weakneſs, "Would you have me be in the right againſt the maſter of thirty legions?" Various ſtories are told of his envious and malicious conduct towards men of ſcience, which in ſome inſtances carried him to abſolute cruelty. He was, indeed, exceſſive both in love and hatred; and when he took a diſlike to a perſon, he forgot all former obligations

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towards him. This was exemplified in the case of Tatian, his ancient guardian, and the instrument of his elevation; whom, after raising to the highest posts, he disgraced and banished. He lived upon the worst terms with Sabina his wife, whom he would have repudiated, had he not been afraid of weakening thereby his claim to the empire. To his patroness Plotina, however, he continued to manifest the most grateful regard; and after her death he paid divine honours to her memory.

Adrian's attachment to pleasures of the most scandalous and disgraceful kind is a ſtill deeper blot in his character; and the name of his beautiful and unfortunate favourite, Antinous, will ever cover his own with dishonour. This youth is said to have been persuaded by his master, whose mind was impressed with some magical superſtition, to make a voluntary sacrifice of his life on his account. Such an action might excuse a considerable warmth of gratitude; but the honours which Adrian paid to Antinous after death appeared like insanity. Not contented with naming a town after him, and filling the empire with his statues, he made a god of him, and recognised his translated spirit in a new star.

Having thus given a sketch of the singularly compounded character of Adrian, we proceed to notice the principal actions and events of his reign. In his third or fourth year, A. D. 120, he began his travels, and first visited Gaul and Germany, where his attention was chiefly occupied in the restoration of military discipline. Thence he went into Britain, and in this isle constructed a wall or rampart from the mouth of the Tyne to Solway Frith, for the purpose of restraining the incursions of the northern barbarians. Some tumults which in the mean time had taken place in Egypt respecting the ox Apis, a worthy subject of contention for that superstitious people, were quieted without requiring his presence. He spent that winter in Spain, and thence passed over into Mauritania, where he was obliged to employ arms to repress some commotions that had arisen. During the four following years he visited Greece, Syria, and all Asia Minor; and returning through Greece, he passed into Sicily, and thence to Rome. In this progress he every where left marks of his munificence, and attention to the public good, and composed all differences with the barbarian nations on the frontiers. After continuing two years at Rome, he went to Africa, then afflicted with a long drought, which ceased during his stay. In the next year he again visited the eastern countries, and sent back to Chosroës, king of Parthia, his daughter, whom Trajan had made captive. In the year 132 he was again in Egypt, whence he sent a letter to his brother-in-law Servian, strongly painting the manners and vices of that people. It was at this time that Antinous died in the Thebaïs. He passed the winter of 134 at Athens, where he loaded the people with benefits of every kind. The Alans, a Scythian tribe, who had made an incursion into Cappadocia, were at this time stopped by a Roman army in such formidable condition that they retired without hazarding a battle.

Almost the only considerable disturbance that agitated the empire during his reign was the revolt and war of the Jews. This superstitious and restless people, driven almost to madness by the profanation of the holy ground of Jerusalem, where Adrian had established a Roman colony, and had built a new town out of the ruins, which he named Ælia Capitolina, broke out into an open revolt under a pretended messiah, the robber Barcochebas, and ravaged Judæa and Syria with desperate rage and cruelty. This gave occasion to a bloody war of three years' continuance, in which Julius Severus, a distinguished commander, brought out of Britain, pursued the rebels with incessant and unrelenting rigour, and finally almost totally exterminated them at the storm of their last strong place, Bitther. Adrian then resumed the design of founding a new city at Jerusalem, into which he would not suffer the Jews to enter, except on the anniversary of the capture of the old town; and he took care to profane all the places accounted holy by Jews and Christians, by the erection of heathen temples.

In the year 135, Adrian fell into a lingering disorder, which thenceforth confined him to Italy. He adopted a young patrician, named L. Ceionius Commodus, but usually called Verus; a person chiefly distinguished by his personal beauty, and by the most voluptuous delicacy and effeminacy of manners. His only praise-worthy quality was an attachment to polite literature, in which he had made considerable proficiency. His bodily constitution was so weak as to promise a very ſhort life; which made this unworthy choice of the emperor's more extraordinary. To his security, however, Adrian sacrificed his kinsman, the aged Servian, and his grandson Fuscus. Sabina also, about this time, died either from poison, or compelled suicide. Verus himself terminated his brilliant prospects with his life, three years after his adoption. This was a signal benefit to the empire; for Adrian substituted to him, as his adopted successor, Ti-

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tus Antoninus, one of the most virtuous men of the age, who had risen by his merit to the highest offices of the state. At the same time he engaged Antoninus to adopt the son of Verus, and also Marcus Annius (afterwards Aurelius) his own wife's nephew. Thus Adrian redeemed all the public faults he can be said to have had, by securing to the state a succession of two of the best sovereigns the world ever saw.

His disease, which now proved to be dropsical, went on augmenting; and so impatient of his sufferings did he become, that he would several times have put himself to death, had not the orders of Antoninus removed from him the means. It likewise exasperated his temper; and he condemned without any just reason several senators to death, who were saved by the influence of Antoninus. At length he resigned all care of public affairs to his successor, and retired to Baiæ. Here, on July 10, A. D. 138, A. R. 889, he expired in the arms of Antoninus, in his sixty-third year, after a reign of twenty years and nearly eleven months. A short time before his death, he was tranquil enough to write a few lines on the occasion, in a strain of tender levity, which have been rendered famous by several translations and imitations.

Animula vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca,
Pallidula, rigida, nudula?
Nec, ut soles, dabis jocos.

Little, courteous, wand'ring, thing,
Whither wilt thou turn thy wing,
The body's friend and guest?
Pale and naked, cold as clay,
Forgot, alas! thy wonted play,
Where wilt thou take thy rest?

It was with much difficulty that Antoninus could obtain from the senate a decree for allowing divine honours to the deceased emperor. They even talked of rescinding his acts as a tyrant. "One of those acts is that of my adoption," said Antoninus; who pleaded so earnestly for his benefactor, that he prevailed. Adrian's obsequies were performed with great magnificence, and a temple was erected to his name at Puteoli, with a priesthood and the other accompaniments of pagan idolatry.

The authorities for the events of this reign are principally *Dio Cassius*, and *Spartianus*. See, further, *Crevier's Hist. des Emp. Rom.*—A.

ADRIAN I. Pope, successor to Stephen III. was elected to the papal chair in the year 772. He was the son of Theodore, a Roman nobleman, and had passed with credit through all the previous stages of ecclesiastical advancement. He possessed considerable talents for business, and his pontificate furnished him with abundant occasion to employ them. From the beginning of his reign he found it his interest to maintain a friendly alliance with Charlemagne, against whom Desiderius, king of the Lombards, entertained hostile designs, in revenge of his having divorced that prince's daughter. Desiderius in vain attempted, by a flattering embassy, to draw over Adrian to his interest, and therefore resolved, without delay, to invade his territory. He entered the state of Ravenna, possessed himself of several cities, and threatened Rome itself. In the distress occasioned by this invasion, Adrian had recourse to Charlemagne for assistance. That ambitious and enterprising monarch gladly seised the opportunity of extending his dominions. Having passed the Alps with a large army, he entered Lombardy, defeated the forces of Desiderius, and took possession of the principal cities. During the siege of Pavia, whither the king of Lombardy had retreated, Charlemagne visited the pope at Rome, and was received with that respect which was due for his signal services. He confirmed to the pope the grants of territory which had been made by his father Pepin, with large additional donations; and a perpetual league of friendship was formed between the growing power of France, and the established supremacy of the western church. On this occasion the king expressed his piety, by the humiliating ceremony of kissing each of the steps, as he ascended to the church of St. Peter. On his return to Pavia, the city surrendered, and the dynasty of the Lombard princes, which had lasted 206 years, was terminated in the year 776. The pope, however, did not immediately, as might have been expected, enjoy undisturbed tranquillity. The bishop of Ravenna claimed, and seised, the exarchate, and the dukedom of Ferrara, which Charlemagne had restored to the pope; but a second visit from the king of France soon re-instated Adrian in his possessions, and settled the affairs of Italy. Charlemagne, in return for these services, obtained the title of king of the Lombards, and the rights of temporal sovereignty in the territory of the Roman see. It has been said, that Adrian invested him with the prerogative of ordering and confirming the election of the popes; but the Ostrogoth kings, and the exarchs, had exercised the same prerogative as an appanage of the sovereigns of Rome.

The civil commotions of Italy being thus happily terminated, the pope had leisure to attend to the affairs of the church. It happened, that, in the court of Constantinople, Irene, who in the

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year 780 assumed the regency during the minority of her young son Constantine, formed the design of restoring through the empire the worship of images, which had been prohibited by the edicts of former emperors. Having raised to the patriarchate of Constantinople her secretary Tarasius, Irene sent messengers to the pope with a letter, informing him of her resolution to call a general council at Constantinople, for the purpose of restoring the ancient and laudable practice of image-worship, and requesting him to give the council the sanction of his personal attendance. The letter was addressed, "To the most holy and blessed Adrian, pope of Old Rome;" and in the letter he is styled, "the first bishop, the bishop who presides in the room and chair of St. Peter." The pope approved the design, and, though he declined assisting at the council, sent thither his legates, Stephen and Theophylact. The council, to which no bishops from the west, except the pope, were invited, held their first meeting in August, 786, but were soon dispersed by an insurrection of the citizens, who were vehemently averse to the worship of images. The council, however, met again the next year, 787, under the protection of a military force, in the city of Nice, and a decree was passed to restore the worship of images. Although this decree was approved by pope Adrian, it was treated by many in the western church as heretical and dangerous. Charlemagne himself condemned the innovation, and both the French and English clergy opposed it. A treatise, containing an hundred and twenty heads of refutation against the decision of the council of Nice, appeared, as the work of Charlemagne, under the title of "The Caroline Books." This book was sent to Rome, and presented to the pope by the king's ambassador. Adrian, who had supported the worship of images by his legates in the council of Nice, thought himself bound to answer the work, in a letter which he wrote to Charlemagne. The letter, however, produced no alteration in the sentiments either of the king, or of the Gallican and English churches. In a great council, held at Frankfort on the Maine, in the year 794, which consisted of about 300 western bishops, every kind of image-worship was condemned:—a decisive proof, that the judgment of the pope, even on a question of fundamental importance respecting religious worship, was not, at that time, held to be of infallible authority. Adrian, in his letter to Charlemagne, took great pains to assure him, that he had not been induced to countenance the worship of images by any attachment to the Greek emperor: and it does not appear, that the difference of opinion, between the pope and the king on this subject, produced any personal alienation. Adrian did not live to see the termination of this great contest concerning image-worship. After a busy pontificate of nearly twenty-four years, he died in 795.

This pope appears to have been more attentive to the support of advantageous political connections, than to the improvement of the church. His long pontificate affords few examples of ecclesiastical reformation; and his letters, which remain, furnish little proof of literary talents or erudition. It is recorded, to his honour, that he expended vast sums in repairing and adorning churches, and in rebuilding the walls, and restoring the ancient aqueducts of the city. Adrian presented to the Vatican basilic a chandelier of curious workmanship and great value, capable of holding 1370 candles. Charlemagne, probably, supplied the pope, from the plunder of his conquests, with great quantities of gold, silver, and precious stones, for the embellishment of the churches and city of Rome. At the death of Adrian, the king is said to have shed tears, as for the loss of a brother. He wrote his epitaph, which is still seen in St. Peter's, at Rome, in thirty-eight Latin verses. *Eginhard. Vit. Carol. M. Dupin. Rycaut's Lives of the Popes. Moreri. Bower.*—E.

ADRIAN II. Pope, a Roman by birth, presbyter of the church of St. Mark, succeeded Nicholas I. in the year 867. He had twice before refused the dignity, and now, in his 76th year, accepted it at the united request of the clergy, nobility, and people. His election was approved by the emperor Lewis. The beginning of his pontificate was disturbed by the invasion of Lambert, duke of Spoleto, whose soldiers plundered the city of Rome. By the united force of the emperor's authority and the pope's bulls, this band of robbers was dispersed. This pope took off the sentence of excommunication, which had been passed upon Lothaire king of Lorraine for having repudiated his queen.

A few years before the accession of Adrian II. to the pontificate, the contest for power, between the heads of the Greek and Latin churches, had been carried to a most violent excess. The learned Photius had, in the year 858, been appointed patriarch of Constantinople, by the emperor Michael, in the room of Ignatius, whom he sent into exile. Pope Nicholas I. had espoused the cause of Ignatius, and, in 862, in a council assembled at Rome, had excommunicated Photius as unlawfully elected: the pope, in re-

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turn, had been, in 866, excommunicated by Photius. Under pretence of avenging the injuries of Ignatius, pope Nicholas indulged his own resentment by an embassy to Constantinople, in which he demanded the restitution of several Greek provinces, which the patriarch of Constantinople had taken from the jurisdiction of the Roman pontiff. While things were in this state, Basil, a new emperor, recalled Ignatius from exile to the patriarchal see, and confined Photius to a monastery. At the beginning of the pontificate of Adrian II. Basil sent to Rome the acts of the council held by Photius against pope Nicholas; and Adrian, in council, condemned them, and ordered them to be burned. The restoration of Ignatius was, in the year 869, approved in a council held at Constantinople, at which the legates of the Roman pontiff were present, and were treated with the highest marks of distinction. The religious disputes between the Greek and Latin churches were, by the decrees of this council, suspended. But the controversy concerning the authority of the Roman pontiffs, and the limits of their spiritual domains, still subsisted. The Bulgarians sent messengers to this council to inquire, whether they ought to be subject to the church of Rome or of Constantinople. A warm contest arose upon this subject, which terminated, as might be expected, in favour of the patriarchate: and Ignatius, without delay, drove out the Latin missionaries from Bulgaria, and sent Greeks in their room.

This pope, while he was contending with the eastern patriarch for power, was at home extending his authority over the kings and princes of the west. Charles the Bald having taken possession of the kingdom of Lorrain upon the death of the king, without an heir, and been crowned at Rheims by the archbishop Hincmar, the pope employed the whole force of his interest, to induce Charles to relinquish Lorrain in favour of the emperor, and to prevail upon Hincmar, with the rest of the clergy, and the nobility, to desert him; he even sent legates to the king, ordering him to yield to the emperor's undoubted right. The king, however, was not to be intimidated; and the pope was at last obliged to give up the point. Not taught humility by this disappointment, he again asserted his high claim of interfering with the affairs of princes, by taking Charles's rebellious son Carloman, and his accomplice, the younger Hincmar, bishop of Laon, under the protection of the Roman see. Even when the latter was condemned and deposed by the unanimous vote of a council, in which his uncle, the archbishop of Rheims, presided, the pope, to whom he had made his appeal, by his apostolic authority commanded the king to send the bishop of Laon to him. Charles firmly resisting this imperious demand, the pope found he had proceeded too far, and wrote a submissive letter, laying the blame of the former upon his secretary, and soothing the king with the promise of his interest, if they should both survive the emperor. Adrian still contended for the right of the see of Rome to the jurisdiction of Bulgaria, and was much displeased with the conduct of his bishop Grimoald, who had left it in the hands of the Greeks. Death prevented his intended inquiry into the conduct of that prelate, and terminated a life of restless, and often disappointed, ambition in the year 872, after a pontificate of five years. A miraculous increase of money, in distributing alms, is ascribed to this pope by his biographer Platina. *Adrian. Epist. apud Gall. Concil. Dupin. Mosheim. Platina. Moreri. Bower.*—E.

ADRIAN III. Pope, by birth a Roman, succeeded Marinus in the year 884. He was desirous to deliver Italy, and the papal see, from their dependance upon the emperor of Germany, and passed a decree, that, if Charles should die without male issue, the kingdom of Italy, and the title of emperor, should be bestowed only on natives of Italy, and that no regard should, in future, be paid to the authority of the emperor in the creation of a pope. Basil the Macedonian, emperor of the East, endeavoured, but without success, to persuade this pope to annul the excommunication of his predecessor against Photius, patriarch of Constantinople. Adrian III. died on his way to a diet at Worms, in 885, having held the see little more than a year. *Platina. Moreri. Bower.*—E.

ADRIAN IV. Pope, whose original name was Nicholas Brekespere, was born, towards the close of the 11th century, at Langley near St. Albans in Hertfordshire. He was the only Englishman who ever filled the papal chair. In his childhood, he was dependent, for his daily subsistence, upon the charity of the monastery, of which his father, Robert de Camera, was a domestic servitor, and afterwards a brother. Being unable, through poverty, to attend the schools, he could not obtain admission into the monastery for want of sufficient learning. He therefore resolved, in order to avoid the reproaches of his father, who was continually accusing him of idleness, to try his fortune in another country. He, accordingly, went over to France, where, after passing through several cities, he became a servitor in the monastery of

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St. Rufus near Avignon. Here his pleasing countenance, obliging behaviour, ready talents, and diligence in study, recommended him to the favour of the monks, and he was, in due time, admitted into their fraternity. Upon the death of the abbot, in 1137, he was unanimously chosen superior of the house: but, from some unknown cause of jealousy, or offence, the brethren at length became dissatisfied, and, in order to free themselves from his government, brought several accusations against him before pope Eugenius III. The pope, upon examination, was not only convinced of the abbot's innocence, but discovered in him talents, which might render him useful in a higher station. He therefore instructed the monks to choose another abbot, and took Nicholas under his own patronage. "Go," said he, "choose a superior, with whom you *may*, or rather *will*, live in peace; this man shall be no longer a burden to you." In the year 1146, the pope created him cardinal-bishop of Alba; and in 1148 sent him, in the capacity of apostolic legate, into Denmark and Norway, where he made many converts. He is said to have erected the church of Upsal into an archiepiscopal see. Returning to Rome, he was received with great respect by the pope Anastasius, who had succeeded Eugenius. This pope died soon afterwards; and, in November 1154, the bishop of Alba was unanimously elected to succeed him.

Nicholas Brekespere having thus, by an uncommon train of good fortune, risen from the condition of a mendicant to the first dignity in the church, assumed with the papal crown the name of Adrian. On his accession, Henry II. of England, sent the abbot of St. Alban's, and three bishops, to congratulate him on his election, and to convey to him a letter expressive of good wishes, and containing excellent instructions to his holiness, to enable him to "answer the expectations of his station." He advised him, "not to be biassed by any secular regards in the disposal of ecclesiastical preferment; to take care, since God had raised him to the top of spiritual grandeur, to shine forth in an exemplary conduct; and so to govern the church, as not only to become a general blessing in his life-time, but that future ages might be the better for his memory, and his native country might congratulate herself on producing so illustrious a prelate." The abbot of St. Alban's, who accompanied the embassy, brought with him several valuable presents, and, among the rest, three rich mitres and some sandals. The mitres and sandals the pope accepted, on account of their excellent workmanship, but refused the rest, saying jocosely, "I will not accept your gifts, because, when I wished to take the habit of your monastery, you rejected me."

The abbot smartly answered, "It was not for us to oppose the will of providence, which had destined you for greater things." The pope thanked him for his handsome compliment, and, alluding in a playful conceit to his episcopal title, added, "Dearest abbot, ask boldly whatever you please: it will be impossible for his own Alban to refuse any thing to St. Alban:"—Abbas charissime, audacter pete quod vis: non poterit beato Albano deesse suus Albanensis. To relieve the church of St. Alban's from the oppressions of the bishop of Lincoln, of which the abbot grievously complained, the pope granted it the singular privilege of being exempt from all episcopal jurisdiction, except to the see of Rome; he added other valuable liberties and immunities. The abbot, after his return to England, sent the pope a pair of golden candlesticks, which were deposited in St. Peter's church; and his holiness, in return, sent to the church of St. Alban's the relics of the Thebæan legion, and other donations.

Pope Adrian IV. seems to have early conceived a full idea of the extent of papal prerogative, and to have been well inclined to exercise it. He began his pontificate with spiritual fulminations against the people of Rome, who were at this time attempting to regain their ancient liberties, and restore the independent authority of the Roman senate; an attempt to which, in the pontificate of Eugenius, they had been stimulated by Arnold of Brescia. The deputies, who waited upon him to assert the claims of the citizens, he haughtily dismissed without an answer. Arnold, whom the people had recalled, he commanded the senators to banish. Seising the occasion of an assault committed by the populace on one of his cardinals, he put the city under an interdict, by which all religious functions were suspended, till the reformer should be expelled. Superstitious terror overpowered the spirit of freedom; Arnold and his adherents were driven from Rome; and the people again surrendered the government of the city into the hands of the pope.

In an interview which Adrian had near Sutri, in 1155, the year after his accession, with Frederic, king of the Romans, to negotiate peace, the pope was conducted on horseback to the king's tent, with every mark of honour, except that, when he dismounted, the king did not hold the stirrup. The pontiff claimed this humiliating expression of submission as his right: the king maintained, that he was under no obligation

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to perform this menial office; and it was not till after a long conference, that Frederic was persuaded, on the authority of precedents, to comply with a custom so degrading to royalty. After this submission, the pope consented to confer upon Frederic the imperial crown; and, on the 18th of June, in the year 1155, in the church of St. Peter, he placed it upon his head. (Otto Frising. lib. i. c. 22.)

The same year this ambitious father of the church exercised the high prerogative of disposing of kingdoms. Henry II. of England having formed the project of conquering Ireland, to serve his present purpose imprudently acknowledged the existence of this prerogative in the see of Rome, by soliciting from him a bull to sanction this act of injustice. Adrian, well-disposed towards the king of his native country, and not averse to the extension of his own spiritual jurisdiction, readily complied. When it is determined, that the freedom of a nation shall be sacrificed, it is not difficult to find a pretext to cover the iniquity. The plea in this case assumed by the pope was, that the Irish nation had hitherto been imperfectly converted to Christianity. In this bull, issued in 1155, (Matt. Paris. Hist. Ang. p. 95, ed. 1640.) the pope imputes Henry's design to the pious motive of "instructing ignorant and barbarous people in the Christian faith, and reforming the licentious and immoral;" he expresses his confidence that, "by the assistance and blessing of God, the success will answer the wisdom and discretion of the undertaking:" asserting, as an incontestable point, the jurisdiction of the holy Roman church over the whole Christian world, he "grants" the king "full liberty to make a descent upon Ireland in order to enlarge the borders of the church," upon condition that "a yearly acknowledgment of one penny for every house be paid to St. Peter;" and he "commands the people of that country to receive and acknowledge Henry as their sovereign lord, provided the rights of the churches be inviolably preserved, and *the Peter-pence duly paid.* Though the design was not immediately put into execution, the pope's claim were expressly asserted, and his power exercised in its utmost extent. Another prerogative, not less dangerous to society, and certainly not less impious, than the former, this pope exercised, in granting to the same prince absolution from the oath which he had taken, not to set aside any part of his father's will. If the oath, which was extorted as the condition of his father's interment, was on that account not binding, the dispensation was unnecessary: if the oath, thus circumstanced, was obligatory, no earthly power could dissolve the obligation.

Of the tyranny exercised by the papal power even over crowned heads, this pontificate affords another example, in Adrian's treatment of William, king of the two Sicilies. Under the plea that this prince was a feudatory of the Roman see, Adrian refused to acknowledge him as king, and in a letter simply called him lord of Sicily, because he had taken the crown without the consent of the pontiff. A war ensued, in which the king was victorious. Nevertheless, at the conclusion, the king consented to receive investiture from the pope, to swear allegiance to the apostolic see, and to pay it an annual tribute. William, however, obtained, that no appeal should be made to Rome, nor any legate received from thence, without the king's consent; and that the elections of the clergy should be free.

Another violent struggle for power, in which Adrian IV. was engaged, was with the emperor Frederic. At the commencement of the quarrel, which originated in the pope's neglect of the emperor in his treaty of peace with the king of the two Sicilies, Adrian showed a strong inclination to assert his paramount authority. He boasted, that the holy Roman church had received Frederic with kindness and affection and "had willingly conferred upon him the imperial crown, and with it the plenitude of all power." The emperor, and the princes and bishops of the empire, understood these words as an assertion that the empire was held as a grant from the pope; and the language of one of the pope's legates at the public reading of this letter confirmed this construction. "Of whom," said he, "does your emperor hold the empire, if not of our lord the pope?" words which so provoked the count palatine of Bavaria, that, drawing his sword, he would have made the legate pay dearly for his presumption, had not the emperor interposed. The legates were sent back to Rome; the emperor, and the whole body of the German princes, nobles, and clergy, resented the insolent claims of the pope: and the bishops remonstrated, in terms which convinced Adrian, that he had proceeded too far, and had asserted claims, which he was unable to support. He therefore wrote a letter of retractation, in which he calls Frederic lord and emperor of the city and the world (dominum et imperatorem urbis et orbis), and pitifully explains away the meaning of his words; saying, that by *beneficium* (benefit) he meant a *good deed*, which he had done in crowning him, and that, by *conferring upon him* the imperial crown, he only meant, putting

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the crown upon his head. This explanation was understood as a virtual relinquishment of the claim; and the pope and the emperor were apparently reconciled. However, new demands on the part of the emperor from the Roman clergy, as his subjects, soon produced new complaints from the pope; the quarrel was renewed; notwithstanding some advances on each side, it remained unsettled at the death of Adrian; and a foundation was laid for contests between the emperor and the papal see, which long afterwards disturbed the peace of Europe. (Radevicus in Frederic. lib. 1.)

Towards the close of his pontificate, Adrian IV. removed the papal seat from Rome to Orvieto, but he soon found it necessary to return. The people being still restless under his yoke, he withdrew, for the sake of tranquillity, to Anagni, where, in the year 1159, he died. The circumstances of his death are variously related. According to Matthew Paris, (Vit. Abbat. S. Alb. p. 74.) he was poisoned: according to Bale, (De Script. Brit. cent. 2. n. 64. *in append.*) and others, his death was occasioned by a fly, which found its way into his throat. Some letters and homilies written by him are extant. (Concil. tom. x. Leland de Script. Brit. Adr.)

The private life of this pope is unknown. If it be true, (Cave, Hist. Lit. Ann. 1154.) that he left his mother to be maintained by the alms of the church of Canterbury, filial piety was not among his virtues. His personal happiness, from his own confession, was not increased by his advancement to the papal dignity. During a visit which he received at Rome from his old friend, John of Salisbury, he fairly acknowledged to him, that all the former hardships of his life were nothing in comparison of the burden of the papacy, that he looked upon St. Peter's chair to be the most uneasy seat in the world, and that his crown seemed to have been put burning upon his head: he had been, as he expressed it, "Strained through the limbec of affliction." The uneasiness of his situation was the effect of the perpetual restlessness of his ambition. The citizens of Rome experienced his tyrannical spirit; and though their effort to regain their liberties was ineffectual, their perpetual struggles gave him much vexation and alarm. His friendship with Henry II. of England, was only a league for iniquitous conquest and oppression. His enmity against the emperor Frederic was but the ebullition of mortified pride, unable to brook submission to any civil power, and then only pleased, when it could set its foot upon the neck of princes. It may be difficult to say, whether this pope's royal alliances, or hostilities, were most mischievous: but it is certain, that kingdoms and nations were little benefited either by the one or the other. *Leland de Script. Brit. Peto de Illustr. Angl. Script. Matthew Paris, Vit. Abbat. S. Alban. G. Neubrig. de Preb. Ang. Platina. Dupin. Moreri. Bower. Biogr. Brit.*—E.

ADRIAN V. Pope, a Genoese, whose former name was Ottoboni Fiesci, succeeded Innocent V. in the year 1276. He was nephew of Innocent IV. who, with other ecclesiastical preferment, created him cardinal deacon of St. Adrian. In 1254 he was sent by his uncle into England, in the capacity of legate, to settle the disputes between Henry III. and his barons, and was employed again on the same legation in 1265 by Clement III. when he issued a sentence of excommunication against the king's enemies. The king honoured this legate by placing him in his royal chair at a public festival, and ordering him to be first served. Several years after his return to Rome, when his health was much declined, he was elected to the papal chair. When his relations came to congratulate him on his accession, he said, "I wish you had found me a healthy cardinal, rather than a dying pope." Leaving Rome immediately after his election, he went to Viterbo, whither he had invited Rodolphus the emperor, to oppose the usurpations of Charles, king of the two Sicilies; but his illness increasing, he died soon after his arrival, having enjoyed his dignity only thirty-eight days. He was a zealous supporter of the crusade to the Holy Land, and immediately after his election sent a considerable sum to Constantinople, for the purpose of building galleys, with large promises of further supplies. *M. Paris. Platina. Moreri. Bower.*—E.

ADRIAN VI. Pope, who succeeded Leo X. in January 1522, was a native of Utrecht in Holland, the son of Florent Boyens, a tapestry-weaver, or, according to some, a brewer's servant. His father, observing in him an early disposition towards learning, procured him admission into the pope's college at Louvain, where poor scholars were educated gratuitously. Here he distinguished himself by uncommon diligence in his studies: frequently spending a great part of the night in reading by the light of the lamp, which was constantly kept burning in the church. He in a few years acquired a great reputation for theological learning, and obtained the patronage of Margaret, widow of the duke of Burgundy, and sister of Edward IV. of England. Through her interest, Adrian Florent obtained the professorship of divinity in

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Louvain, the deanry of the cathedral, and the vice-chancellorship of the university. When he was admitted doctor in divinity, this princess paid the expenses attending the ceremony. The talents and virtues which he displayed in his academical offices attracted the notice of the lord of Chievres, whom Maximilian had appointed to superintend the education of his grandson Charles, and he was chosen by that nobleman preceptor to the young prince. Charles discovering a greater inclination to arms than to letters, Adrian was soon released from this charge, and employed by the emperor on an embassy to Ferdinand, king of Spain. That prince was so well satisfied with his conduct, that he conferred upon him the bishopric of Tortosa. After the death of Ferdinand, Charles became by his will the sole heir of his dominions; and the young prince, during his minority, appointed Adrian his regent. Cardinal Ximenes, a man better qualified for this high office than Adrian, and more acceptable to the Spaniards, had been appointed by Ferdinand. The government of the country was conducted in the name of both conjointly; but, in fact, during the life of Ximenes, Adrian's dignity was merely nominal: the cardinal, though, from complaisance to his new master, he treated his colleague with respect, took upon himself the whole management of affairs. The emperor Maximilian, who retained a great respect for Adrian, recommended him to Leo X. as a man highly deserving of farther advancement; and he was, in 1517, preferred by that pontiff to the dignity of cardinal. After the accession of Charles to the empire, under the title of Charles V. Adrian was appointed by the emperor to meet the cortes of Valencia, and receive in his name their oath of allegiance; but the Valencian nobles, considering it as an indignity to be governed by a viceroy, refused to appear before him. His subsequent appointment to the regency of Castile, during the emperor's absence in 1520, gave equal offence to the Castilian nobles, who remonstrated against the measure as illegal. The Castilian commons were still more dissatisfied, and with better reason. An insurrection having been raised in Segovia, in defence of the ancient liberties of the Castilians, Adrian's zeal to support his master's authority hurried him into a resolution, contrary to the natural timidity of his temper, and inconsistent with a just respect for the rights of free citizens. He ordered the emperor's military commanders to enforce submission; the attempt was made, but without success; freedom was triumphant; the forces, which had been tyrannically and rashly employed, were pusillanimously withdrawn; and the regent, who, though virtuous and disinterested, wanted the courage and sagacity requisite in such circumstances, scarcely retained the shadow of authority.

After a short interval, an unexpected event relieved Adrian from the burdens of an unpopular regency, and advanced him to the summit of ecclesiastical dignity. Upon the death of Leo X. in 1521, great discord arose in the conclave concerning the choice of a successor. Julio, cardinal de' Medici, Leo's nephew, had a strong party in his favour among the younger members of the sacred college. The old cardinals, thinking it dangerous to elect a new pontiff from the powerful family of the Medici, united against him, but were not agreed in favour of any other person. In the midst of this contest, Julio de' Medici and his adherents, merely to protract time, one morning, at the scrutiny which according to form was made every day, voted for cardinal Adrian. The adverse party instantly closing with them, to their own amazement and that of all Europe, a stranger to Italy, and a man little suited to fill the papal chair at so difficult a juncture, was elected. The election was probably the effect of intrigue; and Adrian owed his unexpected advancement less to his personal merit, or to the impulse of the Holy Ghost, under which the conclave pretended to act, than to the address of the imperial ambassador, John Manuel, who was desirous to obtain a pope devoted to his master's interest. (Burman. in Analect. de Hadr. p. 52. Robertson's Reign of Charles V. book ii.)

Without changing his name, Adrian, upon receiving, at Victoria in Biscay, the news of his election, assumed the pontifical habit, and set out for Rome. Neither his external appearance, which was humble, nor his manners, which were strict, nor his principles and maxims, which were simple and candid, accorded with the taste and spirit of the Roman court. It was his misfortune, too, that he came to the papal see at a time when the city of Rome was afflicted with a pestilence, when the finances were exhausted, and when literature and the arts required judicious and liberal patronage. All these circumstances concurred to render Adrian unpopular, and to throw a veil over qualifications and virtues, which, in other times, might have appeared with credit, and even with some degree of splendor. He avoided the expensive magnificence, by which his predecessor had encumbered the see with debts. In his personal conduct, he set an example of temperance and regularity, which might have been expected to produce a reformation of the dissolute manners of the court and the

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city. He treated his relations with extreme severity, sending back, with a scanty supply of cloaths and money, such as had come to Rome with high expectations of advancement. He annulled many ordinances, which the cardinals, during the vacancy of the see, had made for their own advantage, and reclaimed for the public many benefices which they had courteously bestowed on each other. Several offices, which pope Leo had created and granted with large emoluments to his favourites, Adrian abolished, in order to contract the public expenditure. It was a maxim with this pope, that men were made for places and not places for men. He even scrupled to retain such territories as some of his predecessors had acquired by violence or fraud: the duchy of Urbino, which Leo had unjustly seised, he restored to its lawful proprietor, Francesco Maria de Rovere; and he surrendered to the duke of Ferrara several places, of which he had been injuriously deprived. In the political affairs of Europe, Adrian endeavoured to act the part of a mediator. Probably with a good intention, though certainly without right, he issued a bull, requiring all Christian princes to consent to a truce for three years, to which so much regard was paid, that the Imperial, French, and English ambassadors at Rome were empowered to deliberate on terms of pacification. In ecclesiastical affairs, though his zeal for the catholic faith urged him to send his nuncio to the diet at Nuremberg, to demand a vigorous execution of the imperial edict against Luther and his followers; he, at the same time, declared a disposition to exercise his spiritual authority for the internal reformation of the church. These unequivocal proofs of a desire to regulate his conduct by the principles of justice, and to promote the cause of virtue, ought to have obtained for this amiable pontiff public tokens of respect. Instead of this, a perverse construction was put upon his most meritorious actions. His economy was called parsimony; his plans of reform were imputed to unnecessary austerity, and his disinterested conduct to weakness and inexperience. One principal cause of his unpopularity was, that, being a stranger in Italy, and finding little encouragement, on his first arrival, to place confidence in his brethren of the conclave, he sought for counsellors among his countrymen and former friends, and advanced some of these, perhaps with a partial preference, to posts of trust and distinction. It must also be admitted, that this pontiff acted too much under the influence of the emperor Charles, and that he sometimes suffered his attachment to his master to mislead his judgment. One instance of this has already been adduced in his treatment of the generous Castilians; and another presents itself in the last public act of his life, in which he abandoned his professed neutrality; relinquished his plan of a general pacification among the powers of Europe; and formed an alliance with the emperor and the king of England against France. Adrian, on the day on which he signed this confederacy, was seised with a slow fever, and, after an illness of a few weeks, retired from the cares and vexations of his high station to the repose of the grave: he died in December 1523, having possessed the papal dignity one year and ten months, and was buried in the church of St. Peter. On his tomb was inscribed an epitaph, which informs posterity, that the greatest misfortune which he experienced in life, was, that he had been called to govern.

Adrianus Papa VI. hic situs est,
qui nihil sibi infelicius
in vita,
quam quod imperaret,
duxit.

Adrian VI. though an honest man, and adorned with many private virtues, wanted that strength and energy of mind, which his difficult station required. Timid, irresolute, and inconsistent, his real virtues were mistaken for defects; and where, with greater firmness, he might have commanded applause, he undeservedly incurred contempt. Perhaps, with so few faults, no man ever incurred so much popular dislike, or was loaded with so many calumnies. It is said, that the night after his decease, some young men adorned the door of his physician with garlands, and this inscription, "To the Deliverer of his Country." This circumstance, however, was an honour to his memory; for it appears to have proceeded from the joy of the dissolute, on being released from the apprehension of the bulls which this rigid disciplinarian was about to issue against various irregularities and enormities. It must be acknowledged that this pontiff had more piety than taste for the fine arts. When he was shown the statue of Laocöon, he turned away his head, to show his aversion to pagan images; and he held the race of poets so cheap, that he gave them the contemptuous appellation of *Terentians*. He was, nevertheless, well read in theology and scholastic philosophy. While he was professor of divinity at Louvain, he wrote "A Commentary upon the Book of Sentences by Peter Lombard;" "Epistles;" and "Quæstiones Quodlibeticæ;" printed at Louvain in 1515, and at Paris in 1516, and 1531. *Jovii Vit. Adrian. Dupin. Rycaut's Continuation of*

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Platina. Moreri. Bower. Robertson's, Ch. V. book 1, 2.—E.

ÆDESIUS, a Platonic philosopher, at the beginning of the fourth century, was a preceptor in philosophy at Cappadocia, his native place. He was of the school of Plotinus, in which was taught a species of false philosophy, compounded of mysticism and imposture. His immediate predecessors were Porphyry and Jamblichus. He either fancied or pretended tha the had supernatural intercourse with divinities. It is related, that, in one of these communications by dream, some god delivered to him an oracle in hexameter verse, which in the morning he found written upon the palm of his hand. The story is told, and the lines are preserved, by his biographer Eunapius, one of the same school, and as great a fanatic as himself. *Eunapii Vit. Brucker.*—E.

ÆGIDIUS DE COLUMNA, a Roman monk of the Augustine order, was distinguished in the 13th century among the scholastics, and obtained the appellation of the most Profound Doctor. He was preceptor to the sons of Philip III. of France, and taught philosophy and theology with high reputation at Paris. He was preferred by Boniface VIII. to the episcopal see of Berri, and, according to some writers, was by the same pope created a cardinal. He died in the year 1316, in the 69th year of his age. His body was conveyed to the church of the Augustine fraternity in Paris, and it was inscribed upon his tomb, that he was a most perspicuous commentator upon the prince of philosophers, Aristotle, and that he was *lux in lucem reducens dubia*, "the luminary which brought doubtful things to light." In a general council at Florence, his doctrine, "which enlightened the whole world," was ordained to be received, and inviolably observed, by all students and readers belonging to the Augustine order. His writings, which are numerous, afford little confirmation of this character: they treat abstruse questions with profound obscurity. His "Lucubrations on the Sentences of Lombard" were printed at Basil in 1623: his work "On Original Sin," in 4to. at Oxford in 1479; and his "Quæstiones Metaphysicæ et Quodlibeticæ," at Venice, 1501. *Dupin. Lav. Hist. Lit.*—E.

ÆGINETA. See PAULUS.

ÆLIAN, CLAUDIUS, an historian and rhetorician, was born at Præneste about the year 80, and lived upwards of sixty years. He was a Roman citizen, and never left Italy; yet he became so perfect a master of the Greek language, that he wrote it with Attic purity. Under the emperor Antoninus he taught rhetoric in Rome, and is therefore classed among the sophists: an appellation first given by the Greeks to true philosophers, afterwards to those who taught and exercised the subtle arts of disputation, and, in the time of Ælian, to those who practised public declamation, and kept schools of rhetoric. Ælian's favourite study appears to have been that of history: but his only piece properly historical, which is extant, is a small miscellany of facts and anecdotes, in 14 books, under the title of "Various History." This work is probably left imperfect, for Stobæus and Suidas quote passages from it which are not in our present copies. It was first published, with some other pieces of different authors, by Perusius, in 4to. at Rome, in 1545. The editions of this work, most valued, are those of Schefer, printed in 8vo. at Strasburgh, in 1662; of Perizonius, in 8vo. printed at Leyden in 1701; and of Gronovius, in 4to. at the same place in 1731. Perizonius has shown that Ælian, in these anecdotes, frequently follows Athenæus. Of this writer also remains a small work in natural history, entitled, "An History of Animals." This treatise contains many curious and amusing particulars concerning animals, which the author professes to have in part gathered up from his own observation, but which were chiefly collected from Aristotle and other writers: they are presented to the reader without any regard to methodical arrangement, and many of them are evidently fabulous. The chief value of this and indeed of the former work consists in the purity and sweetness of the style, on account of which the author obtained the appellation of Μελιγλωσσος, the honey-tongued. A treatise "On the Tactics of the Greeks" has been also ascribed to Ælian, and is published with his other works in Gesner's edition, printed in folio at Zurich in 1556; but it is probable, from an account which the author of that work gives, of a conversation which he had upon the subject of tactics with the emperor Nerva and with Frontinus, that it was written by another Ælian under that emperor: it does not appear that Claudius Ælian ever attended to military affairs, or frequented the imperial court. According to Suidas, he was high priest to some divinity, whose name is not known; and he showed his respect for morality by writing a book against Heliogabalus, without, however, venturing to mention his name, under the title of Κατηγορια τυ Γυναδρος, "The Accusation of the Effeminate Man." Good selections may be made from the writings of Ælian for the use of schools; of which an example has been given in Dr. Huntingford's "Interpretatio Ποικιλης Ἱστοριας in Usum Scholæ Wintoniensis."

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Perhaps it was this Ælian whom Martial compliments under the appellation of *Facundus*, in lib. xii. epig. 24. *Voss. de Græc. Hist.* lib. ii. c. 11. *Fabricii Bibl. Græc.* lib. iv. c. 21.—E.

ÆMILIANI, JEROM, a noble Venetian, of the 16th century, was the founder of the regular clerks of St. Maieul, called also, from the place where their community was first established and where their founder resided, the Fathers of Somasque. This was one of the various communities which, under the name of Regular Clerks, were, after the reformation, formed within the Roman church. *Mosheim*, cent. xvi.—E.

ÆMILIANUS, C. JULIUS, was by birth a Moor, and of obscure descent. He served from his youth in the Roman armies, and by his valour raised himself to the first offices of the state. In the reign of the emperor Gallus he was governor of Pannonia and Mœsia, and with great vigour opposed the barbarous nations dwelling on the banks of the Danube, who broke into his province. After a successful battle, in which he animated his soldiers by distributing among them the money collected for tribute to the barbarians, he was proclaimed emperor on the field, B. C. 253. He immediately marched against Gallus, who was indulging in the pleasures of Italy. The emperor assembled an army, and met his rival at Interamni; where the imperial troops, despising their leader, put him to death with his son Volusianus, and concurred with the opposite army in acknowledging Æmilianus. The senate confirmed the choice; and the new emperor wrote a letter to this body, in which he promised to expel all the invaders of the empire, and to prove himself a worthy lieutenant of the republic; and medals are extant, anticipating this success, and representing him under the characters of Mars and Hercules. Meantime Valerian was advancing against him with the legions of Gaul and Germany. On his arrival at Spoletum, in presence of the troops of Æmilianus, exactly the same event took place as when the latter met Gallus; and Æmilianus was killed by his own soldiers, who joined in placing the crown on the head of Valerian. This happened in his 46th year, after he had reigned less than four months. *Univers. Hist. Gibbon.*—A.

ÆMILIUS, PAULUS, surnamed *Macedonicus*, an illustrious Roman general, was the son of Paulus Æmilius, the consul, who fell at Cannæ, and was born about the year of Rome 526, B. C. 228. Being of a patrician family, with a portion of the high spirit which accompanied that class, he did not stoop to court popular favour, but was content to owe his elevation to his virtues. So high was his reputation in early youth, that he carried his election for the edileship against twelve competitors, who are all said afterwards to have become consuls. When created augur, he devoted himself with unusual care to the study of that ceremonial and political office, and was extremely punctual in the performance of every rite enjoined by the religion of his country. Nor was he less exact in promoting the rigorous observance of the military discipline by which Rome had become victorious. His first command in the army was in Spain, whither he was sent as prætor in the war with Antiochus, to quell a general revolt of the subject nations. In this he perfectly succeeded, and left the province entirely pacified and restored to the dominion of Rome. He returned not a drachma richer than he went out, and lived, as before, upon his own moderate estate, which all his public successes never augmented. He had married Papiria, the daughter of Papirius Maso; and in the course of an union of some years she had borne him several children. But upon some unknown disgust he divorced her, and took another wife. His two sons by Papiria were adopted into two of the noblest families of Rome, that of Fabius Maximus, and Scipio Africanus.

He was first created consul, B. C. 182. The next year he was sent against the Ligurians, called Ingauni. With a small comparative army he defeated their numerous forces; and, after obliging them to deliver up their towns and ships, dismantled the former, and carried off all the latter, except some of the smaller vessels. On his return he lived chiefly in privacy, attending to his duties as augur, and presiding over the education of his children; for whose instruction he engaged masters of all kinds, qualified to teach not only the branches most esteemed in Rome, but the politer arts of Greece, sculpture and painting. When at leisure, he himself was present at their studies and exercises; and exhibited himself in the amiable light of a most indulgent and affectionate parent. He stood candidate once again for the consulship, but meeting with a repulse, he solicited it no more. It was not till about his 60th year that the voice of his country called upon him to resume his public services. The Romans were engaged in a war with Perses king of Macedon; and, though they could not regard him as a very formidable foe, yet the arts by which he protracted the decision, and the little success the leaders of the republic had obtained against him, irritated the minds of the people, and made them resolve to lay aside all party considerations, and bestow the command on one worthy of their confidence. By daily solicitations, they almost compelled Paulus Æmilius

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to appear in the Campus Martius as a candidate for the consulship. He was elected with universal concurrence, and the province of Macedon was decreed him, as Plutarch says, without the usual reference to lot. This was B. C. 168. He immediately proceeded to the camp in Macedonia, where his first care was to restore strict discipline, and show the soldiers his resolution of being implicitly obeyed. By skilful manœuvres he forced Perses to abandon a strong fortified position which he occupied, and retreat to Pydna. Æmilius followed him, and Perses found himself necessitated to put every thing to the hazard of a general engagement. The conflict was for some time dubious, and the Macedonian phalanx presented a formidable front to the legionaries. At length it was broken, and a total rout ensued, with great carnage. The loss of the Romans was very moderate. Æmilius was for some time rendered unhappy in the hour of victory by fears for the safety of his favourite son Scipio, then a youth of seventeen, whose ardour had carried him to a distance in the pursuit. He was sought by his friends with the greatest anxiety, and a profound melancholy reigned through the whole army, till, when almost given up, he returned all bloody, with two or three companions, and filled his father with joy. This was afterwards the conqueror of Carthage. Perses fled from place to place, till the isle of Samothrace afforded him an asylum. All Macedonia submitted to the conqueror, who preserved the cities from pillage, and secured the royal treasures for the Roman state. Perses, after an unsuccessful attempt to escape to Crete, surrendered himself to the Roman admiral, and was sent to the camp. The consul received him with humanity, though not without the indignant emotions that the baseness of his character was fitted to excite; and moralised on his fate to those around him like a wise man and a philosopher. He committed him to custody; and then took a progress through Greece, making such changes in the governments as he thought advisable. He returned to meet the ten consular legates sent from Rome to settle the affairs of Macedon; and joined with them in the new division of the country, and the total alteration of its government. He proceeded to Amphipolis, where, after regulating the remaining affairs of Greece, and capitally condemning Andronicus the Ætolian, and Neo the Bœotian, for their unshaken attachment to Perses (an act of more rigour than justice), he celebrated games with the utmost magnificence. One scene in the exhibition was the conflagration of all the arms of the Macedonians in one pile, to which the consul himself, after a solemn invocation of the gods, set fire with a torch. It was thus that the Romans mingled appeals to religion with the most unjustifiable proceedings of their ambition; nor can it be doubted that such men as Æmilius were themselves deceived by the combination. Hence he went into Epirus to execute a most severe decree of the senate, which he is said to have read with tears, though he could not refuse to obey it. It granted to the Roman army the pillage of all that part of this country which had adhered to Perses. Æmilius distributed his troops in small bodies through the towns, under pretext of giving them liberty; when, having ordered the ten chiefs of the state to bring into his camp all the gold and silver they could find, for the public treasury, he gave permission on a certain day and hour for the soldiers to make booty of all the rest of the property of the poor inhabitants, of whom one hundred and fifty thousand were made slaves, and sold for the benefit of the republic.

Æmilius then proceeded to Italy, carrying with him the captive kings, Perses, and Gentius, king of Illyria, his ally. He sailed up the Tiber in the royal galley magnificently adorned; and, on arriving at Rome, demanded his triumph. By the machinations of Servius Galba, a tribune who had served under him, the soldiery were worked up to such a resentment against their general for his strictness of discipline, and the sums he had diverted from them to the treasury, that the first tribe gave their vote against his triumph. All the better part of Rome, however, both senate and people, exclaiming against this scandal, and using their utmost efforts to efface it, the triumph was at last unanimously decreed. It was one of the most splendid spectacles Rome had beheld, and lasted three days. The gold and silver carried in the show amounted to so vast a sum, that it freed the people from all taxes for one hundred and twenty-five years. Perses and his family, led as captives, added, in a Roman eye, to the grandeur of the scene, though even Roman hearts were affected with sorrow at the example they afforded of human change and wretchedness. But the consul himself was an instance equally striking. Of his two sons by his second wife, whom he designed to represent his own family, one, at the age of fourteen, died five days before the triumph; the other, aged twelve, three days after it. In a speech he made to the Roman people on the occasion, Æmilius, adopting the notion of the ancients, that in the midst of prosperity ill fortune is ever on the watch for a victim, nobly expressed his hope that

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this stroke of adversity which had fallen on himself, would prove a security to the happiness of his country. "Now (said he) the man who triumphed, and he who was led in chains, are on a par; but the children of Perses are living; those of Æmilius are no more!"

Four years afterwards, Æmilius bore the weighty office of censor, conferred upon him by the people without solicitation. He acted in it with lenity, and in harmony with his colleague, Marcius Philippus. At the expiration of it he fell into a lingering illness, for which he went to the sea-side, and passed some time in perfect retirement. At length, his presence being required at a solemn sacrifice, he returned to Rome, apparently much recovered, amid the congratulations of the whole Roman people. But on the completion of the rites, he fell into a delirium, and died within three days, B. C. 164, in the sixty-fourth year of his age. At his funeral, which was conducted with extraordinary solemnity, an honourable testimony was paid to his humanity and integrity by such of the natives of the countries he had conquered as were at that time in Rome, who emulously assisted in carrying his bier, and joining in the procession with tears and praises. He left behind him a very moderate sum, the savings of his private fortune; and perhaps no man ever enriched his country more and himself less. His character was that of a genuine Roman, formed in the best mould; adorned with letters, and humanised by philosophy. As a military man, he may be estimated by the maxim he delivered to his son Scipio: "A good general never gives battle but when led to it by absolute necessity, or by a very favourable opportunity." *Plutarch. Univ. Hist.* —A.

ÆNEAS, one of the semi-fabulous personages of Trojan story, is represented as the son of Anchises, a Dardan prince, related to Priam, and of the goddess Venus. He was one of the auxiliaries of Troy during its long siege. In the Iliad, Æneas makes a respectable, but a secondary figure: the circumstance of his being the hero of Virgil's epic muse, and the supposed founder of the Roman state, has given him his great celebrity. There is an almost universal agreement among writers, that, after the capture of Troy, Æneas made a convention with the Greeks, and was suffered to depart, with his friends and followers. His famed piety, in carrying through the flames his aged father, with his penates on his shoulders, together with the loss of his wife Crëusa amid the confusion and terror of the night, are perhaps the additions of poetical fiction. Whither he went after this catastrophe, has been a subject of warm controversy. The best *historical* proof seems to be on the side of his settling in Phrygia; but the *poetical* and *national* tale of his proceeding in quest of Italy, and fixing on the banks of the Tiber, has obtained greater popularity. Pursuing this, in its most credible form, it is enough to say, that, after long wanderings, and the various hazardous adventures that attended an expedition by sea during those times, he sailed with the relics of his fleet up the Tiber, and partly by force of arms, partly by agreement, gained an establishment among the rude tribes then inhabiting the country. He was soon involved in wars, and had to contend with a formidable foe in the gallant Turnus, contracted to Lavinia the daughter of king Latinus; which union the arrival of Æneas was likely to prevent. Turnus was slain in battle. Lavinia became a prize to the foreign conqueror, who, by the death of his father-in-law, succeeded to the throne of Latium. After a short reign in peace, a new war with the Tyrrhenians, under their king Mezentius, broke out, which proved fatal to Æneas, who, during a combat, was forced into the river Numicus, and there drowned. He was succeeded by his son Ascanius or Iulus; and, became himself, one of the Dii Indigetes of the country. The story of the loves of Dido and Æneas, which forms so interesting a part of the Æneid, is allowed to be a mere poetical ornament, brought in by a violent anachronism. *Virgil's Æneid. Heyne's Excursus in Æn. Bayle.*—A.

ÆNEAS GAZÆUS, a Platonic philosopher, who lived towards the close of the fifth century, was by birth a pagan, and by profession a sophist, or teacher of rhetoric. In the early part of his life he was a disciple of Hierocles, but was afterwards converted to Christianity. He is chiefly known as the author of a dialogue entitled, "Theophrastus," in which are maintained the doctrines of the immortality of the soul, and the resurrection of the body. The author, though writing professedly against Plato, confounds the doctrines of Platonism and Christianity. An edition of this work was published in 4to. by Bower, at Leipsic, 1655. *Fabric. Bibl. Græc.* lib. ii. c. 10. § 29. *Brucker*, lib. vi. c. 3.—E.

ÆNEAS SYLVIUS. See PIUS II.

ÆNEAS, TACTICUS, was an ancient Greek writer on the military art. He probably flourished about 300 years before Christ: for it appears from the Tactics of Ælian, that Cineas, a Thessalian, sent embassador from Pyrrhus to Rome in the 125th Olympiad, wrote an epitome of his works. Casaubon annexed this

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piece, with a Latin translation, to his edition of Polybius, printed in folio, at Paris, in 1609. The work was republished by Scriverius, in 12mo. at Leyden, in 1633, together with Vegetius, Frontinus, and Ælian on Military Affairs. *Fabric. Bibl. Græc.* lib. iii. c. 30. § 9. —E.

AERIUS, a presbyter, and monk, of the fourth century, a native of Pontus, or lesser Armenia, was the founder of a Christian sect. In the leading disputes of the times concerning the person of Christ, he was a follower of Arius. About the year 355, he was an unsuccessful competitor against Eustathius for the bishopric of Sebaste in Armenia. It has been conjectured, that this disappointment induced him to separate himself from the body of Christians to which he belonged: it is only certain, that he did erect a new sect, and had many followers, who, from their founder, were called Aërians. Augustine, who wrote his book of Heresies in the year 428, speaks of the Aërians as then numerous in Pamphylia. The leading tenet professed by Aërius was, that bishops are not distinguished from presbyters by any divine right, but that, according to the institution of the New Testament, their offices and authority are the same. Those who are acquainted with the overbearing arrogance which many of the bishops of this period had shown, will not be surprised that such an opinion should become popular. Aërius also taught, that no offerings ought to be made for the dead, and denied the necessity of observing stated fasts, or celebrating Easter. If, as Epiphanius intimates, these opinions were adopted from an apprehension that such observances have a tendency to encourage superstition, and to promote erroneous notions concerning the nature of religion, Aërius and his followers had at least a plausible plea for their separation. It appears, however, that this sect gave great offence to the orthodox church. Aërius and his followers were excluded from churches, cities, and towns, and, being obliged to lead a wandering life, suffered great hardships. *Epiphan. Hæres.* 75. *August. de Hær.* c. 53. *Lardner's Cred.* part ii. c. 82. *Mosheim*, cent. iv.—E.

ÆSCHINES, a celebrated Grecian orator, was born at Athens 327 years before Christ. If we are to credit his own account, he was of distinguished birth, and in his early years bore arms with honour. If we believe the report of Demosthenes, he was the son of a courtesan, and an inferior performer in a company of comedians, from which he was dismissed with disgrace. Whatever were his birth and early fortune, he certainly possessed considerable talents; for he was able, in an Athenian assembly, to support, with considerable credit and applause, a contest with the prince of orators, Demosthenes. His orations against Philip, king of Macedon, first brought him into notice; and his eloquence soon raised him to the head of one party, while Demosthenes was the leader of another. The orators, on several occasions, strenuously opposed each other, and mutual jealousy and animosity were excited. Demosthenes accused Æschines of having suffered himself, on an embassy to Philip, to be corrupted by Macedonian gold. Æschines retaliated this attack upon his reputation, by opposing the design, which, after the defeat at Chæronea, the partisans of Demosthenes had formed, of conferring upon him, as a token of public approbation, a golden crown. Ctesiphon, one of the zealous friends of Demosthenes, had moved the senate to prepare a decree for this purpose, and had obtained their consent to the resolution. Æschines commenced a suit against Ctesiphon, as the mover of a decree repugnant to the laws. Before a numerous assembly of judges, and citizens, Æschines appeared to support his accusation, and Demosthenes to defend himself. Each orator exerted to the utmost his powers of eloquence: Demosthenes, who, besides the advantage of superior talents, appears evidently to have had truth and justice on his side, was victorious, and the vanquished orator was sent into exile. At his departure, Demosthenes, to show that he no longer retained his resentment, went to him and entreated him to accept a present of money: Æschines, impres ed with his kindness, exclaimed, "How do I regret leaving a country, where I have found an enemy so generous, that I despair of elsewhere meeting with friend; who shall be like him!" At Rhodes, the place of his exile, Æschines opened a school of eloquence. He began his lectures by reading to his auditors the two orations which had been the cause of his banishment. They bestowed great praise upon his own; but when he came to that of Demosthenes, their applauses were redoubled; at this moment, so trying to his vanity, he generously said, "What would you have thought, if you had heard him thunder out the words himself?" A noble speech, to come from the lips of an enemy! Æschines afterwards removed to Samos, where he died in the 75th year of his age. Only three of his orations remain. His eloquence is diffuse, ornamented, and more adapted to please than to move; that of Demosthenes, on the contrary, is energetic and nervous, and

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rushes upon the mind of the reader with the force of an irresistible torrent. The orations of Æschines were published with those of Lysias, Andocides, Isæus, &c. by Aldus, in folio, at Venice, 1513, and by Henry Stephens, in 1575. The folio edition of the Orations of Demosthenes and Æschines, with the notes of Ulpian and Wolf, published at Franckfort in 1604 is very valuable. *Plutarch. in Demosth. Suidas. Fabric. Bibl. Græc.* lib. ii. c. 26. § 9. —E.

ÆSCHINES, an Athenian, a Socratic philosopher, was co-temporary with Socrates, and a disciple of his school. His parentage was mean, and his condition low; but his poverty only served to stimulate his exertions in the pursuit of knowledge. When he presented himself to Socrates, he said, I am poor, and have nothing to give you but myself. Socrates accepted the present, and found it valuable; for Æschines proved one of his most attentive and faithful disciples. After passing many years in Athens in a state of poverty, he was induced, by the example of Plato, Aristippus, and others, who were at that time courting the favour of Dionysius the king of Sicily, to put himself under the patronage of that prince. Whether Plato or Aristippus introduced him to Dionysius, is uncertain: for, though Plutarch asserts that Plato took the opportunity of the arrival of Æschines to regain the favour of the tyrant whom he had displeased, and even relates the conversation which passed on his introduction, Diogenes Laërtius says, that Æschines was slighted by Plato on account of his poverty, and that he was presented to Dionysius by Aristippus. However this was, it appears certain that Æschines met with a favourable reception. He presented to the tyrant, who had at least the merit of being the patron of philosophers, his Socratic Dialogues, for which he received a liberal reward. He continued in Syracuse till Dionysius was deposed; after which he returned to Athens, and taught philosophy in private for a pecuniary gratuity, not presuming to open a public school as the rival of Plato or Aristippus. Of his Socratic Dialogues only three are extant: they are on the moral topics of Virtue, Riches, the Fear of Death, and are written with great simplicity of sentiment and style. A fragment of a fourth, on the Duties of the State of Marriage, will be found in Cicero "De Inventione Rhetorica," lib. i. c. 31. An edition of these dialogues, with a Latin translation, and valuable notes, was presented to the public by Le Clerc; it was printed in 8vo. at Amsterdam in 1711. *Diog. Laërt. Brucker. Hist. Phil.* lib. ii. c. 4. *Fabric. Bib. Græc.* lib. ii. c. 23. § 31.—E.

ÆSCHYLUS, an Athenian, the father of regular tragedy among the Greeks, was born, according to the best authorities, about the end of the sixty-third Olympiad, B. C. 461. He was of a respectable family; and, with his two brothers, distinguished himself at the battles of Marathon, of Salamis, and of Platæa. His mind was early elevated by an enthusiastic fondness for the poems of Homer; and before his twenty-fifth year he composed pieces for public representation. The stage was as yet in a very rude state. He undertoook its improvement; and to its external decorations added the actor's mask, flowing robe, and buskins, and a stage or platform instead of a cart. He also changed the language of the drama from the burlesque to the lofty and serious; and made the essential addition of dialogue, and action, properly so called. He retrenched the chorus, and gave it a connexion with the subject of the piece. His fertility was such that he wrote about seventy tragedies, of which twenty-eight gained the prize. In some of them, certain free sentiments concerning religion are said to have given such disgust to the Athenians, that he was condemned for impiety, and would have suffered capitally, had not one of his brothers interceded for him, and exhibited to the people his own arm maimed by the loss of its hand at the battle of Salamis. Whether in resentment for this usage, or, as some assert, on account of the prize being awarded against him to Sophocles at a public solemnity, in which the latter produced his first performance, Æschylus quitted his native country, and retired to the court of Hiero, king of Syracuse, where he soon after died, at the age of sixty-nine. A story of his being killed by an eagle which let fall a tortoise upon his bald head is probably an idle fable. The people of Gela raised a tomb to his memory, with an honourable inscription, in which, however, his military renown is the only topic of praise.

The character which the dramas of Æschylus bore in ancient times, and which a judicious and unprejudiced critic will now give of them, from such as have reached us, is that of force, grandeur, and sublimity, often ascending to heights which scarcely any other writer has attained, yet often lost in turnid obscurity. His leading personages are usually well sustained, but his plots are rude and unartful, and the dialogue frequently wants interest. His style was of old said to savour of the wine which he loved to indulge in. It is observed, that women are

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never represented in his plays as under the influence of the tender passion, but often transported by rage and fury. Yet, with all his turn for the terrific, he is said to have wrought the reformation of excluding scenes of slaughter from the eyes of the spectators. His pieces retained their reputation long after his death, and were received with applause, when duly corrected, by his polished countrymen; thus justifying his appeal to posterity at the time of his defeat. Yet he is in general allowed only the third place in the triumvirate of Greek tragedians. The extreme difficulty of his pieces has rendered them rather objects of critical sagacity, than of general reading, even among classical scholars. Seven plays remain, of which various editions have been made. The most esteemed are those of Stanley and Pauw, but much is still wanting to their perfect elucidation. A very *poetical* translation of them in English has been given by archdeacon Potter. *Vossius de Poët. Græc. Bayle.*—A.

ÆSOP, a celebrated ancient fabulist, was probably born in Phrygia about 600 years before Christ. The particulars of his life are uncertain, and many stories are related concerning him, which are entitled to no credit. Herodotus speaks of idle stories, which had, even in his time, been circulated concerning Æsop. Planudes, an eastern monk, in the fourteenth century, wrote a life of Æsop, which, on account of its gross chronological errors, and its palpable absurdities, is universally rejected as altogether unworthy of credit. Even the account which Plutarch gives of this famous fabulist, in his conversation of the seven wise men of Greece, is probably nothing more than a collection of traditionary tales. The circumstances which seem most deserving of credit, are, that he was sold as a slave to Demarchus an Athenian, with whom he of course acquired the knowledge of the Greek language; that he afterwards passed into the possession of Xanthus of Samos, and of Idmon in the same island; that, during the latter servitude, Rhodopis, who afterwards became so famous, was his fellow-slave; and that, having obtained his freedom through the kindness of Idmon, who admired his talents, he travelled in Greece and Asia Minor, teaching moral wisdom by fables. The accounts of his conversations with Solon, Crœsus, Pisistratus, and other great men, have too fabulous an air to merit particular recital. He is said to have been put to death at Delphos, in consequence of the freedom with which he censured the manners of the inhabitants. Eusebius places the death of Æsop 561 years before Christ. His personal deformity, which has almost become proverbial, rests wholly upon the legendary memoirs of Planudes. Great respect was paid to his memory after his death, and his fables were universally admired. Socrates amused himself in prison by turning some of them into verse. (Plutarch. de audiend. Poët. Platon. Phædo.) Plato, when he banished the poetical fictions of Hesiod and Homer from his commonwealth, permitted such fables as those of Æsop to remain. (Plat. Rep. lib. ii.) The Athenians had such high respect for the memory of this moral teacher, that they erected a statue to his memory. (Phædr. Fab. lib. ii. f. 10.) How far the present collection of fables, which passes under the name of Æsop, was really written by him, is uncertain, no confidence being due to the collector Planudes. Bayle has observed concerning the original Greek, that Henry Stephens, in his "Thesaurus Linguæ Græcæ," never cites Æsop's fables, doubtless because he took them for the work of a modern Greek. It has been also remarked, that in one of these fables the Piræus is mentioned, which was not built till the time of Themistocles, long after the death of Æsop. The truth probably is, that the collector of these fables took the stories from various sources, and expressed them in his own language. Perhaps the genuine fables of Æsop may be best found in the former part of those of Phædrus, who thus introduces his fables:

> Æsopus auctor quam materiam repperit,
> Hanc ego polivi versibus senariis.
>
> Mine is the task, in easy verse,
> The tales of Æsop to rehearse.

After all, however, the question is of little consequence: nor is it of much importance to determine, whether Æsop, or, as Quintilian thought, (Instit. lib. i. c. 9.) Hesiod, or whether some writer of still higher antiquity, was the inventor of this species of writing. We are in possession of a valuable treasure in this collection of fables, which, under the name of Æsop, has, for so many ages, afforded instruction and amusement to children; and, though respect is due to the memory of the inventor, who so happily united the pleasing and the useful—

> Omne tulit punctum, qui miscuit utile dulci,
> Lectorem delectando, pariterque monendo—
> Hor.

our chief concern is, not to lose, through an affectation of refinement, the benefit of these sim-

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ple productions of ancient genius. It is no valid objection against this kind of fables that they teach children to suppose that birds and beasts can speak; for perhaps no child was ever foolish enough to think so. If, by associating moral truths with an impressive image, they serve to fix lessons of wisdom upon the minds of children, better than can be done by simple precept, they answer a valuable purpose: and this is the value which Quintilian ascribes to Æsop's fables, which are, he observes, particularly calculated "to interest the unlearned peasant, who, charmed with the simple fiction, will yield a ready assent to that with which he is delighted." [Ducere animos solent, præcipue rusticorum et imperitorum, qui et simplicius quæ ficta sunt audiunt, et, capti voluptate, facile iis quibus delectantur consentiunt]. (Quint. Instit. lib. v. c. 11. Vid. Aul. Gell. Noct. Att. lib. ii. c. 29.)

The fables, published by Planudes as Æsop's, were printed at Milan in 1480, and afterwards by Aldus, in 1508, by R. Stephens, in 8vo. at Paris, in 1545, and, with large additions, at Franckfort, in 1610. *Herodot.* lib. ii. *Plut. Conv. Sap. et Vit. Solonis. Phædr. Fab. Fabric. Bibl. Græc.* lib. ii. c. 9. *Bayle. Life of Æsop prefixed to Dodsley's Select Fables.*—E.

ÆSOPUS, CLODIUS, a famous Roman actor, flourished in the seventh century of Rome, contemporary with Cicero, to whom he gave instructions on the art of action. His excellence was in tragedy. Horace calls him *gravis*, weighty or dignified, and represents him, and Roscius, as performers in the pieces of the early Roman dramatic writers.

Quæ gravis Æsopus, quæ doctus Roscius, egit.
EPIST. ii. 1.

He entered so thoroughly into the spirit of his parts, that he is said by Plutarch, when once personating Atreus, to have been so transported with fury, as to strike a servant with his sceptre and kill him. He was much addicted to luxury; and Pliny the elder speaks of a single dish served up at his table at the cost of about eight hundred pounds sterling, consisting of singing and talking birds. Notwithstanding this wanton profusion, such were the gains of the profession at that time, that he left a large fortune to his son, who surpassed him in expense of the same kind; for he not only treated his guests with singing birds, but, as Horace records, dissolved in vinegar a precious pearl taken from a lady's ear, and drank it off. At the dedication of Pompey's theatre, A. R. 698, Æsopus attempting to entertain the spectators as usual, was obliged to stop short in a sentence through the failure of his voice; whence it is probable he was then in the decline of life. *Bayle.*—A.

AETIUS, count of the empire, and a celebrated general in the reign of Valentinian III. was born at Dorosterum in Mœsia. His father was Gaudentius, a Scythian by birth, but who had risen to the dignity of master of the cavalry, and married an Italian lady of rank and fortune. Aëtius was from his infancy enrolled among the emperor's household troops, and, after the battle of Pollentia, in 403, was given as a hostage, first to Alaric, afterwards to the Huns, with whose chiefs he by that means contracted an intimacy. He had a fine figure, and robust constitution, excelled in all martial exercises, and was fitted for enduring all the hardships of war. In character he was intrepid, prudent, and sagacious. On his return from the country of the Huns, he married the daughter of Carpilio, captain of the guards, and soon rose to high trust in the empire. He was joined with count Boniface in the defence of Marseilles against Ataulphus. On the death of the emperor Honorius, he took part with the usurper John, and was sent by him to hire an army of Huns for his service. Three days after the death of John, Aëtius entered Italy with 60,000 Huns, and being met by Aspar, a bloody but indecisive engagement ensued. Aëtius, however, thought it best to make terms for himself with Placidia, the mother of Valentinian, who received him to favour, and gave him the title of count; upon which he prevailed on the Huns to march back after obtaining for their services the province of Pannonia.

Soon after, being jealous of the power of count Boniface, he persuaded Placidia to recal him from his government of Africa, and at the same time secretly warned him, as a friend, not to obey. By this treachery he drove Boniface into a revolt, which was the fatal cause of the entrance of the Vandals into that province. The fraud of Aëtius being at length discovered, a civil war ensued between him and Boniface, and the latter died of a wound he received in battle. Aëtius, however, was forced to retire to the court of Rugilas, king of the Huns, in Pannonia. Hence he returned at the head of a large army, which so awed Placidia, that she was compelled not only to pardon him, but to raise him to the rank of patrician, and in effect to put herself, her son, and the whole western empire into his hands. He was thrice invested with the consular dignity; assumed the title of master of the cavalry and infantry, and with it possessed the whole military power of the state.

In this situation, the talents and activity of Aëtius were the great defence of the falling em-

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pire. He concluded a treaty with Genseric, which averted the Vandals from the plunder of Italy. He restored the authority of the empire in Spain and Gaul; and compelled the Franks and Suevi, after vanquishing them in the field, to become useful allies. The Britons addressed to him their expressive *Groans* on the miseries they endured from the attacks of the Picts and Scots; but the circumstances of the empire would not permit him to send them relief. He settled two colonies of Huns and Alans in Gaul, and employed them in the defence of the passages of the Rhone and Loire. Theodoric, king of the Goths, settled in Aquitain, made an inroad into Gaul, and besieged Narbonne, where he was defeated in battle by Aëtius; and when count Litorius was afterwards overthrown and taken prisoner at Toulouse, the presence of Aëtius stopped the progress of the victorious Theodoric, with whom, however, he thought it expedient to make a treaty.

In the year 451 the dreaded Attila, with a prodigious army of Huns and other northern barbarians, invaded Gaul; and after taking and laying waste a number of cities, laid siege to Orleans. Aëtius advanced from Italy to its relief, and engaged Theodoric to join him. Attila's troops had entered the suburbs, when the confederate armies came in sight, and obliged them to make a hasty retreat, in which they sustained considerable loss. Soon after, Aëtius and Theodoric came up with the retreating host of Attila on the plains of Chalons, when one of the most bloody battles recorded in history ensued, in which Theodoric was slain; but the consequences proved the advantage to be on the side of the Romans and Goths, since Attila declined another engagement, and continued his retreat. By the persuasion of Aëtius, who did not wish to destroy the Huns, and leave the empire at the mercy of the Goths, Torrismond, the son of Theodoric, retired to his own country; as did likewise another ally, Meroveus, king of the Franks. Attila slowly moved to the Rhine without further molestation. In the next year he made an irruption into Italy, spreading devastation and terror wherever he came. Aëtius was not able to meet him in the field; but assembling all the troops he could collect, he harassed and retarded the march of Attila, who made a truce with the emperor, and retired.

At length the great influence of Aëtius at court began to totter. An eunuch, named Heraclius, having obtained an ascendancy over the weak Valentinian, infused suspicions into his mind of the patrician's designs on the throne, and of his correspondence with the barbarians. He himself aggravated them by a haughtiness of demeanour, and by pressing too warmly the promised marriage of his son Gaudentius with the emperor's daughter. Aëtius was summoned on a false pretence to the palace, and being admitted into the emperor's apartment, Valentinian stabbed him with his own hand, and his officers and eunuchs finished the murder by a multitude of wounds. At the same time, Boëtius the prætorian præfect, and the other principal friends of Aëtius, were separately assassinated. This happened in 454, when Aëtius was consul. The bloody and treacherous deed was regarded with detestation both by subjects and strangers; and a Roman, whose opinion Valentinian asked concerning it, honestly replied, "I know not, sir, upon what ground you have done this; I only know that you have cut off your right hand with your left." *Univers. Hist. Gibbon.* —A.

AETIUS, a Christian divine, a native of Antioch, and a bishop of that city, in the fourth century, followed the doctrine of Arius, and, advancing further than his master in opinions deemed by the prevailing party heretical, was surnamed the atheist. In his youth, his poverty obliged him to procure a subsistence by manual labour, and he wrought in the occupation of a goldsmith. He found means, at length, to follow his inclination for learning, and became a student in one of the schools at Alexandria. Here he acquired a knowledge of the medical art, which he afterwards practised with credit. Theology became his favourite study; and after reading the scriptures with several learned theologians, he assumed the clerical character, probably about the year 359. He is censured for not having acquainted himself more fully with the Christian writers, and charged with not understanding the scriptures. The only proof of this which appears, is, that he did not explain the scriptures in what was called the orthodox sense. Among the followers of Arius, who agreed in rejecting the doctrine that Christ was of the *same* substance with the father, or the *homoousion* of the Nicene synod, and who were at first all comprehended under the appellation of *Homoiousii*, or believers in the similarity of the nature of the son to that of the father, different opinions arose upon the question, whether the son was *like* the father. Aëtius, who, though stigmatised as a contentious sophist, appears to have been an able disputant, was of opinion that there must be an infinite difference between the creator and his creatures, and therefore maintained, that the son was in substance

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altogether *unlike* the father. The profession of this doctrine was an express violation of a law, which had been passed by the emperor Constantius, "that no man should say, that the son of God was of the same substance with God, or of a different substance, but that he was in all things like to him that begat him." Aëtius, as the author and propagator of the opinion of an entire dissimilarity between the substance of the father and the son, fell under the penalty of this law, and was banished into a remote part of Phrygia. Upon the accession of Julian to the empire, he was, however, recalled from exile; and he was so much esteemed by this emperor, that he wrote him a letter to invite him to his court, and gave him an estate near Mitylene in Lesbos. He died, probably at Constantinople, about the year 366, and was handsomely interred by Eunomius and other friends, who publicly espoused his doctrine. A small tract of Aëtius concerning the faith is preserved, and answered, by Epiphanius, *De Hæres.* 76. It must be lamented, that it should ever have been thought necessary to determine abstruse points of theological controversy by the authority of the civil magistrate. Constantius might very properly have advised the clergy not to disturb themselves, or the laity, with disputes concerning the similarity of substances, of which they could have no idea; but to restrict the freedom of inquiry by a law, which would subject such ingenious men as Aëtius to exile, for no other offence than maintaining a new opinion on an obscure question, was as impolitic as it was unjust. *Socrat.* lib. ii. c. 35. *Greg. Nyss. contr. Eunom.* lib. i. *Philostorg.* lib. iii. c. 15. *Theodor. Hist. Ec.* lib. ii. c. 29. *Fab. Hær.* lib. iv. c. 3. *Lardner's Cred.* part ii. c. 69. *Gibbon's Hist.* c. 21.—E.

AETIUS, C. a physician, of Amida in Mesopotamia, studied at Alexandria, and flourished not earlier, according to Haller, than the beginning of the sixth century. He was probably a Christian, and appears to have had the rank of Comes Obsequii. He is little known except by his works, which have come down to our times, written in Greek. They are a compilation from various authors, especially Galen, whose observations and remarks he repeats as if they were his own. They consist of sixteen books, divided into four *tetrabiblia*. He begins with a large enumeration of medicines, in which there are many the offspring of superstition; then proceeds to some general disorders, and fevers. Next, he goes through the diseases of different parts of the body. These are succeeded by antidotes, external remedies, and chirurgical subjects, concluding with the diseases of women, and child-birth. The collection shows little judgment in choice, or method, but is a valuable relic of ancient medicine, containing several things not to be found elsewhere, particularly relative to Ægyptian pharmacy. Only the eight first books have been printed in the original, but the whole has several times been edited in the Latin version. *Freind, Hist. of Phys. Haller, Bibl. Med. Pract.*—A.

AFER, Domitius, a celebrated orator in the reigns of Tiberius and the three succeeding emperors, was born at Nismes in Gaul, B. C. 15 or 16. He appeared with reputation at the Roman bar, and was made prætor; but being ambitious of higher advancement, he complied with the base spirit of the times, and took up the infamous trade of delator, or accuser. He began with an attack on Claudia Pulchra, Agrippina's friend and cousin; and succeeding in the cause, he thereby ingratiated himself with Tiberius, who mortally hated Agrippina. Her son, Quintilius Varus, was the object of his accusation the next year; and finding this the road to wealth and honours, he continued to follow it to old age, though the decline of his powers at last injured the fame of his former eloquence. He possessed the art of flattery, as well as the talent of public speaking, a very necessary accomplishment to one who meant to thrive under the emperors of that period. His readiness in this respect was of great service to him in an incident which strongly marks the debasement the Romans had fallen into. Afer had erected a statue to Caligula, in the inscription of which it was noticed that the emperor was a second time consul at the age of twenty-seven. Caligula pretended to understand this as a censure upon him for violating the law, and pronounced in the senate a vehement oration against Afer. The orator, affecting prodigious admiration of the emperor's eloquence, declared that he dreaded it more than his sovereign power, and repeated great part of his speech in a strain of rapture. By this management, he not only gained his pardon, but was raised to the consulate. He died under the reign of Nero, A. D. 59, as is said, at table, after eating to excess. Of the character of his eloquence, Quintilian, who in his youth was a frequent attendant upon him, gives a particular account. It was full of variety and art, and worthy of being compared with that of the most famous orators in the golden age of Rome. He often intermixed pleasant stories, and strokes of wit in his pleadings; and collections were made of his jests. Afer wrote two books on oratory.

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Quintilian speaks with much feeling of the ridicule he incurred by continuing to plead after his faculties were impaired. *Taciti Ann. Quintilian. Bayle.*—A.

AFRANIUS, L. a Latin comic poet, flourished about a century B. C. He is said by Cicero to have imitated C. Titius, and is commended by him for the acuteness of his genius, and fluency of his style. Horace mentions him as an imitator of Menander. Quintilian celebrates his talents for comedy, but laments that he sullied his pieces by impure and unnatural love-adventures, declaratory of his own manners. A story is told by Suetonius, in his Life of Nero, of the acting of a comedy of Afranius, called the "Conflagration," in which the pillage of the house burned was given to the actors. None of this author's works remain. *Vossius de Poët. Lat. Moreri.*—A.

AFRICANUS, JULIUS, an eminent chronologer, flourished at the beginning of the third century. It is doubtful whether he was a native of Palestine, or of Africa. He was employed, some time between the years 218 and 222, on an embassy to the emperor Heliogabalus, to obtain an order for restoring the city of Emmaus in Palestine, which was accordingly rebuilt under the name of Nicopolis. He visited Alexandria, to attend the lectures of Heraclas, about the year 231. Four distinct works of this learned Christian are mentioned by Eusebius and Photius, and three of them by Jerome; the "Cesti," a collection of passages from various authors, chiefly on physical topics, of which only a few fragments remain; a "Letter to Origen," still extant, written to prove the history of Susanna, annexed to the book of Daniel, to be a forgery; a "Letter to Aristides," to reconcile the dissonances on the genealogies of Christ given by Matthew and Luke, an extract from which is preserved by Eusebius; and a chronological work, in five books, containing a series of events from the beginning of the world to the year of Christ 221. Of the latter work Photius writes, that though concise, it omits nothing that is necessary to be related. Eusebius, as well as other subsequent chronologers, is thought to have borrowed very largely from this chronicle. Julius Africanus was certainly a learned man, and a good writer: it is much to be regretted that so little from his pen remains entire. *Fabric. Bibl. Græc.* lib. v. c. 1. *Lardner's cred.* part ii. c. 37. *Voss. de Hist. Græc.* lib. ii. c. 15. *Dupin.*—E.

AGAMEMNON. The story of this early Grecian monarch is less intermixed with fabulous or incredible circumstances than that of most of the heroes engaged in the Trojan war. He was the son according to Homer, the grandson according to Herodotus, of Atreus, whom he succeeded in the realms of Argos and Mycenæ. On account of the comparative extent and power of his dominions, he was chosen supreme commander of the confederate army destined against Troy, which expedition commenced, according to the Usherian chronology, 1194 years B. C. On arriving with the fleet at Aulis, the winds for a long time proved contrary; when, in conformity to the cruel superstition of such an age, the soothsayer Calchas enjoined the sacrifice of Agamemnon's daughter Iphigenia, as a propitiatory offering to Diana. His compliance with the barbarous order is said to have been the cause of the fatal hatred of his wife Clytæmnestra towards him. During the long war with Troy he fulfilled the duties of a prince and general, though his unjust treatment of Achilles, in taking from him Briseïs, was the cause of many evils to the Greeks. On his return, bringing with him Cassandra, the daughter of Priam, as a concubine, he was received with a treacherous welcome by Clytæmnestra, who had formed a guilty connection with Egisthus, and was assassinated by that prince, his relation, his own wife assisting in the deed, and triumphing in her vengeance. His son Orestes afterwards took revenge on the murderers; and the events of horror afforded by the history of this family have been favourite subjects of the tragic muse of ancient Greece, and its imitators in modern times. *Bayle. Moreri.*—A.

AGAPETUS, Pope, a Roman by birth, was raised to the papal see by the interest of Theodotus, king of Italy, in the year 535. The spiritual power of the Roman see was by this time greatly increased; and this bishop of Rome, though he possessed his high station only for a few months, found opportunities of asserting the supremacy of the papal authority in the church, and its independence with respect to the civil power. When the emperor Justinian, who was always, notwithstanding the multiplicity of his secular cares, attentive to the interests of religion, entreated the pope to exclude from his communion a certain class of heretics, he granted a request which gave him an opportunity of exercising his spiritual authority, but took care, at the same time, to express his disapprobation of the emperor's interference in matters of faith. On another occasion, when Justinian solicited the pope in favour of the Arian clergy lately converted to the orthodox faith, that they might resume their former rank

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in the church, he refused the request. During an embassy to Constantinople, which Agapetus undertook at the request of Theodotus, to prevent Justinian's threatened invasion of Italy, the pope resolutely opposed the emperor, and the empress Theodora, in the countenance which they gave to the Eutychian heresy, by appointing Anthemius, a supposed follower of Eutychius, to the patriarchate of Constantinople. The emperor finding the pope peremptory in his refusal to acknowledge Anthemius by admitting him to his communion, endeavoured to intimidate him by threats; but the pontiff remained firm in his purpose, and sternly said, "When I came to Justinian, I hoped to meet a Christian prince, but I have found a Diocletian." The emperor, in part perhaps influenced by religious fears, for he was eminently pious, instead of resenting the freedom, yielded to the decision, of the pope, and in the room of the heretic Anthemius, chose as patriarch, Memnas, a divine of approved orthodoxy. The pope ordained Memnas, and boasted that he was the first eastern bishop who had been consecrated by a successor of St. Peter. While Agapetus was at Constantinople, he fell sick, and died in 536, having enjoyed his dignity scarcely twelve months. His remains were conveyed to Rome, and his name was afterwards enrolled among the saints. While we reprobate that proud assumption of spiritual dominion, which presumed to punish the ideal crime of heresy, we must admire the intrepidity which so firmly withstoood the interference of the civil power in ecclesiastical affairs. It may deserve notice, that the see of Rome was at this time reduced to such poverty, that, when Agapetus undertook his embassy to Constantinople, he was obliged, in order to provide for the expenses of his journey, to pawn the sacred vessels of the church of St. Peter. *Dupin*, cent. vi. *Platina. Moreri. Bower.*—E.

AGAPETUS II. pope, a Roman by birth, who came to the see of Rome in the year 946, and possessed it till the year 956, appears to have been busily occupied in deciding disputes concerning bishoprics, and in attempting to terminate the civil divisions with which Italy was at this time distracted. He sent for the emperor Otho to oppose Berenger II. who assumed the regal power in Italy. He has left behind him the reputation of a man of wonderful sanctity. *Platina. Dupin*, cent. x. *Moreri.*—E.

AGAPETUS, deacon of the church of Constantinople, in the sixth century, wrote a letter to the emperor Justinian, known by the title of Σχεδη Βασιλικη, the Royal Paper, giving him advice concerning the duties of a Christian prince, which was much valued, and procured the author a place among the most judicious writers of this period. The principal editions are, that of Frobenius, in 8vo. at Basil in 1521, and that printed in 8vo. at Cologn in 1604.—E.

AGARD, ARTHUR, an English antiquary, born at Foston in Derbyshire in 1540, was educated for the practice of the law, and became a clerk in the exchequer, and afterwards, in 1570, deputy-chamberlain of the exchequer. He probably owed his taste for antiquarian pursuits to his situation, so favourable to researches of this kind; and not, as Wood, in his "Athenæ Oxonienses," asserts, to his intimacy with sir Robert Cotton, who was born in the same year in which Agard came into his office. He drew up catalogues of records in the treasury, and other treatises relative to his office, which he left in manuscript for the use of the public. He made a large collection of curious articles in English antiquities, forming twenty volumes, which he bequeathed to his friend sir Robert Cotton. The public reaps the benefit of his industry, in five pieces, contained in Hearne's "Collection of curious Discourses, written by eminent Antiquaries," printed in 1720; and another, the genuineness of which is doubted, "On the Antiquity, Power, &c. of the Parliament of England," published, with similar essays by Doddridge, Holland, Tate, and Camden, in 1658, and 1679. The pieces published by Mr. Hearne are, "On the Antiquity of Shires in England;" "On the Dimensions of the Lands of England;" "On the Authority, Offices, and Privileges, of Heralds in England;" "On the Antiquity and Privileges of the Inns of Court, and of Chancery;" and "On the Diversity of Names of this Island." Agard died in 1615. He was member of a celebrated society of antiquaries, which subsisted from the year 1572 to the year 1604, when king James, from political or ecclesiastical jealousy, dissolved it. *Nicholson's English Hist. Libr. Wood's Ath. Oxon.* n. 685. *Biogr. Brit.*—E.

AGATHARCIDES, or Agatharcus of Cnidus, a Greek historian, grammarian, and rhetorician, mentioned by Josephus, Diodorus Siculus, Strabo, and other ancient writers, lived in the time of Ptolemy Philometor, about one hundred and sixty years before Christ, and wrote several historical treatises. Photius, who wrote his Bibliotheca in the ninth century, says, that he was reader and secretary to Heraclida, and a pupil of Cinnæus, and mentions, as his principal historical writings, ten books on the affairs of Asia, forty-nine books on those of Europe,

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and five on the Red Sea. Fragments of this writer may be found in Josephus, Lucian, and Photius. *Voss. Hist. Gr.* lib. i. c. 20. *Fabric. Bibl. Gr.* lib. iii. c. 8. lib. v. c. 38.—E.

AGATHEMER, ORTHONIS, a geographer, whose age and country are unknown, wrote, in Greek, for the use of his pupil Philo, whom he mentions in the work, a "Compendium of Geography." Some place this geographer as early as the time of Septimius Severus; others suppose him to have been contemporary with Gemisthus Pletho in the fifteenth century. The internal evidence from the work concerning its author is very uncertain, and no external testimony is found. His treatise contains many things worthy the attention of the learned. It was published, with a translation and notes, in 8vo. by Tennulius, at Amsterdam, in 1671; afterwards, in 4to. by Gronovius, at Leyden, in 1697; and by Hudson at Oxford, in 1703, in his second volume of the lesser geographers. *Fabric. Bibl. Græc.* lib. ii. c. 2. § 10.—E.

AGATHIAS, one of the Byzantine historians, who wrote in the sixth century, was, as appears from the preamble to his history, a native of Myrina in Æolis. Having studied the law at Alexandria, he assumed the profession of an advocate, whence he was surnamed Scholasticus, from the schools or colleges in which lawyers were instructed. It cannot be certainly learned from his history, whether he was a Christian. The work was written after the year 566, in which Justinian died, and was not published earlier than the year 593. It treats of the affairs of part of that emperor's reign, beginning where Procopius ends, at the twenty-sixth year of Justinian, or 553 years after Christ, and closing with the slaughter of the Huns in 559. His style is terse, and ornamented, as might be expected from a writer who paid homage to the muses. He wrote epigrams, many of which may be still read in the Anthologia, and also wrote, as Suidas attests, partly in prose and partly in verse, pieces entitled "Daphnica." Poems under this title are mentioned in the preface to the history. J. Vulcanius published Agathias's history, in 4to. at Leyden, in the year 1594; it was afterwards elegantly reprinted, in folio, at Paris, in 1658. *Voss. de Hist. Gr.* lib. ii. c. 22. *Fabric. Bibl. Gr.* lib. v. c. 5. *Hanck. Byz. Hist.* p. i. c. 7. —E.

AGATHO, pope, a native of Palermo, was raised from a monastery to the pontificate in the year 679. He came to the papal chair at a time when the sect of the Monothelites had gained considerable strength; and the first exercise of his pontifical authority was, to order synods to be convened in all the western provinces to give their decision upon their leading doctrine. To this measure he appears to have been stimulated, partly by his zeal for the catholic faith, and partly by his respect for the authority of the emperor, which was still paramount even in religious matters; for Constantine Pogonatus had written a letter to the preceding pope, declaring his intention to summon a general council for the purpose of settling disputes, and requiring him to send legates to the council. Agatho, finding, as he might expect, that in the synods the Monothelite doctrine was condemned as heretical, sent legates to Constantinople to represent the western church. Upon their arrival, Constantine immediately issued instructions to the patriarchs, to summon the bishops of their respective sees to a general council at Constantinople. This general, or œcumenical council assembled in the year 680. The point referred to their decision was one of those subtle questions concerning the person of Christ, which metaphysical speculation had generated, and which, for several centuries, had disturbed the peace of the world. The Eutychians, or Monophysites, had taught, that in the person of Christ there was but one nature. To reconcile this sect with the catholic church, which held the union of two natures in Christ, it was proposed, in a conference held with the emperor Heraclius in the year 630, that the controversy should be terminated by admitting on the part of the Monophysites, that, in Christ, after the union of the two natures, there was but one will and one operation. An edict was accordingly published in favour of this doctrine, and it was confirmed by a council, and approved by the Roman pontiff Honorius. By subsequent popes, however, and by many bishops both of the eastern and western churches, this doctrine was still deemed heretical; and, notwithstanding the injunction of the emperor Constans, that an entire silence should be observed on the difficult and ambiguous question concerning the one will and one operation in Christ, the dispute still continued, and was carried on with such violence, that it was deemed necessary to have recourse to the only expedient which the wisdom of these times could devise for settling religious disputes; and this sixth general council was called. The result was, that the Monothelites were solemnly condemned. It is a memorable circumstance attending this decision, that Agatho, by his representatives the Roman legates, as appears from the words of the judgment, and, though denied by Baronius, is admitted by the generality

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of writers, condemned in this council his predecessor the Monothelite pope Honorius, and that he confirmed by penal laws the sentence pronounced by the council. It is evident, that either pope Honorius, or the sixth general council, was not infallible: where the failure lay, the advocates for infallibility may determine. Concerning this council it is further to be remarked, that it was summoned by the emperor, and that no appeal was made to the decisions of former popes, nor any peculiar deference shown to the authority of the present bishop of Rome. Agatho lived but a short time after the dissolution of this council, and the remainder of his pontificate was occupied in attending to the temporal interest of his see, that he might obtain from Constantine a remission of the fine paid to the emperors on the election of a new pope. Agatho died in 682. Of his personal character little is known, for nothing can be inferred on this head with absolute certainty from his canonisation; and we pay little regard to the account of Platina, that he was a man of such sanctity, that his kiss was an instant cure for the leprosy. Agatho wrote a letter to the emperor against the Monothelites; and another granting privileges to the monastery of Weremouth, to be found in Dugdale's "Monasticon Anglicanum." *Platina de Vit. Pontif. Mosheim's Eccles. Hist.* cent. vii. *Dupin. Bower.*—E.

AGATHOCLES, king or tyrant of Sicily, was one of the most extraordinary men of the age in which he lived. He was the son of Carcinus, a potter, of Rhegium in Italy, who removed to Thermæ in Sicily, and there married a woman of the place. By the father's order, the child was exposed at his birth, but, after lying some days in that condition, he was secretly taken away by his mother, and brought up at her brother's house. At seven years of age, being a very beautiful boy, the matter was disclosed to his father, who joyfully received him; and soon after removing to Syracuse, educated him in his own trade. After his father's death, his beauty recommended him to Demas, a rich noble of Syracuse, who liberally supported him; and being himself appointed general of the Agrigentines, advanced him to the command of a thousand men in that army. He had before distinguished his strength and agility as a common soldier, and as an officer he soon displayed great military skill and courage. On the death of Demas, Agathocles married his widow, and thus became at once the richest citizen of Syracuse.

This city, like most republics, was subject to violent party contests, in one of which Agathocles was expelled. He retired to Italy, and served the Crotonians with great reputation in a war against the Bruttians; but being discovered in a design of making himself master of Crotona, and afterwards of Tarentum, he could gain admission into no city, and for some time headed a troop of banditti, who ravaged the circumjacent country. By means of a sudden change of politics in Syracuse he was recalled; and being placed at the head of the troops, he defeated the expelled aristocratical party, with their Carthaginian allies. He soon showed, however, such a disposition to become himself a tyrant, that a plot was laid against his life, which he narrowly escaped. Having employed himself in raising a considerable army in the island, he marched towards Syracuse, which, to avoid a civil war, received him, on a solemn oath of allegiance. He soon, however, began to court the popular party; and, by its means, was appointed to the command of an army raised for a particular enterprise. He made use of this to destroy all the nobles and principal citizens; and a dreadful massacre took place, in which, for two days and nights, all sorts of enormities were committed. Having thus, as he called it, purged the state of its distempers, he affected an intention to retire to private life; but his partisans, by acclamation, bestowed upon him the royal title, with absolute authority.

The first use he made of his power was to cancel all debts, and divide the public lands equally. And having thus levelled all conditions, and secured the favour of the common people, he put on the manners of a just and clement prince, governed with moderation, and enacted wholesome laws. He likewise carried his arms into the neighbouring states with such success, that in the space of two years he reduced the whole island, except a few cities which were possessed by the Carthaginians.

In order to put a stop to his progress, Hamilcar was sent from Carthage with a powerful fleet and army; and being joined on his landing by some of the Sicilians, he advanced to Agathocles, who attacked him near the city of Himera, and, in the beginning of the engagement, was successful. But succours arriving to Hamilcar, the fortune of the day was completely turned, and Agathocles was driven from the field, and obliged to shelter within the walls of Syracuse. The Carthaginians followed him, and laying siege to the place, appeared to have reduced their enemy to extremities. It was now that Agathocles displayed his courage and genius, by a measure of almost unexampled boldness, and which served afterwards as an exam-

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ple to the great Scipio in less difficult circumstances. Communicating his design to no individual, he told the Syracusans that he had discovered a way of extricating them from their calamitous state; and, having ordered a body of horse and foot to be ready at a certain hour, he embarked with them, attended by his sons, on board a fleet of sixty galleys. A superior Carthaginian fleet blocked up the harbour, which for some time he could not pass. At length, taking the opportunity of their pursuit of a fleet of provision vessels which came in sight, he pushed to sea, and steered directly for Africa. He defeated such of the enemy's ships as overtook him, and made good his landing on that continent in the year B. C. 279.

That the enterprise might be conducted with the resolution that had prompted it, he prevailed upon his soldiers to burn all their ships, himself setting the example with his own. Indeed it would have been impracticable for him to have secured them in an African port. He then proceeded up the country, and took and pillaged several towns. Carthage was struck with equal astonishment and consternation at the news. The citizens, however, levying a large army under the command of Hanno and Bomilcar, heads of opposite factions, marched out against the invader. An action ensued, in which Hanno was slain, and the Carthaginians were defeated, with the loss of their camp. This disaster was imputed to the treachery or party-spirit of Bomilcar, who kept back his division. Messengers were now dispatched in all haste to Sicily to recal Hamilcar for the defence of his own country. He raised the siege of Syracuse, and sent a small part of his army home; but hoping to surprise the city in the night, he again drew near to it; when the Syracusans, becoming acquainted with his design, made a sally, defeated, and took him prisoner.

Agathocles had now effected what he had first purposed by his daring project; but the new views of conquest that opened to him were to be satisfied with no less than the destruction of the Carthaginian empire. He engaged as many of the African princes in his interest as he was able. Among these was one of Alexander's captains, named Ophellas, who was become prince of Cyrene, and was at the head of a large body of regular troops. Agathocles, after he had joined him, probably jealous of his influence, caused him to be treacherously murdered, and incorporated his people into his own army. He now assumed the title of king of Africa, and invested the city of Carthage. Whilst his army was lying before this place, he paid a visit to Sicily, where he struck with such terror the powers combined against the Syracusans, that he again reduced the whole island, a few of the sea-port towns excepted. On his return to Africa, he found a considerable change in his affairs for the worse; and, on an attempt upon the Carthaginian camp, he was repulsed with loss. This ill success occasioned the desertion of all his African auxiliaries, which induced him to resolve to leave the country. Endeavouring to withdraw privately, he was seised by the soldiers, and kept in custody. Great confusion ensued, and during a panic with which the army was struck, he made his escape, and put to sea in a small vessel, leaving his sons to the mercy of the enraged troops, who put them to death, and then concluded a treaty with the Carthaginians.

Agathocles, arriving in Sicily, assembled some troops, and marched against the Egestines who had revolted; and storming their city, he put all the inhabitants to the sword. Then he took a most cruel vengeance for the murder of his sons, by ordering the butchery of every relation, however remote, to any of the Syracusans who composed the army in Africa. This cruelty occasioned a large party to be formed against him under Dinocrates whom he had banished; and he was so far pressed by them, as to be induced to purchase a peace with the Carthaginians by the restoration of all the places they had before possessed. He also made propositions to Dinocrates, which being rejected, he attacked this rival, and defeated him, but afterwards received him into his friendship. After this success, in two years' time he brought all Sicily under subjection, except the Carthaginian cities.

Unable to live in tranquillity and inaction, though now far advanced in years, he made an expedition into Italy, where he subdued the Bruttians; and thence to the Lipari islands, which he laid under contribution, and plundered of all the treasure of the temples. After his return he is said to have been poisoned by one Mænon, by means of an envenomed tooth-pick, and to have been burned on the funeral pile, while still living, and in the 95th year of his age—an account that relishes strongly of fable. Probably, too, some of the stories of his cruelty may have been exaggerated from a party spirit. He was certainly a man of great talents and activity; and appears to have truly served his country so far as the expulsion of the Carthaginians was a leading object of his policy. He had greatness of mind enough not to be ashamed of his low origin; and at public entertainments, when his guests were served out of gold and sil-

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ver, he was accustomed to eat from earthen ware, as most suitable to a potter. *Diodorus Siculus. Justin. Univers. Hist.*—A.

AGATHON, a Greek dramatic poet, a disciple of Socrates and Prodicus, was rich, handsome, and good-tempered, but of loose morals. His first tragedy gained the prize in the first year of the ninetieth Olympiad, B. C. 419, on which occasion he gave splendid entertainments. He is supposed to have died at the court of Archelaus king of Macedon. Nothing is left of his works but some passages quoted by Aristotle and other writers. It appears that he was very fond of antithetical sentences; of which one of the most remarkable recorded is, "that it is probable many things should happen against probability."

Vossius supposes Agathon the tragic, and Agathon the comic writer, to have been two persons; but it seems more probable that one person was a writer in both species of dramatic composition. *Bayle. Vossius.*—A.

AGELNOTH, in Latin ACHELNOTUS, an English divine, the son of earl Agilmaer, lived in the reign of Canute, and was created archbishop of Canterbury in the year 1020. He obtained the appellation of *the good*, probably on account of his religious zeal, for he is said to have prompted the king to acts of piety, and to have obtained from him large sums of money for the support of foreign churches. It would, in those superstitious times, be regarded as a further highly meritorious proof of his piety, that, on his way to Rome, whither he went to receive his pall from the pope, he purchased at a vast expense an arm of St. Augustine, a precious relic, which he presented on his return to Leofric earl of Coventry. It was more to his credit that he discharged his archiepiscopal duties with diligence, and employed his influence with Canute to restrain him from excesses. This prelate appears to have taken an active and decided part in political contests. After the disturbances which happened after the death of Canute concerning the succession, when Harold, during the absence of Hardicanute, seized the whole kingdom, Agelnoth refused to crown him, pleading that the late king had obtained from him a promise not to place the crown upon the head of any one who was not of the issue of queen Emma. This refusal was publicly given at the altar, and accompanied with a solemn imprecation against any bishop who should presume to perform the ceremony. Neither threats nor promises could prevail upon the archbishop to recede from his determination; and it is doubtful whether the ceremony of coronation was ever performed upon Harold. Agelnoth published a "Panegyric on the Blessed Virgin Mary;" a "Letter to Earl Leofric concerning St. Augustine;" and "Letters" to several persons. *Gervase et Knyghton apud Decem Scriptores. Harpsfield, Hist. Eccl. Angl. Bale de Scriptor. Britan. Biogr. Britan.*—E.

AGESILAUS, king of Sparta, one of the illustrious men of Greece, was the younger son of king Archidamus II. Not standing in prospect of the crown, he was brought up in the severity of a common Lacedæmonian education, and was thoroughly grounded in the lessons of self-denial and obedience. His vigorous spirit, tempered with chearfulness and good-nature, caused him to be early esteemed, notwithstanding the personal defects of lameness in one leg, and a small stature. In particular, he gained the affection of Lysander, at that time the leading man in the Spartan state; and it was by his influence, that, at the death of his brother king Agis, he was preferred to his nephew Leotychidas, to whom the succession regularly belonged; but the stain of illegitimacy had been thrown on his birth, to which Agis himself had given credit, though he afterwards retracted his opinion. One obstacle to the elevation of Agesilaus arose from the superstitious regard of the Spartans to an oracle, which warned them against a *lame reign*; the meaning of which, however, Lysander artfully turned from the lameness of Agesilaus to the illegitimacy of Leotychides. The oracle itself seems to have been intended to guard against changing the constitutional appointment of two co-equal kings to that of a single one. On the throne, Agesilaus conducted himself in such a manner as to ingratiate himself with all ranks and parties; insomuch, that the ephori are said to have laid a fine upon him for monopolising the affections of the Spartans.

The Peloponnesian war was at this time subsisting, and, in addition to it, the king of Persia declared himself openly against the Lacedæmonians, and prepared to reduce all the Greek cities in Asia, which they had taken under their protection, and on which their maritime power entirely depended. On this occasion, Agesilaus, at the instigation of Lysander, was constituted general of Greece, and an army was decreed him to carry over into Asia, where the Lacedæmonians had already a force under Dercyllidas. Agesilaus made it a condition of his accepting the command, that a council of thirty should accompany him, of whom Lysander was the chief. While waiting at Aulis to set sail, he had a quarrel with the Bœotians about a sacrifice, which afterwards proved the occasion of a

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war between the nations, and of the subversion of the Spartan dominion.

On arriving in Asia, B. C. 396, Agesilaus found his authority so much eclipsed by that of Lysander, who was by nature haughty and domineering, that he thought it necessary to take spirited measures to controul it. He even, by way of mortification, appointed Lysander his victualler, and then bid the Ionians "go and pay court to his butcher." Lysander was contented with a mild reproof; but, returning to Greece, he secretly entered into a train of intrigues for overturning the constitution of Sparta, which death prevented him from bringing to effect. The lieutenant for the great king in these parts, Tissaphernes, being unprepared to resist Agesilaus, at first gained time by a fictitious treaty, and then having collected an army, declared war against him. Agesilaus, thanking him for a perjury which would render the gods enemies to the Persians and friends to the Greeks, over-ran the province of Phrygia, and, collecting a vast booty, returned into Ionia by the sea-coast, and wintered at Ephesus. The next year he marched into Lydia, and near Sardis gave the Persians a defeat, which made him master of all that country. This success occasioned the recal and death of Tissaphernes, who was succeeded by Tithraustes. He offered great presents to Agesilaus, and proposed an accommodation between his master and the Greeks; but the Spartan king replied that this was beyond his powers without orders from home: he however gratified Tithraustes with removing out of his province into Phrygia, where Pharnabazus was governor, first receiving from Tithraustes a sum to defray his expenses. On his march he received a decree from Sparta, conferring on him the unprecedented trust of the command by sea as well as land. To the former he appointed Pisander, his brother-in-law, in which he was charged with being somewhat biassed by private attachment. Proceeding into Phrygia, he reduced many cities, and raised great contributions without opposition, Pharnabazus not choosing to face him. Thence he marched into Paphlagonia, being invited by Spithridates, a satrap, who had revolted from the Persian king. He made a league with Cotys, prince of that country; and, returning into Phrygia, wintered in the palace of Pharnabazus, maintaining his army at free cost, and enriching it by plunder. This satrap desired an interview with him, and, arriving at the appointed place, was surprised to find Agesilaus seated on the grass under a tree. The slaves of the Persian spread rich carpets for their master; but, ashamed to use them in presence of the Spartan, he seated himself on the grass by his side. When Pharnabazus expostulated with Agesilaus for the injuries inflicted on him, notwithstanding the friendship he had formerly shown to the Lacedemonians, the other Spartans cast down their eyes in silence, and the king was obliged to exculpate himself on the ground of necessary hostility against one who was a vassal of their great enemy, the Persian monarch. They parted with mutual tokens of friendship; and it is pleasing to know, that when Pharnabazus was afterwards driven to take refuge in Peloponnesus, he received protection and all kind offices from Agesilaus.

He had now been two years at the head of the Greek army in Asia, during which he had exhibited all the talents of a warrior and statesman, and all the virtues of a Lacedemonian. In the endurance of hardships, in contempt of wealth and luxury, in personal disinterestedness and moderation, he was surpassed by none of the most celebrated among his countrymen. And, though he seems to have given his army free licence of pillage, he is charged with no acts of cruelty or brutality. He brought all the cities in his protection under excellent regulations, and settled their governments without putting to death or banishing an individual. Attachment to his country, and to the glory and advantage of Greece in general, appears to have been his ruling passion; and he had formed vast schemes for transferring the war into Persia, and striking at the heart of the eastern empire, in the execution of which he might have anticipated Alexander, had he been suffered to proceed in his career. But the Persian policy exciting enemies at home against the Lacedemonians, it became necessary to recal Agesilaus for the defence of his native land. He hesitated not a moment to obey the order, though he showed his sense of that influence which had been the cause of it, by saying, "that he had been driven out of Asia by thirty thousand of the great king's archers;" alluding to the impression of an archer on the gold coin called a daric. Leaving a small army to secure his conquests, he set out on his return by the way that Xerxes entered into Greece. As he marched through Thrace, he did not stay to ask permission for passage of the barbarous nations, but only demanded of each, "whether they chose him to pass as a friend or an enemy?" And when the king of Macedon replied to this question, "that he would consider of it," "Let him consider (said he): in the mean time we will march." He met with resistance in some

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places, but routed the opposers with little difficulty.

On his return to Greece, he was met by an order from the ephori to invade Bœotia, which he complied with, though contrary to his judgment. At Chæronea he came in view of an army of Thebans and Argives, when a very severe engagement ensued, in which Agesilaus drove off the field the Argives who were opposed to him, while the Thebans did the same with respect to their antagonists. The victors then fought; and, though the Thebans retreated from the field, they could not be broken, and Agesilaus received several wounds. It is to the credit of his humanity, that the smart of them did not prevent his dismissing unhurt some of the enemy who had taken refuge in a temple of Minerva. On his return to Sparta, he secured the esteem of his fellow-citizens by a mode of life as frugal and unostentatious as if he had never seen the luxury of Asia. He made no change in his furniture, diet, or equipage; and the carriages, in which his daughters rode at solemn processions, differed in no respect from those of other young women.

Corinth next becoming the head-quarters of the confederates, Agesilaus was sent to besiege it; but the enterprise did not succeed. He was kept in check by Iphicrates the Athenian commander, and obliged to return after laying waste the territory. He then, at the instance of the Achæans, made an expedition against the Acarnanians, whom he obliged to sue for peace. In the mean time, the Spartans being much pressed at sea by Conon the Athenian, it was thought advisable to negotiate a peace with the Persian king, and Antalcidas was sent to his court for that purpose. The other Grecian states, either voluntarily or from compulsion, concurred in the agreement; and the peace, called that of Antalcidas, was made, by which the sovereignty of Greece was guaranteed to Sparta, but on the dishonourable condition of abandoning the Greek cities of Asia to the Persians. This was B. C. 387. The Spartans soon after displayed their tyrannical disposition in chastising several of the smaller states separately; and in a most unjust manner they seised upon the citadel of Thebes, an action abetted by Agesilaus, through the hatred he had long conceived against the Thebans, and his principle of patriotism, which too much inclined to the approbation of all acts beneficial to his country, whether equitable or not. This conduct in the end involved Sparta in a new war with Athens, which was nearly terminated by agreement, when the Thebans, under the illustrious Epaminondas, began to be formidable to their oppressors. Agesilaus had already been blamed for teaching them the art of war by his expeditions against them; and now they were able to meet the Lacedemonians in the field, as appeared in the famous battle of Leuctra, where Archidamus, the son of Agesilaus, and Cleombrotus the other Spartan king, were entirely defeated with great loss, and Cleombrotus was left dead on the spot.

This terrible stroke occasioned great consternation at Lacedemon, and it was necessary to invest Agesilaus with a dictatorial power, since the severity of the Lycurgan laws would have inflicted such penalties on the fugitives as could not now be borne. Agesilaus eluded the difficulty by saying, "Let the laws sleep to-day, to-morrow let them resume their full vigour." He then exerted himself with all the energy of his character to levy a new army, and restore the spirits of his people; and when Epaminondas entered Laconia with a great force, and appeared before Sparta itself, which never till then had beheld an enemy from its roofs, Agesilaus, by his military skill and prudence, baffled him in all his attempts on the city, and obliged him to retire after wasting the country. By his presence of mind, too, he defeated a dangerous conspiracy of Spartans who had seized the temple of Diana, but who were induced by his orders to quit their post, and were afterwards all apprehended and executed without the usual forms of law. In the progress of this war, which lasted five years, he was of the greatest use to his countrymen by his counsels; and his son Archidamus, as commander-in-chief, was frequently successful in the field.

New commotions broke out in Peloponnesus in the year B. C. 362, and Agesilaus marching with an army to join the Mantineans, was near giving Epaminondas an opportunity of surprising Sparta. Soon after followed the battle of Mantinea, in which Agesilaus, at the head of the Spartans and their allies, was defeated by Epaminondas, who died in the moment of victory. All Greece was now desirous of healing the wounds of their country by a general peace; which was concluded with the exception of the Lacedemonians alone. They, at the instance of Agesilaus, refused to concur, because the Messenians were comprehended in it as a separate state; for which obstinacy he is justly blamed by his biographer Plutarch.

By this time he was far advanced in years; yet he did not scruple to engage in a totally new scene of action, by accepting the command of a

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band of mercenary troops in the service of Tachos, a competitor for the throne of Egypt. When he arrived in that country, a number of Egyptians, eager to see a person of whose fame they had heard so much, went to meet him: but beholding a little old man, meanly clad, sitting on the grass by the sea-side, they expressed their disappointment by applying the fable of the mountain in labour. He increased their wonder and contempt by accepting only the substantial part of the provisions they brought him, and desiring them to carry to the Helots the sweetmeats, pastry, and perfumes. He soon, however, gave them a different idea of him by his actions; but he sullied his reputation and that of his country by going over, on more advantageous offers, to the other competitor, Nectanabis. Indeed the whole transaction reflects little honour on the public principles of the Spartans or their king. He displayed, however, his wonted skill and valour in favour of Nectanabis, whom he left firmly established on the throne. Returning with a large sum on the public account for the aid he had given, he was driven by a storm to a place called the Haven of Menelaus, on a desert coast in Africa, where he died in his 84th year, B. C. 360, after a reign of forty-one years, during above thirty of which he had been the most distinguished personage in Greece.

The life and actions of Agesilaus have been recorded by Xenophon, who was his intimate friend and partial admirer, by Diodorus Siculus, Plutarch, and Nepos. His general character will sufficiently appear from the preceding narrative, taken from these authorities; to which a few strokes may be added. He had, on the whole, a high regard for justice; and, on hearing the king of Persia named under the appellation of the *great king*, he was wont to say, "How greater than I, if he be not more just?" Yet it has been seen that his maxims of justice could give way to the particular benefit of his country; and even private friendship would sometimes make them waver. Plutarch asserts that a letter of his was extant, in which he said, "If Nicias is innocent, acquit him; if he is not, acquit him on my account: at any rate, acquit him." Yet his personal integrity and disinterestedness were always above suspicion; and no man made less use of such opportunities of enriching himself. He was likewise remarkably free from vain-glory and would never suffer any statue of himself to be set up, or any representation whatever of his person to be taken. "Let my actions," he would say, "if deserving, be my monument." The kindness and humanity of his temper have already been noticed; and the following anecdote gives a very pleasing idea of his domestic affections. A friend once caught him riding upon a stick with his children; "Tell nobody what you have seen (said Agesilaus) till you are yourself a father." In the collections of apophthegms, a number are attributed to this king, which display the true Spartan force and smartness. *Xenophon, Hellenic. et Orat. de Laud. Agesil. Plutarch. Vit. Agesil. Corn. Nepos, Vit. Agesil. Diodorus Siculus. Justin. Univers. Hist.*—A.

AGILULF, king of the Lombards, was duke of Turin at the time of the death of Autharis, the preceding king. The nation, on this event, being assembled to elect a successor, and not able to agree among themselves, referred the choice to Theudelinda, the widow of Autharis, desiring her to fix on one who should be her husband and their sovereign. Her choice of Agilulf, a person of acknowledged merit, and a relation of Autharis, was universally approved, and he was crowned at Milan in 591. Soon after his accession, Theudelinda, a princess of great religious zeal, persuaded him to quit the Arian communion for the catholic; in which he was followed by numbers of his subjects, some of whom, indeed, had hitherto been pagans. In the third year of his reign he had to sustain a war against some of his own rebellious dukes, whom, in the end, he forced to submit. While he was thus engaged, Romanus, exarch of Ravenna, made an incursion into Lombardy, and took several places; but Agilulf, by his vigour, recovered them, and even marched into the Roman dukedom, and encamped not far from Rome. Here he committed great ravages, and made a number of prisoners from the poor inhabitants, till pope Gregory the Great, by his influence over Theudelinda, prevailed on him to retire, after ransoming his captives. He soon after concluded a peace with the exarch. This was not of long continuance. The new exarch, Callinicus, treacherously broke the treaty, and seized Parma, in which was the daughter of Agilulf with her husband. Highly provoked by this conduct, Agilulf entered into a treaty with the chazan of the Avares, and engaged him to make a diversion in Thrace, whilst himself should pursue the war in Italy. He took several cities, plundered and burned Padua and Mantua, and laid waste the province of Istria. For the advantage of his conquests, he fortified and enlarged Ferrara, then an inconsiderable village. Having thus secured and augmented his dominions, he employed himself, by the advice of his queen, in rebuilding and endowing churches and monasteries; and, after a reign of twenty-

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five years, he died in 619, leaving the crown to his son Adalnald, whom he had for some years before caused to be declared his colleague. *Univers. Hist.*—A.

AGIS III. king of Sparta, son of Archidamus, and grandson of Agesilaus, was a prince of great magnanimity. In his youth he was sent ambassador to Philip, king of Macedon, then in the height of his power. Philip, seeing him alone, whereas the other states of Greece had complimented him with sending many deputies, cried, "What! from Sparta but one?" Agis replied, in the true Laconic spirit, "I was sent to one." He succeeded his father, B. C. 346; and, though he detested the Macedonian domination, he would not expose his country to ruin by resisting it, till Alexander was deeply engaged in his Persian expedition. After the battle of Issus, many Greek mercenaries coming home for refuge, he enlisted eight thousand of them with money sent by Darius, and, equipping a fleet, sailed to Crete, part of which he subdued. And when Alexander had gained the battle of Gaugamela, he incited many states of Greece to a revolt, by showing them that when Persia was subdued, Greece would be a mere province to its king, whether Macedonian or Persian. Thus inflaming them with their ancient love of liberty, he raised an army of twenty thousand foot and two thousand horse; which Antipater, governor of Macedon, met with one of forty-thousand. Agis did not shun an engagement; and a well-disputed action ensued, in which, after great loss on both sides, the confederates were defeated, and Agis himself slain. His end was glorious; for, being carried severely wounded from the field, the soldiers who bore him were on the point of being surrounded by the enemy: on which, commanding them to set him down, and preserve their own lives for the service of their country, he fought alone on his knees with his sword in hand, and killed several of the assailants, till he was struck through the body with a dart. This event happened B. C. 337. *Univers. Hist.*—A.

AGIS IV. king of Sparta, son of Eudamidas, was the next but two of the same line in succession to the preceding. He exhibits the memorable example of strict virtue in a corrupt age, and a reformer on the throne. Long before his time, the ancient Spartan poverty and equality had been subverted by the influx of foreign wealth consequent on success, and the discipline of Lycurgus had fallen into disuse. He himself had been brought up in affluence and indulgence by his mother Agesistrata and his grandmother Archidamia, who were the most opulent persons in Lacedemon. He had, moreover, a handsome person and graceful demeanour; yet, at the age of twenty, he renounced all the allurements of pleasure, became plain in his dress and diet, diligent in his exercises, and practised all the rules of the pure Spartan discipline, the restoration of which, he was wont to say, was the only object for which he desired the regal authority. He therefore in earnest set about reforming the state, in which design he was at first assisted by his maternal uncle Agesilaus, a man of eloquence and abilities, but unprincipled. By his influence, the mother and grandmother of Agis were gained over to co-operate in the plan, and they continued till the last to glory in his virtues and second all his views.

The first attempt of Agis was to renew the original law for the equal division of landed property, which had lost all its efficacy. He easily gained over the young men to his party; but the men of wealth and mature age, with most of the women of condition, alarmed at a change which would deprive them of thir consequence, applied to the other king, Leonidas, the son of Cleonymus, to oppose his projects. Leonidas, who had been brought up in the Asiatic courts, and affected a pomp beyond any of the former Spartan kings, was well inclined to comply with them as far as he durst. Agis, however, got a decree proposed to the senate for the cancelling of all debts, and the equal division of all the lands. The senate not being able to come to a determination upon it, Lysander, one of the ephori, and a friend of Agis, convoked an assembly of the people, in which the matter was brought forward; and Agis made to the community the magnificent offer of his own large estate, and six hundred talents in money, should the scheme take place. He gained, as might be expected, the people to his side; but the senate, supported by Leonidas, stopped the decree from proceeding. Lysander then prosecuted Leonidas upon an ancient law, forbidding a descendent of Hercules from marrying a stranger, which he had violated; and in the end he procured his deposition from the throne, and his banishment. The ephori of the next year attempted the restoration of Leonidas, and the prosecution of Lysander. But Agis and the new king Cleombrotus, with their party, deposed the ephori; and bloodshed would have ensued, had it not been for the moderation of Agis. He even sent an escort to Leonidas, whom Agesilaus had designed to murder on the road to Tegea.

The party for reform being now triumphant, it was proposed immediately to pass the decree;

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but Agesilaus, who was himself deeply in debt, advised that the first operation should be the cancelling of debts, as likely to make the division of the lands more palatable. This was agreed to; and all bonds were brought to the market-place, and burned in one pile; which Agesilaus called "a glorious flame." He had then the address to put off the other equalising operation, till it was time for Agis to march with an army to the relief of the Achæans, who had applied to them for succour. Agis led out the young men most attached to him; and it was acknowledged that never had a Spartan army observed better discipline, and behaved with more regularity. During his absence, Agesilaus conducted himself so tyrannically, that a conspiracy was formed for bringing back Leonidas, which succeeded. Agis, who was then returned from his expedition, took sanctuary in a temple, as did the other king, Cleombrotus. The latter was immediately dragged forth and sent into banishment. Agis remained a considerable time in safety, and was occasionally conducted by his friends to the bath, whence he returned to the temple. At length, these false friends were bribed to betray him; and one day, on coming from the bath, one of them arrested him in the name of the ephori, and the others joined in hurrying him to prison. Leonidas, upon the news, presently came and surrounded the prison with a band of mercenaries, whilst the ephori and senators of their party went in. They interrogated Agis concerning his proceedings and the motives of them. He affirmed that a desire of restoring the institutions of Lycurgus was his only motive, and that every thing he had done had originated from himself alone. On being asked whether he repented, he answered that he should never repent of so glorious a design, though death were placed before his eyes. Sentence of death was then passed upon him, and the officers were ordered to take him into a room where malefactors were strangled. But such was the respect he inspired, that neither they, nor even the mercenary soldiers, dared to touch him. Demochares, therefore, one of the traitors, thrust him into the place. By this time it was generally known that Agis was in custody; and a crowd of people, with the king's mother and grandmother, assembled round the prison, and requested that he might have a fair and open trial. This hastened his fate. As he was led to execution, perceiving one of the officers in tears, he said, "My friend, cease to weep; for, suffering, as I do, innocently, my lot is preferable to that of those who condemn me contrary to law and justice." He then tranquilly offered his neck to the executioner. His grandmother being afterwards admitted, was put to death. His mother came in next, and beholding her son stretched on the ground, and her mother suspended, she first assisted the officers in taking down the body of her mother, and laying it by that of Agis; then kissing her son, she said, "My son, thy too great moderation and humanity have ruined both us and thee." "If you approved his actions (said one of the senators), you shall share his reward." She rose, and crying "May all this be for the good of Sparta," submitted to her fate. This tragical event happened about the year B. C. 241. *Plutarch. Vit. Agid. Univers. Hist.*—A.

AGOBARD, archbishop of Lyons, was one of the most celebrated prelates of the ninth century. His political conduct is entitled to little praise. He justified, and even fomented, the rebellion of Lothaire and Pepin against their father, the emperor Louis the Meek; and was one of the prelates, who, in the year 833, under the authority of the pope, deposed Louis in the assembly of Compeigne. Upon the restoration of Louis, he was summoned to appear before a council at Thionville, and, on his third refusal, was deposed. Soon afterwards, however, Agobard found means to regain the favour of the emperor, and was restored to his see, where he remained till his death, which happened in the year 840. Agobard, due allowance being made for the time in which he lived, appears with greater advantage in his clerical and literary character. He zealously opposed both the worship, and the use, of images, in a treatise "De Picturis et Imaginibus," a work which excited much attention, and occasioned the advocates for this practice great embarrassment. He wrote a treatise against Felix d'Urgel, who maintained, that Christ was an adopted son; and another in defence of the priesthood, to prove, that even wicked priests have the power of administering the sacraments. He wrote on the duties of pastors, and the dispensation of ecclesiastical benefices. During an epidemic disease, which occasioned large donations to the church from the hope of preventing the infection, he opposed, in writing, the avarice of the clergy, which, in a season of calamity, could thus take advantage of the weakness of the people. He made a more direct attack upon superstition, by writing a treatise in opposition to a vulgar error then prevalent, that it was in the power of sorcerers to raise tempests. He was an enemy to the practice of duelling; and wrote to the emperor to solicit the revocation of the law of Gondebaud,

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which permitted the decision of disputes by single combat, or by the ordeal of fire and water. In several of his writings, Agobard appears to have paid more attention to physical science than was usual at that period; and he every where discovers himself to be a man of learning and talents. His works were first published by Masson, in 1606, and afterwards, with learned notes, by Baluze, in two volumes 8vo. in 1666. *Moreri. Mosheim's Eccl. Hist.* cent. ix. *Cav. Hist. Lit.*—E.

AGOSTINO, Paulo, da Valerano, an eminent musical composer, born in 1593, was educated in the Roman school of music under Bernardo Nanini, and succeeded Soriano as master of the pontifical chapel at St. Peter's. He is spoken of as one of the most scientific and inventive composers of his time in every species of music; and his productions for four, six, and eight choirs or chorusses were the admiration of all Rome. Padre Martini has preserved an Agnus Dei, in eight parts, of this composer, which is a very extraordinary performance. He died in 1629, aged thirty-six. *Burney, Hist. Mus.* vol. iii. *Hawkins, ditto,* vol. iv.—A.

AGREDA, Mary of, deserves to be mentioned as a singular example of wild fanaticism, or bold imposture. She was born at Agreda in Spain in 1602, took the veil in 1620, in a convent founded by her father and mother, was elected superior in 1627, and died in 1665. She reported that she had received from God and the Virgin Mary express orders to write the life of the Holy Virgin. She began the work in 1637, but threw what she then wrote into the fire. The command was repeated; the work was resumed, and the fruit of her reveries was a life of the Virgin, under this strange title, "The Mystical City of God, Miracle of the Almighty, Abyss of the Grace of God, the Divine History and Life of the Most Holy Virgin Mary, Mother of God, manifested in these last Ages by the Holy Virgin to Sister Mary of Jesus, Abbess of the Convent of the immaculate Conception, of the City of Agreda." This piece was written by her own hand, with an attestation, that all its contents had been communicated to her by divine revelation. What is most surprising concerning this work is, that father Crozet should give himself the trouble of translating it, and that the learned doctors of the Sorbonne should think it necessary to condemn it. The translation, which, on the appearance of the first part, had been suppressed in the year 1696, was afterward, in 1717, published entire at Brussels in *three volumes quarto*. So creative are the powers of a fanatical imagination! *Bayle. Moreri.*—E.

AGRICOLA, Cnæus Julius. This eminent Roman was born at the colony of Forum-Julii or Frejus, A. D. 40, in the reign of Caligula. He was descended from a family of equestrian rank; and his father, Julius Græcinus, of the senatorian order, was celebrated as an orator and philosopher. These endowments were fatal to him; for, being commanded by Caligula to undertake the accusation of Silanus, he nobly refused, and on that account was put to death by the tyrant. The excellent mother of Agricola, Julia Procilla, conducted the education of her son, and sent him early to pursue his studies at Marseilles, a place where the Grecian politeness, and provincial simplicity of manners, were happily blended. Here the youth displayed the vigour of his character by the ardour with which he engaged in the sciences of philosophy and law; insomuch, that it was found necessary to check his attachment to pursuits, which, in one destined to active life, ought to hold only a secondary rank.

His military service began in Britain under that active and experienced commander, Suetonius Paullinus, who had the arduous task of recovering the province, which had been nearly overwhelmed by a rebellion of the natives. Agricola was admitted into the general's own tent as his companion; and entered with the greatest assiduity into the duties of his new profession. Particularly he made it his business to acquire an accurate knowledge of the country, which afterwards proved highly serviceable to him. Departing hence to Rome in order to undertake the offices of magistracy belonging to his rank, he formed a matrimonial connection with Domitia Decidiana, a lady nobly descended and well allied, with whom he always lived in perfect union. He was made quæstor of Asia under Salvius Titianus, brother to the emperor Otho; and, in that lucrative and tempting situation, preserved an untainted character. He passed through the subsequent offices of tribune of the people and prætor, in that prudent inactivity which all good men were obliged to adopt under Nero. Fortunately the judicial part of the prætorian charge did not fall to his lot; and, in the expensive duty of exhibiting shows to the people, he preserved a just mean between economy and regard to his reputation. On Galba's accession, he was appointed to conduct an inquiry concerning the property belonging to the temples, which had been scandalously plundered by Nero; and by his care any further depredations were prevented.

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During the civil commotions of the next year, A. D. 69, Agricola suffered a severe affliction from the murder of his mother, and the ravaging of her estate, at Intemelii in Liguria (now Vintimiglia), by the piratical fleet of Otho. As he was hastening to the spot, he was overtaken by the news of Vespasian's assumption of the empire. For his service he raised new levies of troops; and this proof of his active fidelity caused him to be appointed by Mucianus commander of the 20th legion, stationed in Britain, which had exhibited marks of disaffection and mutiny. By his wise and moderate conduct he secured the obedience of the legion; and he continued for some time in Britain under the governments of Vettius Bolanus and Petilius Cerealis. The latter, who was active and enterprising, entrusted Agricola with the command of large parts of the army on several occasions, in which he equally approved his spirit in executing orders, and his modesty in relating his successes.

On his return he was elevated by Vespasian to the patrician order, and invested with the government of the province of Aquitania in Gaul. Here he abundantly proved that his military character had not rendered him less fit for civil administration; and, in a residence of three years, he acquired universal love and esteem. Such a post was the great trial of virtue among the Romans; and Agricola acquitted himself in such a manner, as to raise his reputation to the highest pitch.

He was created consul along with Domitian, A. D. 77. This office at that time had become little more than a nominal dignity; it was, however, still an object of ambition, and part of the progress to high trusts in the state. During his consulate, he contracted his daughter to Tacitus the historian; from whose admirable biographical memoirs of his father-in-law the present account is extracted. After his year was expired he was admitted into the pontifical college, and appointed governor of Britain. This extensive and turbulent province had been the scene of many bloody contests under a succession of governors; of whom the immediate predecessor of Agricola was Julius Frontinus, a man of abilities, and the conqueror of the warlike nation of the Silures.

Agricola, on his arrival, found the Ordovices or people of North Wales in a state of insurrection. Marching against them at a late season of the year, he gave them a signal defeat, which almost extirpated the nation; and then reduced Mona, or the isle of Anglesey. After these military successes, he turned his attention to the correction of those abuses which had excited the hostilities of the Britons. He treated them with equity and humanity, lightened their burdens, and softened their manners by encouraging in them a taste for the arts of peace. He likewise was assiduous in providing a liberal education for the sons of the chieftains, and in promoting the use of the Roman habit and language; and thus he maintained the southern part of the island in that tranquillity, which is the best compensation for the loss of freedom.

The ambition of extending the Roman limits led him, however, to carry his arms northwards; and in the third year of his government he spread the ravages of war as far as the Frith of Tay. His military skill was particularly displayed in his establishment of fortified posts, which were so well chosen, that none of them were ever taken or abandoned. He erected a chain of fortresses from the Clyde to the Frith of Forth, by which he separated the conquered part of the island from the fierce and untamed tribes of the remotest north. He stationed troops in that part of Scotland which is opposite Ireland, on which island he had future views of conquest. His sixth campaign was spent in an expedition to the eastern parts beyond the Frith of Forth, in which he was accompanied by his fleet, which explored the inlets and harbours, and hemmed in the natives on all sides. The Caledonians made a fierce attack on one of his camps, in which, after a temporary success, they were repulsed with great loss.

The seventh summer was passed in the same part of Scotland; and the Grampian hills were the scene of a decisive engagement. A large body of the natives, under Galgacus their most renowned leader, here made their stand. Agricola disposed his troops in a masterly manner, and waited the descent of the enemy from their hills. The victory was a considerable time disputed, but at last was complete on the side of the Romans, who, with small comparative loss, killed a great number of the Caledonians, and dispersed the rest. Agricola, after receiving hostages from some of the tribes, withdrew his army slowly within the Roman limits, having ordered the commander of his fleet to circumnavigate the island.

Domitian, in the mean time, had succeeded to the empire. His jealous disposition rendered the account of Agricola's brilliant successes a matter of anxiety, ill dissembled by apparent satisfaction. He caused, however, the triumphal insignia to be decreed him by the senate, together with abundance of complimentary expressions; and, in recalling him, he took care that

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a rumour should be spread of an intention to appoint him to the government of Syria. Agricola resigned his province in peace to his successor; and returning, was received by the emperor with a slight embrace, and then suffered to mingle with the throng, and retire to private life. His high reputation, and the wishes of the public for his further advancement, were the source of frequent danger to him in this tyrannical reign; which he averted only by his prudence and moderation. The year arrived in which, according to the usual course, the lot of proconsul of Asia or Africa must fall upon him. The emperor, who dreaded the union of such abilities with so much power, by his emissaries induced him to request an excuse from undertaking the charge, and readily granted it as a seeming indulgence to his love of retirement. Soon after, he was seised with the illness of which he died. This was, by common report, attributed to poison; and it is certain that Domitian showed a wonderful anxiety to be informed of the progress of his disease, and of his approach to dissolution. Yet it is probable that in this instance the suspicion of foul practices was unfounded. Agricola died on August 23, A. D. 93, in the fifty-fourth year of his age, leaving a widow and only daughter. He lost a young son while in Britain. His decease was lamented as a public loss, and even foreign nations sympathised in it. *Taciti Vit. Agricolæ.*—A.

AGRICOLA, GEORGE, the most celebrated metallurgist of his time, was born at Glauchen in Misnia in 1494. After studying at Leipsich and other places in Germany, he went for further improvement into Italy, and on his return settled as a physician at Joachim's-thal in Misnia. He afterwards removed to Chemnitz, and applied himself with the utmost diligence to the study of mineralogy, and all the operations on metals, in that country so famous for its mines. In this pursuit he spent not only a pension given him by Maurice duke of Saxony, but part of his own fortune. The treatises he wrote on these subjects are uncommonly full and exact, and, for a long time, were considered as standard works. They are composed in an elegant Latin style, and abound in curious information, though tinctured with the credulity of the age. He was also a man of general learning, and wrote treatises as well in his own profession as in political and theological subjects. He remained warmly attached to the old religion, though he lived among Lutherans. He died at Chemnitz in 1555, and was buried at Zeitz; the bigotry of his townsmen not suffering his body to obtain a grave among them.

His works on metallurgy and mineralogy are divided into various heads, but are chiefly comprehended under the titles, "De Ortu et Causis Subterraneorum;" "De Natura eorum quæ affluunt ex Terra;" "De Natura Fossilium; "De medicatis Fontibus;" "De subterraneis Animantibus;" "De veteribus et novis Metallis; and "De Re metallica," printed first at Basil in 1546 and 1561 in folio, and reprinted in other places. He also wrote a learned work, "De Mensuris et Ponderibus, Romanorum et Græcorum," with various matter on the same topic referring to modern times. His principal medical work is "De Peste," lib. iii. Basil, 1554. *Melchior Adam, Vit. Med. Germ. Vander Linden, de Script. Med.*—A.

AGRICOLA, MICHAEL, a Lutheran minister at Abo in Finland, was the first who translated the New Testament into the language of the country: it was printed in 1548. He died in 1556. *Bayle. Moreri.*—E.

AGRICOLA, RODOLPHUS, a man of letters, was born at Bafflon, near Groningen, in Friesland, in the year 1442. He discovered an early love of learning, and devoted himself almost entirely to literary pursuits. The school in which he received his education was that of Louvain, where he might have obtained a professor's chair, but he chose to prosecute his studies without the restraint of any professional engagement. Having received academic honours from his *alma mater*, with whom he passed his juvenile years with great sobriety and industry, he determined to extend his acquaintance with science and letters by visiting France and Italy. He made choice of Ferrara as the place of his temporary residence; and here he taught Latin, which he wrote with so much purity and elegance, as to contend in prose with Guarini, and in verse with the Strozzas, celebrated writers at that period. (Valer. Andr. Bibl. Belg. p. 798) Here he also studied the Greek language, and extended his acquaintance with philosophy under the lectures of Theodore Gaza. In the school of this philosopher Agricola himself sometimes declaimed, and obtained applause both for his style and elocution. He remained in Ferrara two years, and enjoyed the patronage of the duke of Este. Returning into the Netherlands about the year 1477, he visited Deventer, where he saw Erasmus, who was then a boy about ten years old, and predicted that he would become a great man. Continuing his travels, his celebrity procured him several offers of honourable and lucrative stations; but he preferred the unrestrained enjoyment of literary leisure to

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every thing else, and in the year 1482, settled in the Palatinate, passing his time partly at Heidelberg and partly at Worms, in each place giving, as it seems, occasional lectures in polite literature. Schottus, in a letter to Agricola, dated February 18th, 1484, says, "On my return to Strasburg, I was pleased to learn, that you had begun at Heidelberg to purge the tongues and ears of the youth, that the former might not babble absurdity and folly, and that the latter, having tasted the sweetness of your learned and elegant instruction, might avoid, as magical incantations, the insipid and wordy trifling of sciolists." The love of logical subtleties was still, however, too prevalent in the schools, to leave either leisure or taste for the due cultivation of polite learning; and the elegant lectures of Agricola were less frequented than they deserved. The elector palatine had good sense and taste sufficient to discern the singular merit of this polite scholar: he took pleasure in hearing him discourse on topics of learning; and, at his request, Agricola wrote an Abridgment of Ancient History. Among his intimate friends was John Dalburgh, bishop of Worms, whom he had instructed in the Greek language. It was, probably, in consequence of his acquaintance with this prelate, that he turned his thoughts, after forty years of age, to the study of theology. With the help of a Jew, whom the bishop procured for this service, he prepared himself for his new pursuit, by acquiring a knowledge of the Hebrew. The study of this language was at first so difficult to him, that, according to his own account, he seemed to be wrestling with Antæus; and it is not probable that he ever made any great proficiency in this study, or in theological knowledge; for, soon after he had entered upon these pursuits, he was stopped in his literary career by death. This happened at Heidelberg in 1485. It is said, that on the subject of religion he had a glimpse of that light, which rose on the world in the next age, and that, in conversation, he deplored the darkness, and censured the superstitions of the times in which he lived. Neither his natural temper, nor his course of study, was, however, such as to qualify him for the character of a reformer. Fond of ease and leisure, and devoted to study, he declined every kind of public office or stated occupation: he even refused to encounter the cares and fatigues of the married state; and his homage to the sex is said to have been confined to the easy task of writing elegant verses, and practising music, vocal and instrumental, for their amusement. It was not to be expected, that a man of so indolent a disposition would take the trouble to enlighten and reform the world. Yet his life was by no means either dishonourable to himself or useless to society. In an age when such exertions were much wanted, he contributed largely to the restoration of learning, and the revival of taste. He possesses the praise of having been the first who restored the Greek learning to Germany. Erasmus, relating a circumstance concerning his death, that he died for want of timely medical assistance, calls him "a man truly divine." Veluti si quis in morbo capitali medicum opperiatur insignem aut procul accersendum: quæ res *hominem illum vere divinum* extinxit Rodolphum Agricolam; etenim, dum cunctatur medicus, mors antevertit. (Erasmi Adag.)

Bayle says of him that Italy, which at that time called all beyond the Alps barbarous, produced nothing against which Friesland might not confidently bring into competition her Agricola. A learned Venetian honoured Agricola with an epitaph, which ranks him with the most celebrated names of Greece and Rome. But of his productions little remains, which will in the present age be thought to justify such high panegyric. His works, of which the principal is a logical treatise, entitled, "De Inventione Dialectica," were first published by Alard, at Louvain, in 1516, and afterwards reprinted in 4to. by Occo, at Cologne, in 1539. *Voss. de Hist. Lat. Melchior Adam, de Vit. Germ. Phil. Bayle. Moreri*, lib. iii. c. 6.—E.

AGRIPPA, of Bithynia, an astronomer, lived at the latter end of the first century. He is celebrated for an astronomical observation which he made on the course of the moon, and which is recorded by Ptolomy. He observed in Bithynia, on the 29th of November in the fourth year of the 217th Olympiad, or 92d year of Christ, that the moon was in conjunction with the Pleiades. *Vid. Ptolom. Almag.* lib. vii. c. 3. p. 170. *ed. Bas.* 1538. *Moreri.*—E.

AGRIPPA, Henry Cornelius, a learned philosopher, possessed a vigorous and versatile genius, and experienced great vicissitudes of fortune. He was born in the year 1486, (Agripp. Epist. lib. vii. ep. 26.) at Cologne, of the noble family of Nettesheym, which had been long in the service of the house of Austria. (Ep. vi. 18.) In his youth he was employed as secretary to the emperor Maximilian, and afterwards entered into his service in the army of Italy, where he remained seven years. Of his military character and exploits nothing further is known, than that he signalised himself by his valour on several occasions, and obtained the honour of knighthood. That this distinction

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highly gratified his vanity, appears from one of his letters, in which he says, "I did not procure this order by solicitation, nor borrow it in my foreign travels, nor impudently extort it at a royal inauguration; but I obtained it by military desert, displayed in the open field of battle." (Ep. vii. 21.) Though the particulars of his education are unknown, it is certain that he must have found opportunity, in the midst of his avocations, for application to study; for we find him early possessed of an extensive knowledge of language and of science. Concerning himself he relates, in one of his letters, (Ep. vii. 21.) that he was acquainted with eight languages, six of which were so familiar to him, that he was able not only to read and speak them, but to translate from them, and to use any of them fluently in public discourse. Forsaking the military profession, he followed the natural bias of his mind by devoting himself to literary and scientific pursuits; and his progress was so rapid, that he early obtained, but at what time and place does not appear, the united academic honours of doctor in law and physic. The study of medicine turned his attention towards the grand project, so eagerly pursued at this time by physicians and other men of science, of transmuting inferior metals into gold; a project, to which has been given the quaint appellation of the philosopher's stone. By professing to be intimately acquainted with the secrets of nature, and to be just within sight of the grand *desideratum*, he hoped to attract the admiration of the public, and to recommend himself to the patronage of princes. Full of romantic expectations, he entered on his travels. In the year 1507, the twenty-first of his age, he visited France, and the next year passed some time in Spain. Returning to France, he took up a temporary residence at the college of Dole in Burgundy, where he read public lectures in divinity, and was appointed to the office of regent with a salary. (Agr. Defensio Prop.) The text on which he read was the mystical work of Reuchlin, "De Verbo mirifico." His lectures became exceedingly popular, and were attended even by the counsellors of the parliament. He advanced many things, however, too new and bold to pass without offence to the clergy, who were jealous for the purity of the faith: it is probable, too, that on this occasion he displayed somewhat too freely that vein for satirical wit, which afterwards raised against him so numerous an host of enemies; for we learn, that the monks rendered his residence in Dole so troublesome, that he found it necessary to withdraw.

From France, in the year 1510, Agrippa passed over into England, but his stay there was short, and we are only informed, that, while he was in London, he published a treatise on the epistles of St. Paul. Thence he returned to his native city, and, for a short time, read lectures in scholastic theology. His restless spirit, or perhaps his necessities, impelled him to a change of situation; and he once more resumed his military character in the emperor's army in Italy. He remained not long, however, in a station which ill suited his dispositions and habits. At the solicitation of his friend the cardinal de Sainte Croix, he went, in his theological capacity, to a council at Pisa; but the speedy dissolution of the assembly at once deprived him of an opportunity of displaying his talents, and saved him from the hazard of exposing himself to the censure of the church for heretical opinions; unless, indeed, it be true, that he had before this time been induced, by the hope of preferment, to retract his former errors, and make profession of orthodoxy; a suspicion which receives some support from a letter, which pope Leo X. wrote to Agrippa, dated from Rome, July 12th, 1513, in which he is commended for his zeal in these strong terms: (Agrip. Op. vol. ii. p. 710.) "We have been informed by a letter from our venerable brother, Ennius, bishop of Verulam, our nuncio, and from the report of others, of your devotion to the holy apostolic see, and of your zeal and diligence in defending its privileges and safety; which is highly acceptable to us: wherefore we greatly commend you in the lord, and applaud this your meritorious conduct." The pope's favour appears, however, to have terminated in barren praise; for we find Agrippa, after this time, supporting himself by reading lectures in divinity, sometimes at Turin, and sometimes at Pavia. At the latter place he also read lectures in the year 1515, on the occult philosophy of Mercurius Trismegistus. (Agr. Defensio Prop.) But these resources appear to have been insufficient for his comfortable subsistence; for, in the same or the next year, he suddenly retired from Pavia. If his poverty was in any degree owing to a matrimonial engagement into which he had entered, it is much to be regretted; for he speaks of his wife in terms of affectionate commendation, which may deserve to be recorded. (Ep. ii. 19.) "I give abundant thanks to Almighty God, who has united me to a wife after my own heart, a young lady of good family, well bred, young, and handsome, who so perfectly adapts herself to my habits, that an angry word never passes between us, and who, to complete my happiness, is in

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prosperity and adversity always alike faithful, kind, and affectionate, of strict integrity and great prudence, and ever attentive to the concerns of her family."

That the domestic felicity which Agrippa enjoyed with this excellent wife was disturbed by poverty, appears very probable; for we find, that on his leaving Pavia with his wife and son, his friends at Cologne made several efforts to procure him a reputable and advantageous settlement. They at length succeeded; and in 1518 he was in possession of the post of syndic, advocate, and orator of the city of Mentz. (Oper. vol. ii. p. 1096.) A foolish dispute, however, soon disturbed his repose. Contrary to the popular opinion, that St. Ann, the mother of the Virgin Mary, had three husbands, he ventured to maintain that she had but one. It is vexatious to see great talents thus absurdly occupied. Another affair more worthy the interference of a philosopher, which contributed to excite the indignation of the monks, was the vindication of a poor woman who had been accused of witchcraft. The inquisitor had put the poor woman to the torture on no other pretence, than that she was the daughter of a reputed witch: Agrippa succeeded in proving her innocence, and obtaining the infliction of a slight penalty upon her accusers; but he brought upon himself such a load of theological odium by this and other attacks upon superstition, that his residence at Mentz became uncomfortable and hazardous. After enjoying his post only two years, he resigned it, and in 1520 left Mentz, but not without fixing upon it the stigma of being *omnium bonarum literarum virtutumque noverca*, "the stepmother of learning and virtue." (Ep. ii. 39, 40.)

Agrippa returned to Cologne, and here lost his amiable wife, who died in the year 1521. For some unknown reason he buried her at Mentz, where he no longer resided. Probably it was not so much through extreme regret for his loss as through the natural restlessness of his temper, that he now left Cologne and went to Geneva: for, the next year, he so far subdued his grief as to take to his arms a second wife, a Genevan lady, of whom he speaks in terms scarcely less commendatory than of the first. (Ep. iii. 60.) One of his friends speaks of her as rich; but, had this been the case, it could not without uncommon extravagance have happened, that, while he was at Geneva, where he practised physic, he should complain of not being able, for want of money, to make a journey to Chamberi to solicit a pension, which the duke of Savoy had given him reason to expect. (Ep. iii. 24.) The failure of this expectation, with other circumstances, induced Agrippa to leave Geneva; and, in 1523, he removed to Friburg in Switzerland, where he continued to practise medicine. Soon dissatisfied with this situation, or unexpectedly favoured by fortune, he obtained, through the interest of his friends, an appointment under Francis I. as physician to that prince's mother, and, in 1524, settled at Lyons. This sunshine of court-favour proved but a transient gleam. A year had scarcely passed, when Agrippa, who was supposed by his ignorant and superstitious mistress to possess the power of consulting the stars concerning future events, received orders to inform her, by means of his astrological art, what turn the affairs of France would take. Indignant, or affecting indignation, at being thus employed, he advised her not to degrade his talents by the exercise of so unworthy an art, when she might command his services in happier studies. The princess was displeased with this freedom, and still more when she found that Agrippa had before employed this *unworthy art* in flattering the constable, the enemy of her house, with an assurance of speedy victory. Agrippa, upon this discovery, was regarded, and, as it seems, not without reason, as treacherous to his patron; his pension was detained; and, while his friends were making interest to obtain the payment, he had the mortification to be informed that his name was struck from the list of pensioners. When he knew that he was cashiered, he tried the power of complaints and threats to obtain his restoration: he threatened to discover all he knew of the intrigues of courtiers; he intimated a purpose to employ his secret arts to procure him better fortune; he even condescended to make use of the language of gross abuse, calling the princess a cruel and perfidious Jezabel: but all was unsuccessful, and he was obliged to look out for new resources. (Ep. iii. 70. iv. 52, 37, 20, 62, 25. vi. 22.)

It clearly appears, from the preceding incident, that Agrippa had the art to attract the attention of persons of the first distinction by his extraordinary talents, and even to create a persuasion that he could predict future events. His wonderful powers seem to have impressed many people with a kind of horror. On his way from Lyons to Antwerp, (Ep. v. 51.) the place which he chose for his next residence, it was not without great difficulty that he obtained the necessary passport. The duke of Vendôme, to whom this office belonged, when he heard the name of Agrippa, suddenly tore to pieces the paper he was to sign, saying, with great indig-

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nation, that he would never sign a passport for a conjurer. (Ep. iv. 30.) Whether it was from any superstitious dread of his supposed supernatural powers, or from a secret hope that so great a master of the secrets of nature might at length discover the philosopher's stone; or merely from respect for his great learning and singular talents; whatever was the motive, the fact certainly was, that Agrippa had not been long at Antwerp, when his growing fame produced an emulation among different states for the honour of affording him patronage. In the year 1529, he received invitations at once from Henry VIII. king of England, the emperor's chancellor, an Italian marquis, and Margaret of Austria, mistress of the Netherlands. He accepted the offer of the latter, and through her interest obtained the post of historiographer to the emperor Charles V. (Ep. v. 88.)

It might now have been imagined, that the tide in Agrippa's affairs was setting in with a full current, and would speedily lead him on to fortune: and the court which he paid to the emperor, at his entrance upon his office, by writing, as Bayle relates, a history of his government, or, according to Morери, an account of his coronation, might seem to confirm this expectation. But Agrippa's eccentric genius could not submit to the systematic trammels of the age in which he lived; and his satirical wit could not resist the temptation of putting its sickle into the rich harvest of folly, which the times produced. In the year 1530, he published a treatise "On the Vanity of the Sciences," in which his principal object was, not to discredit genuine science, but to show the futility of many of the pursuits of the learned, and expose the inefficiency and absurdity of the common methods of instruction. The work was a severe satire upon the monks, the theologians, the preachers, and the members of the universities: Erasmus, speaking of it, says, "On every occasion he lashes vice and commends virtue; but there are persons who can bear nothing but praise." [In omni genere rerum vituperat mala, laudat bona: sed sunt qui nihil aliud sustinent, quam laudari.] (Erasmi Epist. lib. 27.)

It is not easy to conceive the degree of irritation which this corrosive publication excited. The numerous and powerful body who had been the object of his satire united their forces against him; and the emperor, in opposition to the friendly interference of Campegius the pope's legate, and of cardinal de la Mark, bishop of Liege, withdrew from him his pension, and even permitted his imprisonment for debt, in 1531, at Brussels. (Ep. vi. 14, 15.) The emperor was probably instigated to this treatment of Agrippa by the bigotry of his sister, Margaret of Austria, whom the monks had violently prejudiced against Agrippa, as appears from a letter written at this time to a friend. After complaining that he was left by the deities of the court to perish with hunger, he adds, alluding to the emperor: "What the great Jupiter himself intends, I cannot guess. I have just learned what great danger I have been in: for it has been hinted to me, that the brethren of the cowl had so far influenced the princess, a woman weakly addicted to superstition, that, had she lived, I should have been convicted and condemned, like a blasphemer of the Christian religion, for the heinous crime of treason against the majesty of monkery, and the sacred cowl." (Ep. vi. 15.)

After the death of Margaret, Agrippa was released from prison; but the animosity of his enemies was soon revived by another treatise, which in 1531 appeared at Antwerp, "On Occult Philosophy;" a work which Agrippa had written in his younger days, and of which manuscript copies had been dispersed over almost all Europe. This work was not, as it has been called, a treatise on magic, but a sketch of mystical theology, explaining, on the principles of the emanative system, the harmony of the elementary, celestial, and intellectual worlds. It was published to prevent a spurious and mutilated edition, and, appearing under the protection of the emperor's licence, was at first received without opposition. The clergy, however, whose sight was sharpened by the severe castigation they had suffered from the former work, at length discovered, under the obscure language of this treatise, error and heresy; and, at their instigation, father Conrad of Ulm, inquisitor of the faith, interposed his authority to prevent a third edition. This happened in 1532, while Agrippa was on a visit to the archbishop of Cologne, to whom he had dedicated his "Occult Philosophy," and from whom he had received an obliging letter. (Ep. vii. 1.) The prohibition, however, was soon either superseded or disregarded; for, in 1533, a new edition of the work appeared at Cologne, and another in 1542, which, by the way, is the most complete and the most scarce. This publication was accompanied with an "Apology for himself to the Senate of Cologne," full of spleen and invective, which excited violent resentment, and obliged him to withdraw. He retired to Bonn, where, as John Wier, (Wierus de Magis, c. 5.) who was his domestic servant, attests, he divorced his third wife, a lady

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of Mechlin, whom he had married soon after his second, who died at Antwerp in 1529, had brought him five sons. His poverty, as well as his natural temper, still urging him to a change of situation, he determined once more to try his fortune in France, and returned to Lyons in the year 1535. Here, instead of meeting with the patronage he expected, he was imprisoned as a state offender, for some satirical papers which he had formerly published against the mother of Francis I. He had still, however, sufficient interest in this country to obtain a speedy release, and he retired to Grenoble. Here, in the same year 1535, he died; but so little is known concerning the immediate cause, or the circumstances of his death, that it is not even certain whether he died in the hospital of the city, or in the house of a friend. (Wierus de Magis, c. 5. Naud. Apolog. p. 427.)

A more singular and heterogeneous character than that of Cornelius Agrippa can scarcely be found in the records of biography. Notwithstanding the grievous charge brought against him by his accusers, of his being "miserably enchanted to the most cunning and execrable magic that can be imagined;" (Thevet. Hist. Hom. Illust. tom. vii. p. 221. ed. Par. 1671.) and notwithstanding the dreadful story told by several authors, that he had always a devil with him in the shape of a black dog, (Wierus de Magis, c. 5.) who attended him to his last breath, and then disappeared, no one knew how; it is pretty certain that Agrippa was not a magician. How far his acquaintance with the secrets of nature extended, does not appear.—That he was not possessed of the grand art of alchymy, may be confidently presumed from his having lived and died poor; but it is doubtful, whether he owed any portion of his reputation for wonderful powers to his superior knowledge of the chemical and mechanical laws of nature, or whether it was entirely built upon his pretended skill in astrology and occult philosophy: from the general cast of his writings, and from the particulars of his life, the latter appears most probable. His knowledge of languages was uncommon; his reading, in the various branches of learning at that time studied, appears to have been extensive; and his facility in assuming any character which suited his convenience or his humour, was wonderful. We are astonished to see him by turns a soldier and a philosopher; a municipal officer and a lecturer; a lawyer and a physician; an astrologer and a divine. Yet, we do not find him in any or all these capacities able to procure any important advantage to himself, or to render any essential benefit to the world. He had one beautiful wife after another; but his temper was too impetuous, his mode of life too unsettled, and his circumstances too embarrassed, to enjoy any large portion of domestic happiness. He had many flattering prospects, and yet was always poor, and often in distress. He had numerous friends and great patrons, yet his enemies almost always triumphed over him. With talents which, steadily exercised and prudently directed, might have expedited the progress of knowledge; and with an enlargement and liberality of mind, which raised him above vulgar superstition, and might have placed him in the first class of reformers, he had a fickleness of temper, and perhaps we must add a selfishness of spirit, which would not permit him to take a decided part in the work of reformation. He applauded Luther, and called him the invincible heretic, yet he lived always in the communion of the Romish church, and contrived to obtain the thanks of the pope for his fidelity. If he had any decided principles, they were those of that mystical system of philosophy, which finds a sublime and spiritual meaning in all the operations of nature, and leads the soul, according to his own language in his epistles, to "a mysterious intercourse, and an essential and immediate union with God." (Ep. v. 19.) The most valuable service which he performed to society, was that of chastising the follies of ignorance and the vices of priestcraft in his satirical writings, which entitle him, in the scale of letters, to a place, though of inferior distinction, with Erasmus. In fine, Agrippa, though an extraordinary, and on the whole a splendid character, was rather a dazzling meteor than a steady and useful luminary.

Besides the writings already mentioned, Agrippa has left "A Dissertation on Original Sin," intended to prove that the fall of our first parents was the consequence of unchaste love; "A Declamation on the Excellence of Women," written to gratify the vanity of Margaret of Austria; "A Commentary on the Art of Raymond Lully," which is as unintelligible as the author on whom it comments, and as ridiculous as the art which it teaches; with many other pieces. His works were printed at Lyons, in 8vo. in 1586, but the edition is mutilated and unfaithful: they were published in French at Paris in 1726. His principal piece, "On the Vanity of the Sciences," was printed in 4to. at Antwerp in 1530, 1532, 1539. This last edition has a head of Agrippa. It was printed in 8vo. at Paris in 1531; and was translated into Italian by Dominechi, in 8vo. Venice, 1549; and into French by Turguet, 8vo. Lyons, 1582; and by Gueudeville, 1726.

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Niceron. Mem. Dupin. Senchier. Hist. Lit. de Geneve. t. i. p. 118. *Bayle. Moreri.*—E.

AGRIPPA I. HEROD, was the son of Aristobulus, by Berenice, daughter of Herod the Great. He was brought up at the court of Augustus with Drusus the son of Tiberius; and, being naturally of a high spirit, with a taste for profusion, he was led into expenses so much beyond his fortune, that on Drusus's death he was obliged to retire into Judæa. Here he passed some years in a castle of Idumæa, in circumstances so desperate, that he had resolved to starve himself; and was prevented only by the exertions of his wife Cyprus, the daughter of Phasael, and some other friends, for his relief. Hence he returned to Rome, where, attaching himself to Caius Cæsar (afterwards Caligula), he was imprudent enough to drop some expressions signifying his wish for the death of the emperor Tiberius, which, being reported to that jealous prince, caused him to be imprisoned, and loaded with chains. At the accession of Caius, he was immediately set at liberty, and treated with the greatest distinction. A golden chain of the same weight with that of the iron one he wore was presented to him; and the title of king was conferred on him, together with the two vacant tetrarchies of Philip and Lysanias.

After remaining a year at Rome, he set out on a visit to his territories; and taking Alexandria in his way, he made so pompous an entry into that city, as to excite the envy of the Alexandrians, who, always inclined to raillery, affronted him by a mock procession of a madman personating a king of the Jews. Agrippa and his numerous countrymen were much offended with this insult, for which they could obtain no redress, the Roman governor, Flaccus, being no friend of their nation. A violent persecution of the Jews at Alexandria succeeded, which being reported to the emperor by Agrippa, occasioned the recal and ruin of Flaccus.

Meantime, Herod Antipas, viewing with envy the elevation of Agrippa, made a journey to Rome, with his wife, Agrippa's sister, in order to obtain similar honours; but Agrippa preferring an accusation against him, as being concerned in the conspiracy of Sejanus, procured his disgrace and banishment, and obtained possession of his tetrarchy and all his treasures.

Agrippa, being afterwards in Rome, had occasion to go through a severe trial of Caligula's regard. That frantic tyrant having resolved that his image should be set up and worshipped in the very sanctuary of the temple of Jerusalem, excited such a spirit of resistance in the Jews, that his governor, Petronius, was obliged to delay the execution, and write to the emperor for further instructions. Agrippa came to intercede for his countrymen at the very time that Caligula was reading the letter; and was so much struck with his angry reception of him, that he fainted away, and was carried to his palace. Here he wrote to the emperor an apologetical letter, still extant in the works of Philo, (unless it be of Philo's own composition) which, with other artful management, diverted Caligula for the present from his purpose; however, he resumed it, and the consequence would have been terrible, had it not been prevented by his assassination, A. D. 41.

In the interregnum which succeeded the death of Caligula, Agrippa, according to Josephus, (for no Roman historian mentions it) was applied to both by the senate and Claudius as a negotiator between them; and it was by his persuasion that Claudius was encouraged to assume the imperial power. However this was, it is certain that Claudius treated him with much favour, not only confirming to him all the grants of Caligula, but extending his kingdoms of Judæa and Samaria to the utmost limits in which they had been possessed by Herod the Great. He likewise decorated him with the consular insignia, and allowed him in the senate to pay his compliments in the Greek language instead of the Latin. At his suit he likewise bestowed the little kingdom of Chalcis in Syria on his brother and son-in-law Herod.

Agrippa soon after went to reside in Judæa, where he showed himself zealously attached to the religion of his country, and ruled his subjects with clemency. He seems to have been fond of interfering in ecclesiastical affairs, for he made and deposed several high priests in a short time. He mixed certain heathen practices with the Jewish ceremonial, in such a manner, as to offend the more zealous. He even gave shows of gladiators and other theatrical exhibitions in the Roman taste. Being publicly inveighed against on this account by one Simon, an austere observer of the law of Moses, he sent for him into the theatre, seated him by his side, and, by flattering attentions, so mollified his rigour, as to gain his approbation of all that he did. It was probably in order to ingratiate himself with the Jews that he persecuted the Christians; and the martyrdom of James, the brother of John, and the imprisonment of Peter, are placed to his account.

His power and opulence raised him to high reputation among his neighbours; and a singular display of his magnificence was the immediate

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prelude to his death. Being at Cæsarea, attended with a numerous and splendid train, for the purpose of celebrating some games in honour of Claudius, he appeared in a most dazzling dress, and made an oration to the deputies of Tyre and Sidon, who were come to apologise for some offence, and entreat his favour. The deputies and other sycophants exclaimed that his voice was that of a god and not of a man; and he seemed too well pleased with this extravagant flattery. But soon after he was seised with a violent disorder in his bowels, which carried him off in extreme tortures within five days, A. D. 44, in the fifty-fourth year of his age, and seventh of his reign. He left one son and three daughters; the eldest, who was the famed Berenice, was married to Herod. The people of Cæsarea expressed great joy at his death, and insulted his memory with the vilest outrages. *Joseph. Antiq. Philo, Legat. Acts of Apost. Univers. Hist.*—A.

AGRIPPA II. Herod, son of the preceding king, was brought up at Rome, and was only seventeen years old at his father's death; on which account, being thought too young to reign, Judæa was again reduced to the form of a province, and put under the administration of Roman governors. On the death, however, of his uncle Herod, king of Chalcis, Agrippa obtained the superintendency of the temple and sacred treasury, and the privilege of nominating the high priest. The kingdom of Chalcis was also conferred upon him. He resided much at Jerusalem, and here, together with his sister Berenice, he heard the defence of Paul before the governor Festus, and owned himself almost convinced by him. (Acts, xxv. xxvi.) By building a palace which overlooked the temple, he greatly offended the Jews; and, at the commencement of that revolt which proved so destructive to them, attempting by a speech to appease them, he was attacked with stones and driven from Jerusalem. He then joined Cestius the Roman governor; and when Vespasian was sent into the province, he met him with a considerable reinforcement. He also accompanied him to Rome when he took possession of the empire. During the siege of Jerusalem he was very serviceable to Titus; and after its reduction, he and Berenice (with whom he was suspected to have had an incestuous intercourse) retired to Rome. He is supposed to have died there about A. D. 94, and in him terminated the Herodian line and family. *Joseph. Antiq. et Bell. Jud. Univers. Hist.*—A.

AGRIPPA, Marcus-Vipsanius. This celebrated friend and general of Augustus was of obscure origin, but from his infancy was brought up with the young Octavianus. Nothing is known of his early life; but he must soon have been considered as a rising man, since he obtained for his first wife Attica, daughter of the celebrated Pomponius Atticus. Attached to the Cæsarean family, he appeared as the accuser of Cassius before the senate. When the war broke out between Marc Antony and Octavianus, Agrippa, with a body of veterans, rescued Salvidienus, a general of the latter, from the danger into which he was brought by Lucius, Antony's brother, and joined in shutting up Lucius in Perusia. He was afterwards appointed by Octavianus commander of his navy; and by his indefatigable exertions, he assembled a fleet able to oppose that of Sextus Pompey, who had hitherto been master of the sea. He took Hiera, and defeated a squadron of Pompey's; and at length obtained a complete victory over Pompey himself with his whole fleet. The success of this action, though Octavianus was present, was without doubt due to Agrippa, and he was honoured for it with a standard and a rostral crown.

When Antony had assembled his fleet at Actium, Agrippa intercepted all his convoys, and making descents in several places on the coast of Greece, stormed various cities. He also defeated and dispersed a squadron under Sosius, coming to join Antony. In the famous sea-fight that ensued, which gave to Octavianus the empire, Agrippa was posted in the centre division, and directed the whole. The victory crowned him with glory, and laid his master under obligations which were never forgotten by him, nor abused by Agrippa—a rare instance to the honour of both! Octavianus, now possessed of supreme power, consulted, either in earnest or affectedly, his two most confidential friends, Mæcenas and Agrippa, whether he should retain his superiority, or resign it to the senate. The generosity of Agrippa's character led him to advise the restoration of the Roman liberty; but Mæcenas gave the palatable counsel to Octavianus of continuing at the head of affairs, and governing with absolute sway as emperor. This last was followed; yet Agrippa seems to have lost none of his master's favour. They were colleagues in the consulate in the year B. C. 28, which was the second time of Agrippa's bearing that office; and the same partnership was renewed the succeeding year. Agrippa was also assumed into the imperial family by marrying Marcella, the emperor's niece, and sister of young Marcellus; and so far did Octavianus equal him with himself, that, when

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at the army together, Agrippa had a tent exactly like his, and gave the word alternately with him. He displayed his public spirit and munificence by decorating Rome with several edifices, of which the most remarkable were his portico for the use of the popular assemblies, and the famous temple called the Pantheon, still subsisting as a Christian church. Agrippa would have given to the emperor the honour of this last structure, but he opposed it; and both their statues were placed in the vestibule. A simple inscription on the frontispiece, yet in being, declares that the temple was erected by M. Agrippa, thrice consul.

In the year B. C. 23, Augustus falling dangerously ill, gave Agrippa the highest possible mark of confidence by committing to him his ring. As the emperor had made no declaration as to a successor, this was interpreted as a preference of Agrippa; a circumstance that gave high offence to Marcellus; insomuch, that Augustus, on his recovery, thought it advisable to remove Agrippa from court by the honourable exile of the rich government of Syria. Agrippa, offended in his turn, openly showed his sense of it by sending his lieutenants into the province, and living at Mitylene as a private man. This alienation, however, was not of long continuance. Marcellus died; and Augustus recalled Agrippa to Rome, where some troubles had arisen, and married him to his daughter Julia, the widow of Marcellus. Mæcenas, on being consulted as to this alliance, is said to have replied, "You have made Agrippa so great, that you must either take him off or make him your son-in-law." The tranquillity which Agrippa's influence restored at Rome was the emperor's best reward for this additional instance of trust. The marriage, though a fertile one, did not prove happy. Julia's misconduct is too notorious in the history of those times.

The Germans having made an inroad into Gaul, Agrippa was sent to oppose them; and his reputation alone caused them in haste to repass the Rhine. Thence he marched against the Cantabrians, who had never thoroughly submitted to the Roman yoke, and were now desperately combating for liberty. Agrippa found great difficulty in subduing this brave people, who had struck so much terror into the Roman soldiers, that he was obliged to punish a whole legion with ignominy before he could restore discipline, and make them face the enemy. At length he completely reduced the Cantabrian nation, and, after the slaughter of almost all who were fit to bear arms, brought the rest into quiet subjection. A triumph was decreed him by the senate on this occasion, which, in conformity with the emperor's secret instructions, he refused. In recompense, Augustus, on his return, associated him with himself in the tribunitian power, which was conferred on him for five years. He also constituted him joint censor with himself; and they made together that reduction of senators, which was called a reform of the order. The emperor likewise, in the year B. C. 17, adopted two grand-children, which Julia had borne him by Agrippa.

Three years afterwards, Agrippa went to settle affairs in the east. He was received with great distinction by Herod, whom he accompanied to Jerusalem, where he offered a solemn sacrifice. At Herod's request he granted his protection to the Jews throughout Asia Minor, confirming to them their privileges, and forbidding them to be molested on account of their religion. (Josephus, Ant. Jud. lib. xvi.) Thence making an expedition to the Cimmerian Bosphorus, he appeased some troubles which had arisen in those parts. For this a triumph was again decreed him, which he again refused; and after that period no person but of the imperial family ever triumphed in Rome—a rule, doubtless, thought of importance to be established under the new constitution.

On his return from the east, the tribunitian power was conferred upon him for five years more; and he was immediately sent, with a large army, and uncontrouled authority, into Pannonia. Having, by his presence alone, quieted the disturbances of that country, he returned to Italy, where he was attacked, in Campania, with a fever that soon carried him off, A. R. 740, B. C. 12, in the fifty-first year of his age. On the first advice of his danger Augustus hastened to him; but was informed of his death on the road. He manifested great concern at the loss of his best friend, and solemnised his obsequies with the greatest pomp, himself pronouncing his eulogy, and causing him to be deposited in his own mausoleum. Agrippa by will left the Roman people the gardens and baths which were afterwards called by his name; but Augustus was his principal heir.

His surviving children were one daughter by his first wife Cæcilia Attica, named Vipsania Agrippina, and married to Tiberius; and three sons and two daughters by his third wife, Julia. Two of the sons, Caius and Lucius Cæsars, died in their youth. The other, Agrippa Posthumus, was sacrificed to the jealousy of Tiberius soon after his accession. Of the daughters, Julia was married to Lucius Paulus, and Agrippina to the celebrated Germanicus.

Agrippa's fame, though sufficiently secured

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by his great actions, has received an accession from the immortal records of poetry. Virgil, in his noble anticipation of the battle of Actium, gives a dignified sketch of this commander, though obliged to make him only the second figure on his canvass.

> Parte alia ventis et dis Agrippa secundis,
> Arduus, agmen agens; cui, belli insigne superbum,
> Tempora navali fulgent rostrata corona.
> ÆN. viii. 682.

> Agrippa seconds him with prosp'rous gales,
> And with propitious gods, his foes assails.
> A naval crown, that binds his manly brows,
> The happy fortune of the fight foreshows.
> DRYDEN.

And Horace addresses to him an ode, (6th of B. I.) in which he confesses his own inability to celebrate worthily his great exploits, a task fitter for the Homeric pen of Varius. *Suetonius, Vit. August, Dio. Univers. Hist.* — A.

AGRIPPA, MENENIUS, was consul of Rome, A. R. 251, B. C. 503. Together with his colleague P. Posthumius, he gained a complete victory over the Sabines, for which he had the honours of a triumph. Afterwards, in the consulate of Virginius and Veturius, when the people, tyrannised over by the patricians, had seceded to the Sacred Mount, Menenius strongly contended in the senate for endeavouring to procure a reconciliation by prudent and equitable concessions. Being himself chosen as one of the deputies, and finding the people, spirited by their leaders, unwilling to come to an agreement, he is said to have pronounced the celebrated apologue of the stomach and members, by which, with promises of redress of grievances, he brought them over. They insisted, however, on being indulged with magistrates of their own to protect their rights (who were the tribunes); and with this demand Menenius advised the senate to comply. He died soon after, at an advanced age, in universal esteem for his wisdom and integrity; but so poor, that his relations intended to bury him in a private manner. The people, however, assessed themselves at two ounces of brass, a head, in order to procure their friend a magnificent funeral; and when the senate, unwilling to admit of such an obligation, decreed a sum for the purpose out of the treasury; the people refused to receive back their money, but ordered it to be paid to the children of the deceased. *Livy. Dionys. Halicarn.* — A.

AGRIPPINA, the elder, daughter of Marcus Agrippa, and wife of Germanicus Cæsar, was a lady of distinguished merit. She attended her husband abroad, was with him in the camp of the legions in Germany when they revolted in the beginning of the reign of Tiberius, and was with difficulty persuaded to withdraw from the danger, though accompanied by her eldest child, and pregnant with the second. The commiseration excited by the sorrowful departure of the much respected wife of their general was a principal agent in bringing back the revolters to their duty. Some time afterwards, her courage was of essential service to the Roman interest, in preventing the bridge built over the Rhine near Treves from being broken down through fear of the Germans, whereby a safe retreat was secured to Cæcina and his legions. On their arrival she received them at the head of the bridge, and returned them public thanks for their valour. She even, in the absence of her husband, acted as their general, and relieved the necessities of the sick and wounded with unbounded generosity. These popular acts, however, awakened the jealousy of Tiberius, and aggravated the dislike with which she was already viewed at court, where her high spirit had embroiled her with the emperor's mother, Livia.

She afterwards accompanied Germanicus on his visit to the eastern provinces, and had the grievous affliction of paying him the last sad duties at Antioch, where he died A. D. 19. On his death-bed, foreseeing the dangers that awaited his unprotected family, he conjured Agrippina to abate the natural haughtiness of her temper, and bring her mind to a conformity with her fortune. He left her a widow with six children, three of each sex; three other sons had died infants. She gathered his ashes into an urn; and proceeding slowly homewards, landed with them at Brundusium, attended by two of her children; affording a spectacle of sorrow which melted the hearts of the whole Roman people, and has employed all the powers of the vivid pencil of Tacitus to describe.

Her great care at Rome was to protect her children from the wicked arts of Sejanus, and the hatred of Livia. Yet it appears that she could not effectually practise the lesson of her dying husband; for, on the accusation of her cousin, Claudia Pulchra, she flew to the emperor, and, with much bitterness of language, upbraided him with persecuting the children of Augustus, and asserted that the only crime of Pulchra was her warm attachment to herself. Tiberius deeply felt this reproach, though he coolly dismissed her with a line from a Greek tragedy, implying, "You think yourself in-

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jured if you do not reign." Not long after, Tiberius paying her a visit in an indisposition, she took occasion to make him the unexpected request of a second husband, to be the protector of the children of Germanicus; to which he returned no answer. Her anger at this treatment was artfully inflamed by the agents of Sejanus, who persuaded her that the emperor intended to poison her; and she was so imprudent as openly to show her suspicion of him. This irretrievably alienated the stern soul of the tyrant, and he thenceforth resolved her ruin. Immediately after the death of his mother, Livia, he sent to the senate letters of accusation against her and her son Nero. The crime alleged against Agrippina was her imperious ungovernable temper; her virtue in other respects was above suspicion. The people of Rome were much affected with the danger of the widow and son of their darling Germanicus, and the senate hesitated how to act. But a letter from Sejanus, and a second from the emperor, at once produced the condemnation of the criminals, and Agrippina was banished to the isle of Pandataria, now Santa Maria, lying off the coast of Terracina. She is said, on receiving the sentence, to have broken out into such intemperate invectives against Tiberius, that the centurion, to whose charge she was committed, beat her on the face, so as to strike out one of her eyes. Nero was banished to the neighbouring isle of Pontia, where he soon after died. Drusus, her second son, was declared an enemy of the state, and closely confined in the lower apartments of the palace. In this miserable condition Agrippina survived about four years, having in vain expected relief from the death of her enemy Sejanus. At length, soon after her son Drusus had been famished, the merciless Tiberius announced to the senate the death of Agrippina at her place of banishment, who also perished through want of food; but whether voluntarily or compelled, is not certainly known. This happened A. D. 33. The tyrant suffered himself to be thanked by the senate, for not ordering her to be strangled, and her body to be exposed like that of a common malefactor; but he compensated this *clemency* by a worse cruelty to her memory, accusing her of adultery with Asinius Gallus, whose death, he said, had been the cause of hers. Her known chastity, however, repelled this infamous charge; and Tacitus, in a sentence, sums up her character, by saying that "impatient of equality, and greedy of domination, she had banished female frailties by masculine ambition."

Her remains were brought in great pomp from Pandataria by her son Caligula soon after his accession, and deposited in the mausoleum of Augustus, and all sorts of honours were paid to her memory — an instance of filial piety which is one of the best things recorded of that imperial monster! *Taciti Annal. Univers. Hist.* — A.

AGRIPPINA, the younger, daughter of the preceding, and Germanicus, is known in history as the bad mother of a worse son. She was married, A. D. 28, by the emperor Tiberius to Cn. Domitius, a man of rank, and related to the imperial family, but ferocious, brutal, and debauched. Her own character was so faulty, that Domitius, on being congratulated on the birth of their son Nero, is said to have observed, that nothing could spring from Agrippina and himself but what would prove detestable and pernicious to the state. Caligula, who is accused of loving all his sisters with more than a brother's love, bestowed on her, with the others, extraordinary honours at his accession. Her husband died during that reign, leaving no other child than Nero. Agrippina had before forfeited her reputation by an intrigue with Æmilius Lepidus, for which, and a supposed conspiracy against her brother, she and her sister Livilla were banished to the isle of Pontia. Their honours were abolished and their property confiscated. Tigellinus was exiled as another lover of Agrippina. She was recalled by the emperor Claudius; and married, for a second husband, Crispus Passienus, a celebrated orator, whom she soon afterwards poisoned to obtain the dowry he had settled upon her. After the fate of the empress Messalina, by her allurements, and the influence of Pallas, she was preferred to the diadem by marrying her uncle the emperor Claudius. In this situation she assumed despotic sway, and exercised it with great injustice and cruelty. She procured the disgrace of Silanus, who was betrothed to Octavia, the emperor's daughter, for the purpose of obtaining that alliance for her son; which event soon followed her elevation. She was haughty, domineering, and avaricious; and with all her pride, stooped to grant her favours to the freedman Pallas, in order to support herself by his credit. She caused the banishment and death of Lollia Paullina who had dared to rival her in the choice of Claudius; and when the head of this unfortunate woman was brought her, with her own hands she opened the mouth in order to identify her by something particular in the teeth. The best exercise of her power was the recalling Seneca from banishment, and placing him as preceptor to her son.

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She prevailed on the weak emperor to adopt her son, though he had one of his own, Britannicus, whom he loved; and she used all her arts to keep this unhappy boy out of his father's sight, and reduced him to the most depressed condition. The foundation of a colony at the capital of the Ubii, where she was born, and to which she gave the name of Colonia Agrippinensis, now Cologne, was an ostentatious but innocent display of her authority. Her desire of obtaining the fine gardens of Statilius Taurus, a senator, led her to raise a false accusation against him which drove him to suicide.

Meantime the emperor, stupid as he was, let fall some expressions which showed him to be sensible of the crimes of his wife, and to entertain an intention of punishing them. He also gave tokens of repenting his adoption of Nero, and he showed unusual affection for Britannicus. These circumstances alarmed Agrippina, who knew herself hated by the powerful freedman Narcissus, and had a rival in Domitia Lepida, sister of her first husband Domitius, and equally abandoned with herself. She employed her arts in the first place to the destruction of Lepida; and then, taking the opportunity of an illness of the emperor's which put him more in her power, she caused him to be poisoned in a dish of mushrooms, which, after some struggle, put an end to his life, A. D. 54. Agrippina affected great sorrow on the occasion, and artfully under pretence of endearment keeping Britannicus in the chamber, caused Nero, accompanied by Burrhus the prætorian prefect, to appear before the soldiers, and be recognised as emperor. She soon sacrificed Narcissus to her resentment; and Junius Silanus, a man of high rank, and descended from Augustus, to her jealousy.

To Agrippina are to be attributed all the enormities of the beginning of Nero's reign, for she possessed unbounded authority over him, and exercised it with all the rigour of suspicion. Her intemperate ambition led her one day to attempt to mount the throne with him at a public audience of embassadors; and this profanation (in a Roman eye) was only prevented by the suggestion of Seneca that he should descend and meet her. By degrees this overstrained sway began to decline; and, when she perceived the change, she broke out into rage and invective. Finding these not to succeed, she was equally extravagant in compliance and caresses. Her influence soon received a severe blow by the disgrace of Pallas, which again threw her into paroxysms of fury, and impotent menaces. Nero was now dipping as deep in crime as herself; and having removed Britannicus, he was no longer in danger of a rival. As she thought fit to pay court to the soldiers and nobles, he deprived her of her guards and honorary distinctions, drove her from the palace, and caused her to retire in neglect and solitude to a house of her own. After this, however, she was restored to a degree of favour, which she used all her arts to improve. Nay, she is charged with showing a willingness to attach her son by compliances the most shocking to conceive of in a mother. Poppæa, however, had now obtained the highest influence over Nero, and used it to the injury of Agrippina; and it was she who first stimulated him to the commission of parricide. Nero resolved to take away his mother's life, but was at a loss how to contrive the deed so as that such a monstrous crime might not appear too evident against him. At length Anicetus, commander of his fleet, caused a galley to be prepared in such a manner that it might suddenly admit the water, and founder; and Nero, by pretending a reconciliation, and using the most hypocritical endearments, enticed her on board, in the Baian bay. The stratagem, however, succeeded imperfectly, and through the slowness of the process, Agrippina with her companion Aceronia were let gently into the water, where the latter, being taken for Agrippina, was dispatched, while she herself got to shore. It was now necessary by force to complete a crime which could not be concealed. Anicetus, with a body of mariners, surrounded the house where she took refuge, and entering her chamber with two others, killed her with many wounds. It is said that after receiving the first blow, she courageously presented her womb to the assassins, bidding them strike that part which had harboured such a monster. Her body was burned that very night; and over her remains, after Nero's death, was raised a vulgar tomb, on the road from Rome to Misenum. Her detestable son at first affected great sorrow for the event; but afterwards wrote a letter to the senate, containing all the black list of her crimes, and charging her with a conspiracy against his life; and that servile body returned solemn thanks for his escape, and declared the memory of Agrippina execrable — a judgment in which all posterity has readily concurred! *Taciti Histor. Suetonius. Univers. Hist.* — A.

AGUESSEAU, Henry Francis d', a chancellor of France, equally distinguished for worth and talents, was born at Limoges in 1668, of an ancient family from Saintonge. His father, who was intendant of Languedoc,

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gave him his first instructions. Literature was his earliest passion; and he cultivated his taste not only by study, but by the society of Boileau, Racine, and other eminent writers, from whom he imbibed a love for poetry, and a readiness in the composition of it. He was received advocate-general at Paris in 1691, when he appeared with so much lustre, that the celebrated Talon said "he could wish to finish as this young man began." He was indeed, according to Voltaire, the first who spoke at the bar as well with purity as with energy. Before his time the language of lawyers consisted only in a set of professional phrases, but he introduced into it a real and polished eloquence. His profound knowledge in jurisprudence soon displayed itself in a number of regulations respecting the discipline of the bar, and criminal proceedings, which he drew up in a superior manner. The chancellor Pont-chartrain employed him in the formation of various laws. One object in which he warmly interested himself was the management of hospitals; and when he was admonished by a friend to give himself some respite from the continued labours he underwent, he nobly replied, "Can I take rest, whilst I know that such a number of men are suffering?" No man contributed more than himself to alleviate the hardships of the scarcity in the dreadful winter of 1709, in which he extended his cares over all the provinces as well as the capital. He was a strenuous defender of the liberties of the Gallican church, and ventured to resist all the solicitations of Lewis XIV. and the chancellor Voisin to give conclusions for a declaration in favour of the bull Unigenitus. In the regency of the duke of Orleans he was made chancellor, after the death of Voisin. The circumstances of the times rendered this a stormy post, which required all his prudence and firmness. He opposed the famous financial project of Law, and caused it for a time to be rejected; and, when the regent was at length persuaded decidedly to adopt it, despairing of being able to overcome the opposition of d'Aguesseau, he took the seals from him, and ordered him to retire to his country seat of Fresnes. From this honourable exile he was recalled in 1720, without any solicitation on his part, and reinstated in his office. He was again deprived of it in 1722, and returned to his retreat; whence cardinal Fleury recalled him in 1727. The seals, however, had been given to Chauvelin; and when a deputation of the parliament waited on d'Aguesseau before they would register the appointment of the new keeper of the seals, he told them, he would set the first example of submission. It was not till 1737 that he resumed the post of chancellor, which he thenceforth held till his death. From 1729 to 1749 he was closely occupied in making a reform of the laws, which he wished to reduce to an uniformity in their mode of execution, without changing their fundamental principles; but all his efforts in this important matter could only produce four or five useful ordinances; so difficult is it to introduce method and system in what was originally the product of chance, and temporary necessity! Probably, too, a partiality with which he was charged for his own profession, might check the vigour of his plans. He himself one day replied to the duke of Grammont, who had asked him if there were no method of abridging law-suits, and rendering them less expensive? — that he had often thought on the subject, and had even begun a regulation respecting it; but that the reflection how many counsellors, attorneys, and officers of the courts he should ruin by it, had put a stop to his design. (Mem. de Duclos) It was also thought that the habit of viewing things in every light, and fully discussing the arguments on both sides, had given him a kind of indecision, which retarded his dispatch of business. Yet his own apology for the slowness of his determinations must be allowed to be forcible. "When I recollect (said he) that the decree of a chancellor is a law, I think myself permitted to take a long time for consideration." (Ibid.) In these cares, and his literary studies, he reached to an advanced age with a sound constitution, the reward of his temperance and equanimity; but in the year 1750, increasing infirmities warned him to retire from public life. He did not long survive, but closed the scene in 1751, in his eighty-third year.

D'Aguesseau is called by Voltaire the most learned magistrate that France ever possessed. Besides the languages of antiquity, he was acquainted with all the principal modern ones. He was deeply versed in the history of all nations and periods; and was master of jurisprudence in its most enlarged sense. His reputation extended to foreign countries, and England consulted him upon the reformation of its calendar. Though so well calculated for business, he shone no less in retreat. His two residences at Fresnes, which he called the "fair days of his life," he employed in the study of the scriptures in their original tongues, in perfecting his plans of legislation, and educating his children, occasionally relieving these severer occupations with mathematics, the belles lettres, and agri-

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culture. He was superior to ambition and avarice, and left no other gains from his great posts than his fine library. There have been published nine volumes quarto of his works. He is said to have thought in them as a philosopher, and spoken as an orator. His eloquence has the force of logic and the order of geometry, united to the riches of erudition, and the charms of persuasion. His style is extremely chaste and harmonious, but perhaps deficient in warmth. *Voltaire, Siècle de Louis XIV. Nouv. Dict. Hist. Mem. Secrets de Duclos.*—A.

AGUILLON, FRANCIS, an eminent mathematician, who flourished at the beginning of the 17th century, was a Jesuit of Brussels, and professor of philosophy at Douay, and of theology at Antwerp. He was one of the first who introduced an attention to mathematical studies into Flanders. He wrote a treatise on optics, which was long held in estimation, but has been superseded by modern discoveries and improvements in this branch of physics: it was published, in folio, at Antwerp in 1613. He also wrote "A Treatise on the Projections of the Sphere." He gave the public reason to expect that he would also write on the subjects of catoptrics and dioptrics, but was prevented by his death, which happened at Seville in the year 1617. *Nouv. Dict. Hist. Hutton's Math. Dict.*—E.

AGUIRRE, JOSEPH, a learned theologian, of the order of St. Benedict, was born at Logrogno in Spain in the year 1630. He was, first, interpreter of the scriptures in the university of Salamanca; and then secretary, and censor of the inquisition; and was afterwards honoured with the purple by pope Innocent XI. He died at Rome in 1699. The work, for which he is chiefly celebrated, is his "Collection of the Councils of Spain," with an introductory history of these councils. It was first printed at Rome in 1693, and was reprinted at Rome in 1753, in six volumes folio. Abstracts are given of this work by the journalists of Leipsic, in the *Acta Eruditorum* for the year 1696. *Bayle. Nouv. Dict. Hist.*—E.

AHAB, one of the kings of Israel, was chiefly distinguished by his impieties. He married Jezabel, the daughter of Ethbaal, king of the Sidonians, and at her instigation introduced the idolatrous worship of Baal among the Israelites. With a very small force he obtained a signal victory over Benhadad, king of Syria, who had besieged Samaria. In a subsequent war with the same prince, in which Ahab was joined by Jehosaphat king of Judah, the officers of Benhadad's army received orders personally to attack the king of Israel; he endeavoured to elude the enemy by a change of clothes, but was accidentally killed by an arrow. He died about the year 897 before Christ. The despotic character of this prince, and the savage cruelty of his wife Jezabel, are strongly marked in the anecdote related concerning Naboth's vineyard. *See* 1 *Kings*, xvi. 29—33. xx. xxi. xxii. *Josephi Antiq.* lib. viii. c. 13.—E.

AHAZ, a king of Judah, who succeeded his father Joatham at the age of twenty years, and reigned till the year before Christ 726, was infamous for his idolatrous practices. After the manner of the pagan nations, he caused his children to pass through the fire; and he shut up the temple, and destroyed its vessels. In a war with Rezin king of Syria, and Pekeh king of Israel, he supplicated the assistance of Tiglath-pileser king of Assyria, and became tributary to him. For his impiety, his body was not allowed interment among the sepulchres of the kings of Israel. *See* 2 *Kings*, xvi. 2. *Chron.* xxviii. *Josephi Antiq.* lib. ix. c. 12.—E.

AHAZIAH, son and successor of Ahab, reigned two years, and continued his father's impieties. 1 *Kings*, xxii. 31, &c.

AHAZIAH, an idolatrous king of Judah, who succeeded Jehoram, reigned only one year. He was led into his evil practices by the counsel of his mother Athaliah, and by his alliance with the house of Ahab. He was slain by Jehu in the year 889 before Christ. 2 *Kings*, viii. 2 *Chron.* xxiii.—E.

AHLWARDT, PETER, professor of logic and metaphysics at Greifswalde, son of a shoemaker in poor circumstances, was born in that city on the 14th of February, 1710. He acquired a knowledge of the Greek and Roman languages in the high school, where he soon became distinguished by his talents. In 1727 he entered himself among the academical students, and applied to theology; but his principal pursuits were the philosophical sciences, and the mathematics, which he studied under Westphal, Lembke, and Gebhardi. In three years he removed to the university of Jena, where he attended the lectures of those celebrated professors, Hamburger, Weedburg, and Walch, and he received some instruction also in medicine and jurisprudence. In 1732 he returned to Greifswalde, and the following year read a course of lectures on philosophy and the mathematics. In 1743 he became an adjunct of the philosophical faculty at that place, and nine years after was chosen professor. As he had been admitted to the degree of master of

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arts, he often preached with great approbation; and though he was offered many appointments in different parts, he preferred an establishment in his native city. He was an active member of the German society at Griefswalde, and contributed largely to its critical researches. He was founder also of the order of the Abelites, and wrote on that occasion a treatise entitled, "The Abelite," which has been translated into Danish. His principal works are, "Considerations on the Confession of Augsburg;" "Thoughts on the Powers of the Human Understanding;" "An Introduction to Philosophy;" "A Treatise on the Immortality of the Soul," and "Brontotheologia, or Thoughts on Thunder and Lightning." Of the last there is a Dutch translation. Ahlwardt is said to have been so accurate in his composition that he never corrected what he had once written. He died on the 1st of March, 1791. *Schligtegroll's Necrology.*—J.

AHMED KHAN, son of Hulagu, and brother of Abaka Khan, succeeded the latter as emperor of the Mogols in 1282. His original name was Nickudar Oglan, but he assumed that of Ahmed on his embracing Mahommedism, on which occasion he wrote a letter to the sultan of Egypt and Syria, offering his favour and protection to all of that religion. This step gave great offence to all the princes of his family, who had a rooted aversion to the musulmans, so that Ahmed, though endowed with many excellent qualities, could never obtain their affection. Argun, the son of Abaka, retiring into Khorasan, raised an army, and openly declared himself his uncle's competitor. His troops were, however, soon dispersed by Ahmed's general, and himself enticed to the emperor's camp, where he was put under custody, with an intention of soon taking away his life. Ahmed, thinking the danger at an end, set out on his return to Baghdad, impatient to indulge in the pleasures of the court; but soon after his departure, a conspiracy was formed by some great lords, who took Argun from his confinement, and attacked and killed the emperor's general, and principal officers. Argun with a select band pursued his uncle, and overtook him. He was delivered to Argun's mother-in-law, who, in revenge for the loss of her own sons whom Ahmed had caused to be slain, put him to death after a reign of two years and two months, A. D. 1284. *D'Herbelot. Univers. Hist.*—A.

AJAX OILEUS, or OILIADES, one of the leaders of the Greeks in the expedition against Troy, was the son of Oïleus, a powerful chief of the Locrians. He is distinguished by Homer for his agility and promptitude in all warlike encounters, and is said to have excelled in the bow, the javelin, and in swiftness of foot. As to his moral character, it appears in a very unfavourable light. At the sack of Troy he violated Cassandra, the prophetic daughter of Priam, in the very sanctuary of Minerva, where she had taken refuge; an action which shocked the Greeks themselves. Ajax himself, indeed, denied the fact of the violation, and imputed the charge to the artifice of Agamemnon, who wished to keep Cassandra for himself. On his voyage home Ajax Oïleus was wrecked with all his fleet, an event attributed to the resentment of Minerva. It is fabled that even in the instant of perishing he displayed the ferocity of his disposition by a blasphemous defiance of heaven. *Bayle. Moreri.*—A.

AJAX TELAMONIUS, son of Telamon, prince of Salamis, one of the principal heroes of the Iliad, is represented by Homer as inferior only to Achilles in strength and valour; and during the secession of that warrior, was the chief bulwark of the Greeks. His character seems to be intended as the model of that steady equable courage which is ever at hand when its exertions are wanted, and requires no aid of circumstances to excite its energy. He is the only hero who neither asks nor receives the assistance of a deity. He prays for light alone to enable him to see his enemy, and is then willing to perish if it be so decreed. A stain of brutality and stupidity adheres to his character, which seems derived rather from what is said of him by later writers, than by Homer. After the death of Achilles, Ajax and Ulysses were each claimants for his armour; and the Greek chieftains, assembled to decide the claim, adjudged it to Ulysses. Ajax was so affected with his disappointment that he became frantic, and first, as it is said, vented his rage upon a flock of sheep, taking them for Greeks, and then turned his sword against himself. The fabulists say, that the flower called hyacinth sprung from his blood. A superb monument was raised to his memory by his countrymen on the Rhœtean promontory. His fate was the subject of several ancient tragedies. *Bayle. Moreri.*—A.

AIDAN, a British bishop, in the seventh century, was successfully employed in instructing the inhabitants of the northern parts of England in the Christian religion. He was a monk in the monastery of Hii, or Jona, one of the Hebrides, subject to Britain, but given to the monks by the Picts, who inhabited those

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parts of Britain, in recompense of the zeal with which they had preached to them the faith of Christ. The kingdom of Northumberland had, a little before this time, received the Christian doctrine from Paulinus, archbishop of York; but when that prelate, after the death of king Edwin, had left the kingdom, the Northumbrians returned to idolatry; and Anfrid and Osric, kings of Deira and Bernicia, though they had embraced Christianity in Scotland, followed the example of their subjects. In this state of religious affairs, Oswald, in the year 634, became king of Northumberland. This prince, who was desirous that his subjects should enjoy the benefit of Christianity, determined to procure them some able instructor. Having been himself instructed in religion in Scotland, he chose rather to send into that country for a missionary, than to recal Paulinus to his see, or to employ the minister whom the archbishop had left in Northumberland. Corman, an ecclesiastic of a severe disposition and rugged manners, was first sent on this mission, but soon returned without success, and reported to his countrymen, that the English were an untractable people, too fond of paganism to be converted to Christianity. The monk Aidan, who was present, said, "Brother Corman, your failure seems to me to have been owing to a want of condescension to the weakness of your unlearned hearers: had you, according to the apostolic rule, first held out to them the milk of a milder and gentler doctrine, you might have nourished them with the word of God, till they were capable of receiving its more sublime precepts." This discreet address, and the well-known mildness and prudence of Aidan's character, pointed him out as the proper person to be employed on this important mission; and having received episcopal consecration, he was sent to the court of Oswald. At the solicitation of Aidan, the king removed the episcopal see from York to Lindisfarne, a peninsula, joined to the coast of Northumberland by a narrow isthmus, called also Holy Island, from its being chiefly inhabited by monks. Here, without affecting the metropolitan dignity, and without having any intercourse with the Roman pontiff, Aidan exercised an extensive jurisdiction, and preached the gospel with great success. In his pious labours the bishop was assisted by the king, who, having acquired a sufficient knowledge of the language during his residence in Scotland, frequently was himself Aidan's interpreter. After the death of Oswald, under his joint successors, Oswin and Oswi, this bishop continued to preside in the church of Northumberland. He died in the year 651.

Of this prelate's liberality to the poor the following anecdote is a singular proof: some time after king Oswin had presented the bishop with a fine horse and rich housings, happening to meet upon the road a poor man who begged charity, Aidan dismounted, and presented the horse, thus caparisoned, to the beggar. The king was told of this eccentric act of humanity, and, when he next saw the bishop, expressed some displeasure at the slight which he conceived to have been put upon his favour. Aidan quaintly, but forcibly, replied, "Which do you value most, the son of a mare, or a son of God?" [Numquid tibi carior est ille filius equæ, quam ille filius Dei?] The reply made such an impression upon the king, that he afterwards on his knees entreated the bishop's forgiveness. Bede bestows upon Aidan the highest commendation, exhibiting him to posterity as a pattern worthy to be imitated, "for his peaceable and benevolent temper; for his continence and humility; for his superiority to the passions of anger and avarice; for his contempt of pride and vanity; for his diligence in obeying and teaching the divine commands; for his vigilant application to study; and for his truly sacerdotal exercise of authority in rebuking the proud and imperious, and kindness in comforting the afflicted, and relieving and defending the poor." We are contented to give full credit to this high panegyric, which the venerable Bede pronounces upon his brother, provided we be permitted to with-hold our assent to the miracles which he ascribes to him. During a fire the wind might change, and in the burning of a building a particular piece of timber might be preserved, without a miracle: and when the good bishop gave the priest, who was to conduct the betrothed wife of Oswi by sea to Northumberland, a phial of holy oil, bidding him, in case of a storm, pour it into the sea, and assuring him that it would presently become calm, one may believe, that the prelate was acquainted with a physical phænomenon, which is mentioned by Pliny, and which Dr. Franklin has since confirmed by experiments. Priests have, in all ages, thought themselves at liberty to turn their knowledge to account, by passing natural appearances upon the ignorant and credulous for miraculous events. *Bede, Hist. Ecc.* lib. iii. c. 3. *Huntingd. apud Script. post Bed. Biogr. Brit.*—E.

AILLY, Peter d', bishop of Cambray, an illustrious but bigoted ecclesiastic, was born of an obscure family at Compeigne in the year 1350. His father, though a butcher, gave him

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the advantage of a good education. He finished his studies at Paris, where he was received as a pensioner in the college of Navarre, among the students in divinity. While he was a member of this college he appeared as an author, and in his treatises, "On Logic," "On the Nature of the Soul," and "On Meteors," gave proofs of acuteness of intellect, which laid the foundation of his subsequent reputation. He appears to have been an eminent master of the subtleties of scholastic learning, and was, withal, celebrated as a good preacher. In 1380 he was received as a doctor of the Sorbonne, and was appointed canon at Noion. Four years afterwards he was recalled to Paris, to superintend the college of Navarre, under the title of Grand-master. His talents appear to have been respectable; but he did not, perhaps, owe his rapid advancement to these, so much as to the ardor of his zeal for the catholic faith. John de Montfou, a Jacobin, who had incurred ecclesiastical censure for some bold opinions which he had advanced concerning the miraculous conception, having made his appeal to the court of Rome against the sentence pronounced upon him by the faculty of divinity at Paris, Peter d'Ailly, in 1387, undertook a journey to Rome to plead against him before the pope, and by his eloquence obtained a confirmation of the sentence. At a time when schism and heresy were beginning to disturb the tranquillity of the church, such zealous exertions for its support would not long pass unrewarded. In 1387 he was made confessor and almoner to Charles VI. and chancellor of the university; a few years afterwards, was appointed treasurer to the holy chapel of Paris, then archdeacon, and, in 1396, bishop, of Cambray. These latter honours he owed to pope Benedict XIII. who was indebted to his recommendation, for the resolution of the king's council to acknowledge him lawful pope. Ailly gave further proof of his zeal for the faith, by preaching before this pope at Genoa, "on the mystery of the trinity," and by persuading the holy father to enjoin the celebration of this mystery in all the churches. He distinguished himself in the council of Pisa in the year 1409, and was two years afterwards created cardinal. In the capacity of pope's legate, he visited Germany in 1414, and was present in the great general council of Constance, which lasted from the year 1414 to the year 1418. He presided in the third session of this council, and was a principal agent in the proceedings which convicted Wickliff and Huss of heresy, and at last brought them to the stake. Upon John Huss he pronounced the sentence of death, not, however, without first advising him to submit to the decision of the council. "You have," says the legate, "the choice of one of these two ways; either to throw yourself wholly upon the power and favour of the council, and acquiesce in their sentence, which will induce the council, out of respect to our lord the king of the Romans here present, and his brother the king of Bohemia, to treat you with clemency; or, if you have thoughts of maintaining and defending any of the articles alleged against you, and desire another audience, it shall be granted you; but, be assured, that there are here great and enlightened men, who can produce powerful arguments against your articles, and that there will be danger of your involving yourself in still greater errors: I give you this advice as your friend, not as your judge." The advice appeared friendly, and was probably so meant; but the judge seems not to have been aware that higher and more powerful considerations than even a regard to personal safety govern the mind of an honest man. When Huss chose rather to submit to the penalty of death than violate his conscience, and abandon what he judged to be the cause of truth, his persecutors probably accused him of perverseness and obstinacy. It has been said, that, notwithstanding all the zeal which cardinal Ailly discovered against heresy, he was himself a friend to reformation, and that he wrote a book "On the Reformation of the Church;" but this book is not to be met with among his works; and it is probable that his ideas of reform extended no further than the termination of the disputes which arose in his time concerning the succession to the papal see, and which perhaps led him to write, during the sitting of the council of Constance, a treatise, "On the Method and Form of electing the Pope." That his mind was not sufficiently enlightened to form any liberal and extensive plan of reformation, may be concluded from the pains which he took to obtain a general council, as the only effectual remedy for schism. This may be inferred still more certainly from his fondness for judicial astrology, that spurious offspring of astronomy. Besides several other treatises on this delusive art, he wrote a book, "De Concordia Historiæ et Astrologiæ Divinatricis," [On the Harmony of History and Judicial Astrology] in which he maintained that Noah's flood, the birth of Christ, and such other miracles, might have been foretold by astrology. This zealous son of the church died, as appears from the register of the church of Cambray, in 1425, leaving behind him the cha-

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racter of "The Eagle of France, and the indefatigable Mallet of Heretics." A part of the epitaph upon his tomb may be copied, as a curious specimen of poetical taste.

Mors rapuit Petrum; petram subiit putre corpus;
Sed petram Christum spiritus ipse petit.

The conceit of these lines must be lost in a translation: their meaning is—

Death seizes Peter, and under this stone
His body decays; his spirit is flown
To Jesus his rock.

Of his numerous works, several treatises and sermons were printed at Strasburg in 1490: his "Quæstiones in Sphæram Mundi" was printed at Paris in 1498, and at Venice, 1508: his "Treatise of Meteors" appeared at Paris in 1504, and his "Life of Celestin V." in 1539. *Dupin. Cav. Hist. Lit.*—E.

AILRED, ETHELRED, or EALRED, an historian, abbot of Revesby in Lincolnshire, was born in the year 1109, and educated in Scotland with Henry, son of David king of Scotland. He was fond of retirement and study, and refused ecclesiastical preferment. Several of the fruits of his literary industry, written in Latin, remain. "A History of the War of the Standard in the Reign of Stephen;" "A Genealogy of the English Kings;" "An History of the Life and Miracles of Edward the Confessor;" and, an "History of the Nun of Watthun," are extant in the *Decem Scriptores*, published by Twysden, in London, 1652. "Sermons;" "The Mirror of Charity;" a treatise "On the Child Jesus;" and another, "On Spiritual Friendship," were published at Douay in 1631, and may be found in the *Bibliotheca Cistertiensis*, tom. v. and in the *Bibliotheca Patrum*, tom. xxiii. *Hist. Angl. Decem Script. Pits de Illust. Angl. Script. Leland, Comment. Cav. Hist. Lit. Biog. Brit.*—E.

AIMON, of Aquitaine, a Benedictine monk, is chiefly known as the author of "A History of France." The time in which he lived is disputed; but Vossius, who has taken great pains to ascertain the point from the internal evidence of his work, is of opinion, that he lived in the ninth century, and wrote about the year 840. The history is brought down to a much later period, the year 1165; but it appears from positive evidence adduced by Vossius, as well as from the diversity which he remarks in the style of the latter part of the fourth and the fifth books, that these were afterwards added by another hand. The matter scarcely deserves investigation, for the work is of too legendary a cast to be entitled to much credit. It may be seen in the third volume of the collection of Duchesne. *Voss. de Hist. Lat.* lib. iii. c. 29. *Moreri.*—E.

AINSWORTH, HENRY, an eminent biblical commentator and divine among the English nonconformists, flourished at the latter end of the sixteenth and the beginning of the seventeenth century. The time and place of his birth are not known. He united himself to the persecuted sect of the Brownists, who renounced all communion with the church of England, and disclaimed every kind of church authority, except that which might subsist among the members of a single congregation. To escape the troubles which harassed these sectaries, under that intolerant protestant queen Elizabeth, Ainsworth, after the example of many other nonconformists, left his country and retired to Holland. Here, in union with one of his brethren, Mr. Johnson, he became minister of an independent congregation, in which the sectarian spirit was carried to such an height, as to occasion violent dissensions, and a final separation. While we respect the integrity, and pity the sufferings, of these exiles, we must regret that they showed so little of that candour which they expected from other churches, and that they frequently spent their zeal upon things, which, to an enlightened and liberal inquirer, must appear of little moment. If Heylin, who was no friend to sectaries, did not give hasty credit to an idle rumour, we must believe on his authority, (Heylin's Hist. of the Presbyterians, p. 374.) that Ainsworth maintained a violent dispute with Broughton, one of his brethren, on the silly question, "whether the colour of Aaron's linen ephod was blue or green?" The quarrels of the Brownists in Amsterdam drove Ainsworth for a time out of the country, and led him to seek a retreat in Ireland; he soon however returned, and remained in Holland till his death, concerning which a singular circumstance is related. Ainsworth, having accidentally picked up in the street a valuable diamond, advertised it, and found the owner to be a wealthy Jew. The Jew offered him any recompense he might demand, but Ainsworth would accept of no acknowledgement, and only requested, in return, that the Jew would obtain for him a conference with some learned rabbis on the prophecies of the Old Testament concerning the messiah. The Jew promised this, but not being able to make good his engagement, is said, through shame, or vexation, or from some other motive which does not appear, to have

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poisoned Mr. Ainsworth. This probably happened about the year 1629. The unpopularity of the sect to which Ainsworth belonged did not altogether, even during his life, deprive him of the praise due to great biblical learning. Bishop Hall acknowledged him to be the greatest man of his party, and called him their doctor and rabbi. He has left behind him learned annotations on the Scriptures, which, though perhaps less read in England than they have deserved, have brought the author numerous testimonies in his favour from learned men of different countries and various sects. His "Annotations" appeared at different times; those on the psalms in 1612, in 4to; those on the five books of Moses, in two volumes 4to, in 1621. They were reprinted together in folio in 1627 and 1639. This last edition is become exceedingly rare. The volume contains a prefatory discourse on the life and writings of Moses; a literal translation of the Pentateuch, with annotations chiefly from rabbinical writers; an advertisement touching some objections made against the sincerity of the Hebrew text, with other short dissertations; a life of David; annotations on the book of Psalms; the song of Solomon, with a literal translation from the Hebrew, in prose, and another in verse, and also annotations. This work was translated into Dutch: it has been supposed that the learned Lightfoot was indebted to it. Ainsworth wrote other pieces, chiefly referring to the controversies of the time: they are now forgotten, except, perhaps, his "Arrow against Idolatry." *Neale's Hist. of the Puritans. Biogr. Brit.*—E.

AINSWORTH, Robert, a grammarian, to whom almost every English scholar of the present age will acknowledge his obligations, was born at Woodyate in Lancashire, near Manchester, in the year 1660, and received his education at Bolton in the same county, where he afterwards taught a school. From Bolton, Ainsworth removed to Bethnal Green near London, where he continued the profession of a school-master with great reputation. During his residence at this place, he wrote "A short Treatise of Grammatical Institution." Having, in different situations near the metropolis, continued his school till he had acquired a decent competency, he withdrew from the fatigues of tuition. In the latter part of his life, he often employed himself in rummaging the shops of obscure brokers to pick up old coins and other valuable curiosities, which he frequently purchased at a small expense. He died at London in 1743, and was buried at Poplar. The following inscription, written by himself, will not perhaps give the reader a very high opinion of Ainsworth's poetical talents, but may deserve preservation as a memorial of the compiler of the *Thesaurus*.

Rob. Ainsworth et uxor ejus, admodum senes,
Dormituri, vestem detritam hic exuerunt,
Novam, primo mane surgentes, induturi.

Dum fas, mortalis, sapias, et respice finem.
Hoc suadent manes; hoc canit Amramides.

To thy reflection, mortal friend,
Th' advice of Moses I commend,
Be wise, and meditate thy end.

The two last lines of the above Latin inscription are *Englished* by the author in his own manner, which is imitated in the following version of the first three lines:

Here Robert Ainsworth and his wife,
Put off the worn-out vest of life,
Hoping the morn will soon appear,
When they a brighter robe shall wear.
To thy, &c.

Though there may not be much reason to regret that other productions of Ainsworth's muse have not been preserved, respect is due to his memory for the judgment, industry, and perseverance with which he completed the laborious task of compiling a dictionary for the use of schools. The work was begun about the year 1714, and was not finished till 1736. Upon its publication, the author, in his dedication to Dr. Mead, writes, "Not without great labour, and many watchings, I have at length, after more than twenty years, completed this work." "Hoc opus, ante quatuor abhinc lustra, haud sine magno labore, multis vigiliis, ad finem perduxi." In subsequent editions, Patrick, Ward, Young, and other learned men, contributed to its improvement; and, in 1773, appeared a new edition, very much enlarged and further improved, by Morell. The work may now be regarded as an excellent guide to the scholar in acquiring the knowledge of the Latin tongue. A useful abridgment of this dictionary has been given in 8vo. by Mr. Thomas. *Prefaces to different editions of Ainsworth's Dict. Biogr. Brit.*—E.

AIRY, Henry, an English divine, was born in Westmoreland in 1559, and educated under the care and patronage of Bernard Gilpin, who, in 1579, sent him to St. Edmund's Hall, Oxford. Airy was afterwards transferred to Queen's College, where he was successively servitor, fellow, and master. In 1598, he was appointed provost of his college; in 1600, took the degree of doctor in divinity; and, in 1606,

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was elected vice-chancellor of the university. He was a constant and zealous preacher, and a strenuous defender of the Calvinistic system. He wrote a treatise "Against bowing at the Name of Jesus," and "Lectures on the Epistle to the Philippians," published in 1618. Airy was much esteemed for his learning, gravity, and piety. *Wood's Athen. Oxon.* n. 480. *Granger's Biog. Hist.* J. 1. Cl. 4.—E.

AISTULPH, or ASTOLPHUS, king of the Lombards, was elected to succeed his brother Rachis in A. D. 750. He was contemporary with the eastern emperor Constantine Copronymus; who, being engaged in war with the Saracens, gave Aistulph the opportunity of invading the exarchate of Ravenna, which he subdued, with all its dependencies, and added to the kingdom of Lombardy. This was the final termination of the exarchate, which was thenceforth changed to a dukedom. Not contented with this acquisition, he laid claim to Rome itself and its dukedom; and, marching an army towards the city, declared his intention of plundering it and putting the inhabitants to death, unless they agreed to acknowledge his right, and pay him tribute. Pope Stephen, in this emergency, first applied for assistance to the emperor; but, receiving from him no other aid than that of an embassador, whom Aistulph treated with scorn, he had recourse to Pepin, king of France. This powerful monarch, having in vain attempted by embassies to dissuade Aistulph from his violent proceedings, at length entered Italy with an army, and invested the Lombard king in Pavia. Aistulph was glad to purchase peace by promising to restore all the places he had taken, and even the exarchate; which Pepin made over to the see of Rome. But, on the departure of Pepin, he broke the treaty, again entered the territories of Rome in a hostile manner, and laid siege to the city itself. Stephen a second time applied to Pepin with the most submissive entreaties, and Pepin again entered Italy. Aistulph broke up the siege of Rome, and marching to meet him, again threw himself into Pavia, where he was a second time besieged. Meantime Constantine sent ambassadors to Pepin for the purpose of claiming the exarchate, as justly belonging to the eastern empire; but Pepin declared his resolution of making it subject to the church. He pressed the siege of Pavia with such vigour, that Aistulph was obliged to renew and execute his former treaty with some fresh renunciations. He notwithstanding showed an inclination to try the fortune of war once more, and was making great preparations for the purpose, when he was killed in hunting, A. D. 756, leaving no male issue. Besides the spirit of warlike enterprise which this prince possessed, he had the better ambition of a legislator, and published a new code of laws in the fifth year of his reign, which is still extant. *Univers. Hist.*

Astolphus and his queen are made the subject of a curious tale, of the free kind, to be found in La Fontaine and other novelists.—A.

AITON, WILLIAM, an eminent horticulturist and botanist, was born, in 1731, at a village near Hamilton in Scotland. Having been regularly trained to the profession of a gardener, as it was and still is practised by numbers of his countrymen, with an union of manual skill and scientific knowledge, he came into England in 1754; and, in the year following, obtained the notice of the celebrated Philip Miller, then superintendent of the physic-garden at Chelsea, who employed him for some time as an assistant. His industry and abilities in this situation were so conspicuous, that he was pointed out to the princess-dowager of Wales as a fit person to manage the botanical-garden at Kew; and, in 1759, he was appointed to this office, in which he continued during life, and which was the source of his fame and fortune. The encouragement of botanical studies being a distinguished feature in the reign of George III. it was determined to render Kew the grand repository of all the vegetable riches, which could be accumulated by regal munificence, from researches carried on through all quarters of the globe. These treasures could not have been committed to better hands than those of Aiton, whose care and skill in their cultivation, and intelligence in their arrangement, acquired him the highest reputation among all lovers of the science, and the particular esteem of his royal patrons. Under his superintendence, a variety of improvements took place in the plan and edifices of Kew-gardens, till they attained an undoubted superiority over every other scene of botanical culture. In 1783, his merit was very properly rewarded in a lucrative view, by adding to his botanical department the care of the pleasure and kitchen-gardens of Kew. In 1789 a work appeared, which had been the labour of many years, and which entitles him to respectful commemoration among the promoters of science. This was the "Hortus Kewensis; or a Catalogue of the Plants cultivated in the Royal Botanic Garden at Kew," three vols. 8vo. with thirteen plates. No catalogue, which could compare with this in richness, had hitherto been made public. The number of species contained in it is between five and six thousand, of which a very considerable part had not before been de-

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scribed. A new and curious article in it relates to the first introduction of particular exotics into the English gardens. The system of arrangement followed is the Linnæan, but with some improvements, adapted to the advanced state of botanical science. The modesty of the author has led him freely to acknowledge the assistance he received in this great work from those two eminent Swedish naturalists, Dr. Solander and Mr. Jonas Dryander. Indeed Mr. Aiton's character was such as secured him the friendship and good offices of the most distinguished names in science of his time, and he was for many years peculiarly honoured by the notice of sir Joseph Banks, the president of the royal society. The "Hortus Kewensis" was received with avidity by the botanic world, and a large impression was soon disposed of.

Notwithstanding a life of singular activity and temperance, Mr. Aiton fell into that incurable malady, a scirrhous liver, which carried him off in 1793, in his sixty-second year. He left behind him a wife and several children. His eldest son, brought up successfully to the same pursuits, was, by the king's own nomination, appointed to all his father's employments. The private character of Mr. Aiton was highly estimable for mildness, benevolence, piety, and every domestic and social virtue. He was interred in the church-yard of Kew, amidst a most respectable concourse of friends. *Gent. Magaz. for May* 1793. *Funer. Sermon by W. Smith. Acct. of the Hortus Kewensis in Monthly and Critical Reviews.*—A.

AITZEMA, Leo, an historian, was born at Doccum in Friezland in the year 1600. He was counsellor of the Hans Towns, and was appointed to be their resident at the Hague, where he continued forty years. The work which entitles him to memorial is, "A History of the United Provinces," written in Dutch. It contains, copied entire, and translated from their original language into Dutch, treaties of peace, instructions and memoirs of ambassadors, letters, capitulations, and other public acts. As a large collection of authentic pieces, the work is extremely valuable; as a history, it is more to be commended for its fidelity than for its elegance. The author writes with impartiality on those affairs which concern religion. The work was published in fifteen volumes 4to. at different times from 1657 to 1671. Another edition, in seven volumes folio, immediately succeeded the former. The period on which this history is written is from the year 1621 to the year 1668. The author is said to have been well acquainted with several languages, an able politician, and a man of amiable manners. He died at the Hague in the year 1669. His work has been continued down to the year 1692. *Moreri. Nouv. Dict. Hist.*—E.

AKBAR, Sultan, was the third of the descendants of Timur, who reigned in Hindostan under the name of Moguls. He succeeded his father Hemayun in 1556. The first action of his reign was to recover Dehli, which had been seized by the Patans. Soon after, he was inaugurated at Dehli, and assumed the government, which had before been administered by his tutor, Beyram Khan. He took the strong fortress of Chitor, and suppressed some rebellions; and afterwards made a pilgrimage on foot two hundred miles to the tomb of Haji Mondi, in order to obtain the blessing of children. On the news of a rebellion in Guzerat, he marched with great celerity into that province, mounting his followers on dromedaries, and effected its complete reduction. He next made an expedition into Bengal, took the city of Patan after a long siege, and made himself master of all the country. Kabul was the next place that submitted to his arms; and Kandahar was betrayed into his power. He then invaded Kashmeer, into which kingdom he gained an admission by treachery, and soon reduced it, making its king a prisoner, to whom he was just enough to allow a pension. The kingdom of Sindi next fell into his hands; and his ambition growing with this tide of success, he sent a powerful army to invade the Decan, which gained a signal victory over the troops of the queen of that country, and subdued various provinces. But, in the mean time, the usual family misfortunes of an eastern despot began to interrupt the prosperity of Akbar. His son Morad died from the consequences of intemperance. His son Selim, during his father's absence in the Decan, seised his treasures, and marched with a numerous army towards Agra, in order to dethrone him. His third son, Daniel, who had made a great progress in the Decan, at length gave himself up to drinking, and died. On this event, the old king sent letters to Selim, reproaching him with his rebellion, but saying that as he was now his sole heir, he would receive him to favour on his submission. Selim obeyed the summons; and, though at first roughly treated by his father, was at length pardoned, though not without some tokens of remaining suspicion. Akbar did not long survive this reconciliation; and the circumstances of his death were singular. Being incensed against a Mirza for some insolent expression, he resolved to take him off. For this purpose, he ordered two pills of opium (the common cordial

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of that country) to be prepared, one of them poisoned. These he kept in his hand till, not able to distinguish them, he took the poisoned one himself, and presented the other to the Mirza. The consequences were fatal. Perceiving his danger, he placed his own turban on Selim's head, and girt him with his father's sword; and, on the 12th day from the accident, died, at the age of 63, A. D. 1605. *Mod. Univers. Hist.*—A.

AKENSIDE, Mark, M. D. This person, who, as a man of eminence, classes rather among the poets than the physicians, was born in 1721 at Newcastle-upon-Tyne, where his father was a substantial butcher. He had his early education first at a grammar-school, and then at a private academy in Newcastle; and, at the age of eighteen, was sent to the university of Edinburgh, for the purpose of being qualified for a dissenting minister. Here, however, he soon changed his studies for those of physic; and, after continuing three years at Edinburgh, he removed to Leyden for two more, where he took the degree of doctor in 1744. In this year appeared his capital poem "On the Pleasures of the Imagination;" which was received with great applause, and at once raised the author into poetical fame. A proof of the attention it drew, was the notice Mr. (afterwards bishop) Warburton thought proper to take of some prose remarks in it concerning the nature and objects of ridicule: these called forth some severe strictures from that polemic, who, however, did not attack the poetry of the work. An anonymous reply was made to them by Dr. Akenside's very intimate friend Mr. Jeremiah Dyson. This poem was soon followed by a very warm invective against the political apostasy of the celebrated Pulteney, earl of Bath, in an "Epistle to Curio." In 1745 he published ten odes on different subjects, and in various styles and manners. All these works characterised him as a zealous votary of Grecian philosophy and classical literature, and an ardent lover of liberty. His politics were thought to incline to republicanism, and his theology to deism; yet William III. was the great object of his praise; and in his ode to Hoadley, and to the author of the Memoirs of the House of Brandenburg, he has testified his regard for pure Christianity, and his dislike of attempts to set men free from the restraints of religion.

He continued from time to time to publish his poetical effusions, though in a more leisurely manner. A political ode, addressed to the earl of Huntingdon, came out in 1748; and an ode to the country gentlemen of England, designed to rouze the drooping martial spirit of the nation, in 1758. Most of his remaining poems first appeared in Dodsley's collection. Of these, the most considerable is a "Hymn to the Naiads."

With respect to his professional career, it was not highly successful, and affords few incidents worth recording. He settled for a short time at Northampton; then removed to Hampstead, where he resided two years and a half; and, finally, fixed himself in London. While his practice was small, he was, with uncommon generosity, assisted by his friend, Mr. Dyson, with an allowance of 300l. per annum. He pursued the regular course to advancement, through the stages of fellow of the royal society, physician to St. Thomas's hospital, doctor of physic by mandamus at Cambridge, and fellow of the London college of physicians. He wrote, too, several occasional pieces on medical subjects, as, "Observations on the Origin and Use of the Lymphatics," being the substance of the Gulstonian lectures, which he read in 1755, and published in the Philosophical Transactions for 1757; "An Account of a Blow on the Heart, and its Effects," published in the same for 1763; "A Treatise on the Epidemic Dysentery of 1764," his principal medical work, written in elegant Latin, and printed separately; "Observations on Cancers, on the Use of Ipecacuanha in Asthmas, and on a Method of treating White Swellings of the Joints;" all published in the first volume of the Medical Transactions. By these efforts his practice and reputation increased, so that, upon the settlement of the queen's household, he was appointed one of her majesty's physicians; though this elevation, not very congenial with his political character, was probably chiefly owing to the influence of Mr. Dyson, who was become a member of administration. It is said that Dr. Akenside had a haughtiness and ostentation of manner which was not calculated to ingratiate him with his brethren of the faculty, or to render him generally acceptable. He died of a putrid fever in June 1770, in the forty-ninth year of his age. His books and prints, of which last he was a curious collector, came, after his death, into the hands of Mr. Dyson. (*Biogr. Brit.*)

The rank which Akenside holds among the English classics is principally owing to his didactic poem, on the "Pleasures of the Imagination," a work finished at three-and-twenty, and which his after-performances never equalled. Its foundation is the elegant and even poetical papers on the same subject by Addison, in the Spectator; but he has so expanded the plan, and

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enriched the illustrations from the stores of philosophy and poetry, that it would be injurious to deny him the claims of an original writer. No poem of so elevated and abstracted a kind was ever so popular. It went through several editions soon after its appearance, and is still read with enthusiasm by those who have acquired a relish for the lofty conceptions of pure poetry, and the strains of numerous blank verse. Its merit, and that of the writer, have probably never been so well appreciated as by Mrs. Barbauld, in an Essay, prefixed to an ornamented edition of this poem, published by Cadell and Davies in 1795. We shall copy part of the summary with which it concludes.

"If the genius of Akenside is to be estimated from this poem, it will be found to be lofty and elegant, chaste, correct, and classical; not marked with strong traits of originality, not ardent nor exuberant. His enthusiasm was rather of that kind which is kindled by reading, and imbibing the spirit of authors, than by contemplating at first hand the works of nature. As a versifier, Akenside is allowed to stand amongst those who have given the most finished models of blank verse. His periods are long but harmonious, the cadences fall with grace, and the measure is supported with uniform dignity. His muse possesses the *mien erect, and high commanding gait*. We shall scarcely find a low or trivial expression introduced, a careless and unfinished line permitted to stand. His stateliness, however, is somewhat allied to stiffness. His verse is sometimes feeble through too rich a redundancy of ornament, and sometimes laboured into a degree of obscurity from too anxious a desire of avoiding natural and simple expressions."

The author was known to have been employed many years in correcting or rather new-modeling this work. The unfinished draught of it on this new plan, which he left behind him, seems to render t probable that it would have lost as much in poetry as it would have gained in philosophy.

Of his other pieces, the "Hymn to the Naiads," also in blank verse, is the longest and best. With the purest spirit of classical literature, it contains much mythological ingenuity, and many poetical ideas beautifully expressed. With respect to his lyric productions, their copiousness and elevation of thought does not compensate for their total want of grace, ease, and appropriate harmony. They are cold, stiff, and affected. They do not appear ever to have been great favourites with the public, and are not likely ever to become so. The only sparks of animation they exhibit are when they touch on political topics.—A.

AKIBA, a Jewish rabbi, who is said to have been born early in the first century, and to have lived to a great age, was one of those profound doctors who studied and taught the mysteries of the Jewish cabbala. Till forty years of age, he was employed in the humble occupation of a shepherd, in the service of a rich citizen of Jerusalem: but his master's daughter promising to marry him on condition of his becoming a learned man, he devoted himself to study. After some years, he was so famous for learning, that his school, first at Lydda, and afterwards at Jafna, was crowded with scholars. The account given by the Jews, that he had twenty-four thousand disciples, is, however, incredible: it is hard to say whence such an immense number of pupils should have been collected; and impossible to believe, that these disciples, as the Jews relate, all died between the passover and pentecost, and were buried near Tiberias, at the foot of a hill, with Akiba and his wife. (Basnage, Hist. des Juifs, lib. vi. c. 9.) Akiba was one of the first compilers of the Jewish traditionary institutes, which he enlarged by inventions of his own. Many of these were, in the highest extreme, absurd and ridiculous; and extended the ceremonial precepts to the most mechanical actions. Ingressus sum aliquando post R. Josuam in Jedis secretæ locum, et tria ab eo didici: Didici primo, quod non versus orientem et occidentem, sed versus septentrionem et austrum nos convertere debeamus, &c. &c. (Talm. Massech. Berach. fol. 62. col. 1.) Yet this rabbi was held in such veneration among the Jews of Palestine, that they thought him immediately instructed by God to deliver to them the oral law, and asserted, that those things which were not revealed to Moses, were revealed to rabbi Akiba. He is commonly supposed to be the author of a book called "Jezirah," concerning the creation; a work which teaches the cabbalistic doctrine, and which probably originated from the Jewish schools in Egypt. Some of the Jews have given it a more ancient origin, and ascribed it to the patriarch Abraham. Akiba is said to have understood seventy languages; but this perhaps only expresses an indefinite number by a definite term, by a figure of speech common to all nations. When far advanced in life, Akiba espoused the cause of the false messiah Barchochebas, and maintained, that the words of Balaam, "A star shall come out of Jacob," were fulfilled in him, and that he was the true messiah. An army of two hundred thousand men is said to have repaired about the year 132 to

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the standard of this pretended deliverer of Israel: Akiba anointed him as Samuel did Saul, and attended him as armour-bearer at the head of his army. (Joh. a Lent. Schediasm. de Pseudo-Mess. p. 9.) The forces which the Roman emperor Adrian sent against these insurgents, who had committed dreadful devastation, after a doubtful contest were successful. This pretended messiah and his army were shut up in the city of Bitterah, and, after a long siege, were put to the sword. Akiba was taken, and imprisoned. It is said, that during his confinement, when he was nearly perishing for want of water, he chose rather to make use of a small portion in washing his hands, according to the rabbinical law, than in quenching his thirst, saying, "that it was better to die of thirst than to transgress the precepts of their fathers." With his son Pappus he was flayed alive. This happened about the year 135. After his death the Jews paid great honour to his memory, and his tomb at Tiberias was visited with great solemnity. Akiba is said to have altered the text of the Hebrew bible, with respect to the age of the patriarchs when they began to have children, which is greater according to the Septuagint, than in the Hebrew text; and to have done this to make it believed, that the time of the coming of the Messiah was not yet arrived, because that, according to the tradition of the Jews, the Messiah was not to appear till the completion of six thousand years. In support of this conjecture it is urged, that the translation of Aquila, published in the twelfth year of Hadrian, agrees with the Hebrew text of this time; and that this Aquila, having gone over from the Christian to the Jewish religion, and becoming a pupil of Akiba, probably persuaded his master to make this alteration, which, it is said, his high character among the Jews in Palestine might enable him to effect. (Pezron. Antiq. c. 16.) The charge, however, is feebly supported, and the dissonance between the Septuagint and Hebrew text still remains to be satisfactorily accounted for. The book entitled Jezirah was first printed at Paris, in 8vo. in the year 1552, and translated into Latin by Postel, with notes: it was reprinted, with other Jewish books, in folio, at Basil, in 1587; and a Latin translation, with notes, was published in 1642, by Rittangel, a converted Jew, professor at Koningsberg. *Zemach. David. ad Ann. M.* 370. *Lightfoot, Horæ Heb.* t. ii. p. 449. *Otthonis Hist. Doct. Misnicorum.* p. 132. *Bayle. Brucker, Hist. Phil.* lib. iv. c. 2.—E.

ALABASTER, WILLIAM, an English divine, born at Hadleigh in Suffolk, in the sixteenth century, and educated in Trinity College, Cambridge, accompanied the earl of Essex, as his chaplain, in his expedition to Cadiz in the reign of queen Elizabeth. He was a man of a restless and fickle temper, and affords a singular example of sudden and violent changes of opinion. While he was abroad with the earl of Essex he became a convert to the Romish church; but on his return, came back into the bosom of his mother church, and was provided with a living in Hertfordshire, and a prebend in St. Paul's, London. He now devoted himself to the study of the Hebrew language, and became an enthusiastic admirer of the mysteries of the Jewish Cabbala, according to which he interpreted, or rather perverted, the scriptures. As a specimen of his method of explaining scripture, may be mentioned a sermon which he preached on taking his degree of doctor of divinity in Cambridge: he took for his text the beginning of the first book of Chronicles, *Adam, Seth, Enoch*; and having touched upon the literal sense, fell into the mystical, explaining *Adam* as signifying *misery*, &c. He lived to the year 1630. He wrote a Lexicon Pentaglotton, printed in folio, in 1637, and other works, from the titles of which the mystical turn of his mind will sufficiently appear. "Apparatus in Revelationem Jesu Christi: Spiraculum Tubarum, seu, Fons spiritualium Expositionum ex æquivocis Pentateuchi Significationibus:" and "Ecce Sponsus venit, seu, Tuba Pulchritudinis, hoc est, Demonstratio quod non sit illicitum, nec impossibile, computare Durationem Mundi et Tempus secundi Adventus Christi." [Preparation for the Revelation of Jesus Christ: The Mouth of the Trumpet, or the Fountain of spiritual Expositions from the double Meanings of the Pentateuch.—Behold the Bridegroom cometh, or the Trump of Beauty, a Demonstration, that it is not unlawful nor impossible to compute the End of the World, and the Time of the second Advent of Christ.] This mystic, in the former of these works, undertakes to provide a new and admirable method of investigating the mysterious sense of the prophecies, by making the scripture its own interpreter; but a writer, who, in order to bring out his interpretation, did not scruple to assign new significations to words, to alter the grammatical construction, and even to separate the syllables and letters of the Hebrew words at his pleasure, (Rivet. Isagoge ad Script. Sac. c. 15.) can only be considered as an egregious trifler, or a mad enthusiast, whose works can deserve notice merely as monuments of human folly. This learned enthusiast died in 1640. *Fuller's Worthies. Bayle. Wood's Fasti Oxon.*—E.

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ALAIN, JOHN, a Danish writer, was born in 1563, and died in 1630. He published a treatise "On the Origin of the Cimbri, and their various Establishments;" another, "On Logic, natural, and artificial;" and a third, "On the Pronunciation of the Greek Language, with an Apology for Saxo Grammaticus." *Konig. Bibl. vet. et nov. Moreri.* — E.

ALAIN, DE LISLE, a native of Lisle, in Flanders, who flourished in the thirteenth century, was so celebrated for his skill in theology, philosophy, and poetry, that he was called the Universal Doctor. He died in the year 1294, and left behind him many pieces in prose and verse, collected into one volume, in folio, at Antwerp, in 1653. When he was alive, his fame was so great, that it was thought a felicity to have known him; and it was proverbially said, "Suffice it to have seen Alain." Probably, in the present more enlightened age, the *sight* of his voluminous work on the shelf of a library will be thought enough, and it will be again said, "Suffice it to have seen Alain." *Dupin. Moreri.* — E.

ALAMANNI, LUIGI, born at Florence in 1495, of a family of distinction, rendered himself celebrated from early youth for his progress in philosophy and Greek literature. He was originally attached to the Medici party, and ingratiated himself with cardinal Julio de' Medici, afterwards pope Clement VII; but upon some disgust, he entered into a conspiracy against the cardinal, and in consequence was obliged to take refuge in Venice. He was afterwards imprisoned in Brescia, and with great difficulty obtained the liberty of expatriating himself. He wandered about some years, living partly in France, partly in Genoa, till 1527, when he was recalled to Florence on the expulsion of the Medici family. Here he was engaged in various public affairs for the support of the liberties of his country, till that family finally regained and perpetuated their authority in 1530. Alamanni was detained three years in Provence, and then declared a rebel. Taking refuge at length in France, he passed there some time in retirement, chiefly occupying himself in poetical compositions. Francis I. at length called him to court, honoured him with the order of St. Michael, gave him a considerable office in the household of Catharine de' Medici, and employed him in various concerns at Rome and Naples. In 1544 he sent him on an embassy to the emperor Charles V. In his complimentary harangue before this prince, having frequently introduced the word *aquila* (eagle) Charles replied by a quotation from a satirical poem of Alamanni's own, in which the cock is made to call the eagle "Aquila grifagna, che, per più divorar, due becchi porta;" [The rapacious eagle, who has two beaks to devour the more.] Alamanni, not disconcerted, apologised for his lines as written in the fervour of youth, and with the licence of poetical fiction, but that it was now his business, as an embassador and a man of mature age, to speak the truth. He was afterwards employed in various negotiations by Henry II; and died at Amboise in 1556, leaving two sons, one of whom was made bishop of Maçon. The works of Alamanni are all in Italian poetry. The first publication of them was at Lyons in 1532 and 33, containing elegies, eclogues, satires, sonnets, hymns, psalms, &c. and a translation of the Antigone of Sophocles. These are much esteemed for their elegance and grace. His poem "Della Coltivatione," a didactic piece on agriculture, in blank verse, greatly added to his fame. It was first printed at Paris in 1546. In 1548 he published a piece of greater bulk, entitled "Girone il cortese," taken from a French romance of "Giron the courteous." He left behind him an epic poem called "l'Avarchide," on the siege of Bourges, which had not much success, any more than his comedy entitled "la Flora." But his Tuscan epigrams, a species of writing, first successfully attempted by himself, were well received, and produced several imitators. On the whole, Alamanni is considered as one to whom Italian poetry lies under particular obligations.

Antonio Alamanni, whose burlesque poems are printed with those of Burchiello, was a relation of Luigi. *Moreri. Tiraboschi.* — A.

ALAN, of Lynn, a divine of the fifteenth century, born at Lynn in Norfolk, and educated at Cambridge, acquired great reputation both as a student and a preacher. He was fond of allegorical explications of scripture, and applied the historical parts of the Old and New Testament to the concerns of religion and moral conduct. He wrote tracts on the interpretation of scripture, sermons, and elucidations of Aristotle. He became a Carmelite in a monastery at Lynn, where he died. He is celebrated for the great pains which he took in making indexes to the books which he read, a long list of which is given by Bale. The modern method of annexing indexes to books is so exceedingly useful, that no book of value ought to be published without an index; for, though they may in some instances encourage indolence, they greatly facilitate and expedite the labours of the real scholar, and in truth are perhaps, as Fuller remarks, most used by those who pretend to despise them,

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Bale. Leland. Pits. Fuller's Worthies, Biogr. Brit.—E.

ALAN, or ALLEN, WILLIAM, an Englishman of good family, a zealous son of the Romish church, was born at Rossal in Lancashire, in the year 1532. Educated at Oxford by a tutor warmly attached to popery, he entered upon the world under a strong prepossession in favour of the catholic faith. Though at college he had acquired considerable reputation, particularly for his skill in logic and his knowledge of philosophy, and obtained the honour of being made principal of St. Mary's hall, and afterwards proctor of the university; on the accession of queen Elizabeth to the crown he not only despaired of further preferment, but apprehended himself in danger, and therefore determined to withdraw from his native country. In 1560 he took up his residence at Louvain, whither many English catholics had already fled, and where an English college was erected, of which he became the chief support. His zeal for the popish cause was for a long time displayed only in those kinds of exertion which every man, who is convinced of the truth and importance of his opinions, has a right to make for their support and propagation. He wrote, in reply to a work of the learned bishop Jewel, "A Defence of the Doctrine of Catholics, on the Subjects of Purgatory and Prayers for the Dead," which was printed at Antwerp in 1565, and occasioned a continued controversy. When, for the recovery of his health, which had been impaired by hard study, he revisited his native country, his zeal for the Romish cause induced him, without regard to his personal safety, to support it by writing and distributing small tracts in its defence; and when these rendered him so obnoxious to government, that he was obliged to conceal himself, in his retreat, under the protection of the duke of Norfolk, or in the house of a friend near Oxford, he wrote an apology for his party, under the title of "Brief Reasons concerning the Catholic Faith." After renewed attempts to recall the wavering, and convert the apostate, to the ancient faith, finding it no longer safe to remain in England, where it was deemed by the reigning powers an incontrovertible maxim, that popery ought not to be tolerated, he, in 1568, with some difficulty made his escape into Flanders.

Allen's zeal for popery, so courageously displayed during a stay of three years in England, secured him a cordial welcome on his return to a country where orthodoxy was still considered as the test of merit. In a monastery at Mechlin he was received with great applause as a lecturer in divinity; at Douay, the academic honour of doctor of divinity was conferred upon him; and he was preferred to the honourable and profitable canonry of Cambray, and soon afterwards to that of Rheims. Still solicitous to serve the interests of the Roman catholic religion in England, Allen established a seminary for the education of English youth at Douay, which he afterwards transferred to Rheims; and he continued to write books in defence of popery, and against the church of England, which were sent over to his native country, and circulated by his friends, till it was thought necessary to issue a proclamation from the queen, prohibiting such books to be sold or read. (Strype's Annals, vol. i. p. 557.) His zeal even prompted him to make several journeys into Spain and Italy, for the purpose of instituting schools for English students; and he procured the establishment of one at Rome, and two in Spain, in which the young men were not only provided with various kinds of instruction, but were even furnished with gratuitous support.

Though these proceedings might admit of apology, on the ground of a conscientious attachment to the religious principles which the church of England had forsaken, it is not surprising that Allen was reputed by the English government an enemy to his country, especially as he had by this time given pretty strong proofs that the same principles which led him to attempt the restoration of popery, also led him to undermine the authority of the reigning queen by his writings. To correspond with him was considered as a treasonable offence; and a Jesuit, Thomas Alfield, was tried and executed, in 1585, for bringing some of his writings into England. The treasonable expressions on which the indictment was grounded, chiefly taken from a scarce tract, entitled, "The Defence of the Twelve Martyrs in one Year," and still found among the papers of the lord-treasurer Burleigh, are as follows: (Strype's Annals, vol. iii. p. 562.) "The bond and obligation we have entered into for the service of Christ and the church, far exceedeth all other duty which we owe to any human creature; and therefore, where the obedience to the inferior hindereth the service of the other, which is superior, we must, by law and order, discharge ourselves of the inferior. The wife, if she cannot live with her own husband, being an infidel, or an heretic, without injury or dishonour to God, she may depart from him; or, contrariwise, he from her for the like cause: neither oweth the innocent party, nor can the other lawfully claim, any conjugal duty, or debt in this case. The bond-slave,

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which is, in another kind, no less bound to his lord and master than the subject to his sovereign, may also, by the ancient imperial laws, depart, and refuse to obey or serve him, if he become a heretic; yes, *ipso facto*, he is made free. Finally, the parents that become heretics, lose the superiority and dominion they have, by the law of nature, over their own children. Therefore let no man marvel, that in case of heresy, the sovereign loseth the superiority over his people and kingdom."

Not satisfied with teaching a doctrine, which suspended all domestic and civil obligations upon religious opinion, Allen pursued his hostility against the protestant government of Elizabeth to the last extremity of treasonable practice. Instigated, probably, by the advice of his friend, the celebrated Jesuit, Robert Parsons, (Watson's Quodlibets, 8vo. p. 240.) as well as prompted by his zeal for popery, he united with the Roman catholic noblemen who had left England and were resident in Flanders, to persuade Philip II. of Spain to invade England. While this project was under deliberation, he wrote a vindication of the base surrender of the garrison of English and Irish forces at Deventer, by the commander, sir William Stanley, to the Spaniards. To reward his zeal and to stimulate his farther exertions, he was, in 1587, created a cardinal, and presented to an abbey of great value in Naples, with promises of much greater preferment. Just before the sailing of the Spanish armada, in 1588, on the projected enterprise, Allen, or as some say, father Parsons, with other Jesuits, wrote a work, many thousand copies of which were printed at Antwerp, to be put on board the fleet, that they might be dispersed in England upon the landing of the Spaniards. The book consisted of two parts; the first, "A Declaration of the Sentence of Sixtus V." maintaining that, by virtue of the pope's bull, queen Elizabeth was accursed, and deprived of her crown, which was transferred to the king of Spain; the second, "An Admonition to the Nobility and People of England," pronouncing Elizabeth a schismatic and heretic; a pretended queen, and usurper, who had committed actions which rendered her incapable of reigning, and even unworthy of life, and declaring all her subjects absolved from their oath of fidelity. (Watson's Quodlibets, p. 240.) On the failure of the enterprise, these books were industriously but not entirely destroyed. The earl of Arundel, who had been three years in prison on a charge of high treason, was brought to his trial, and, chiefly on the charge of his having corresponded with cardinal Allen, was found guilty by his peers. The cardinal was now recompensed for his services with the archbishopric of Mechlin. He did not however reside upon his see, but spent the remainder of his life at Rome in great splendor and reputation, still using his interest to serve the catholics who had fled from England. It is said, that towards the close of life he repented of the measures he had taken against his country, and that he expressed dissatisfaction at the spirit and conduct of the Jesuits. This change of opinion has been inferred from the disrespectful manner in which the Jesuits spoke of him at that time, and is, in some degree, favoured by a letter found among the papers of lord Burleigh, and endorsed by his lordship's own hand: it is from cardinal Allen at Rome to Richard Hopkins, fugitive, dated August 14, 1593, of which the following is an extract:

"Yours gave me knowledge of a certain overture, made to you by one that might seem to do it by some secret commission of treaty of an accord between England and Spain, with desire of my sense therein, either of myself, or with the pope, upon some reasonable conditions for toleration of the catholic religion in our country; which argument, how grateful it should be unto me, you that of old knew my opinion and desire in that cause, may easily deem: and after a little pause of mind on so sudden and unwonted news, I could think no otherwise, but that God himself had stirred up in their hearts this motion for the saving of that realm from the present fears, and dangers, and perplexities it is fallen into; and thereby, also, a *special favour offered at length unto me*, once ere I die, not only to give the willing and desired comforts I owe unto my afflicted catholic friends and brethren, but herein also to serve most faithfully and profitably even my own very enemies, though, otherwise than through these unfortunate differences and debates in religion, (our Lord God forgive the author thereof) I know I have none; or to do the one or the other: and above all to my native country, most dear unto me, so much good as an unfeigned peace would bring, I would travel to the last drop of my blood. I thank God, I am not so estranged from the place of my birth, most sweet, nor so affected to foreigners, that I prefer not the weal of that people above all mortal things, whereof if it pleased the queen's majesty or council to take a sure taste, I desire no more, but that they would confidently use and command me in this matter."

The cardinal goes on to propose the proper method of proceeding, to accomplish the reconciliation he desires. It may be mentioned as a

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farther proof of his favourable disposition towards his country in the latter part of his life, that on his death-bed he was desirous of speaking to the English students then in Rome, but was prevented by the attending Jesuit. He died in the year 1594. A strong suspicion arose after his death, that he was poisoned by the Jesuits. He was buried in the chapel of the English college at Rome. Through his whole life cardinal Allen appears under no other character than that of a dutiful and zealous son of the Romish church, ready at all times to encounter any hazard in supporting her cause. To discuss the questions which might arise concerning the morality of his conduct in supporting and propagating, from a plea of conscience, principles which suspended every domestic and civil obligation upon religious opinions, or concerning the wisdom and equity of interposing the civil authority to prevent the free circulation of any speculative tenets, would carry us out of our proper province. One thing, with respect to the subject of this memoir, seems clear; that, whatever credit may be due to this English cardinal for his integrity and zeal in support of the cause which his judgment approved, as a traitor and rebel to the country which he had deserted, and to the government which the majority of his countrymen certainly approved, he was highly criminal. As a writer, Allen is entitled to respectful notice, as one of the ablest advocates for the church of Rome whom the period in which he lived produced. He wrote, besides the pieces already mentioned, "A Defence of the lawful Power and Authority of the Priesthood to remit Sins, with a Supplement on Confession and Indulgencies," printed in 8vo. at Louvain, 1567; "On the Sacraments," printed at Antwerp, 1576; "On the Worship of Saints and their Relics;" and, "A true, sincere, and modest Defence of Christian Catholics, that suffered for their Faith at home and abroad," printed in 1583. The latter work was an answer to a book written by lord Burleigh himself, and is esteemed the best of the cardinal's writings: the learned Edmund Bolton said of it, "A princely, grave, and flourishing piece of natural and exquisite English is cardinal Alan's apology." *Wood's Athen. Oxon. Camden. Annal. Pits de Illust. Ang. Fitzherbert, Vit. Card. Alan. Biog. Brit.*—E.

ALARIC I. king of the Visigoths, and conqueror of Rome, was descended from the family of the Balthi, the most illustrious among the Goths next to that of the Amali. With the rest of his countrymen who were expelled by the Huns, he crossed the Danube in 376, and served with great reputation in the wars between the Goths and Romans, which continued from that time till the year 382, when they all submitted to Theodosius the Great, and were allowed to settle in Thrace, on condition of serving the empire when required. Alaric fought for Theodosius against the usurper Eugenius, at the head of a body of his countrymen; but being refused a higher command, he remained dissatisfied; and after the death of Theodosius, he led a revolt of his nation against the weak successor to the empire, Arcadius, at the instigation, as some suppose, of his minister Rufinus. He first ravaged the countries of Pannonia and Dacia; and then, in 396, made an irruption into Greece. Passing across Macedonia and Thessaly, unresisted by the proconsul Antiochus, he made his way through the pass of Thermopylæ, and laid waste with fire and sword all the fairest realms of ancient Greece. He preserved the city of Athens at the expense of the greatest part of its wealth, penetrated into Peloponnesus, and destroyed the venerable relics of art and superstition spread over those renowned countries. While engaged in this peninsula, the celebrated general Stilicho, having collected a fleet and army, came up with him, and obliging him to retire to the mountain Pholoë in Arcadia, invested his camp, and inclosed it with strong lines of circumvallation. Here Alaric seemed devoted to perish by want, or to be compelled to a surrender; but taking advantage of the too great security of his adversary, or, as some say, of his connivance, he suddenly broke the barrier, pushed on to and crossed the gulf of Corinth, and took possession of all Epirus. The empire was now surprised with hearing Alaric proclaimed at Constantinople master general of the Eastern Illyricum, and received as a faithful ally and servant of the imperial crown. He had a lawful command given him over those cities and countries which he had so lately pillaged as a merciless foe; and he furnished his troops with arms out of the magazines and manufactories of the empire. At this period he was, by his own nation, unanimously elevated to the rank of king of the Visigoths.

In the year 400 Alaric turned his arms against Italy. Of his first irruption into this country little is known but that he carried off a great quantity of spoil and number of captives. Two years afterwards he over-ran the provinces of Venetia and Liguria, and advanced towards Milan, whence the timid western emperor Honorius hastily fled, and was pursued by the Goths, and invested in the fortress of Asta.

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Meantime, Stilicho, having collected all the troops he could muster, advanced to the relief of Honorius; and in the neighbourhood of Pollentia, on the Tanaro, he made an attack upon Alaric, who waited his coming. The event of this engagement is very differently represented by authors; it seems probable, however, that the Romans, who gained the advantage in the beginning, were worsted towards the conclusion of the day. But the wife and children of Alaric were taken prisoners; and, being foiled in his attempt to push forwards into Tuscany, he entered into a negotiation with Stilicho, by which he recovered his family, and made a peaceable retreat across the Po. He resolved, however, to take possession of the city of Verona: but his counsels being betrayed, he met with a severe defeat in the vicinity of that city, himself narrowly escaping. He withdrew the remains of his army amidst the mountains, where he was blocked up by the Romans, and lost the greater part of his followers by distress and desertion. At length, through secret passes, he made his final retreat into Thrace; and thus Italy was for the present liberated.

In the revolution of politics we find Alaric soon afterwards the friend of Stilicho, and at his instigation taken into the service of Honorius, with the title of master-general of the Roman forces in Western Illyricum. Alaric, in his new quality, entered the dominions of the Eastern empire, and remained some time inactive in Epirus, holding correspondence, and probably bargaining for his services, with the two rival courts. At length he advanced to the Italian frontier, and made a heavy demand of payment on the Roman court. Stilicho supported his demand, and the sum was decreed to be paid; but in the mean time that renowned general lost his life; and the delays of the ministers gave Alaric a pretext for again entering Italy, in 408. By rapid marches he advanced unopposed till he pitched his camp under the walls of Rome itself. He invested this haughty capital, and by cutting off all supplies of provision, reduced it to the utmost extremities of famine and pestilence. At length a negotiation was entered upon, which terminated in fixing a ransom, on payment of which Alaric raised the blockade, and withdrew his army into Tuscany. Here he received a reinforcement of Goths and Huns under his wife's brother, Ataulphus. He behaved, however, with great moderation, and affected to appear rather as the friend than enemy of the Romans. He made proposals of peace to the court of Honorius, at Ravenna, only insisting on his military rank in the empire, and the possession of some of the provinces between Italy and the Danube. These terms were rejected; on which Alaric again advanced to Rome, A. D. 409. He made himself master of the port of Ostia; and by that means compelling Rome to a surrender, he elevated to the purple Attalus, the præfect of the city. At the head of his army, Alaric conducted Attalus almost to the gates of Ravenna, with the purpose of deposing Honorius. But Attalus himself, falling into disgrace with Alaric, was first deposed by him; and it was thought that nothing would now have prevented a peace. The court of Ravenna, however, had the folly to offer a public insult to Alaric; upon which, in great wrath, he marched back to Rome, resolving to satiate his appetite for plunder and vengeance. On the 24th of August, 410, the Gothic army entered Rome. As many of the Goths, together with their king, were Christians, they respected the churches and the ministers of religion. But the Huns, and other heathen barbarians, were held by no restraint; and massacre, rape, and violence of every kind roamed at large through the streets of Rome. Avarice, however, was the passion that chiefly called for gratification; and, in a sack of six days, a great portion of the wealth of that former metropolis of the world was converted to the property of these new spoilers. On leaving Rome, the Gothic army marched southwards, plundering and ravaging all in its way. At length it arrived at the extremity of Italy, opposite to Sicily, which fertile island was the next object of Alaric's ambition. But *his* career was now brought to an end. A short illness put a period to his life in the neighbourhood of Rhegium, A. D. 410. He was buried in the bed of the river Busento, whose waters were diverted for the purpose; and the place was concealed by the massacre of the slaves employed in the funeral.

The character of a barbarian conqueror requires little further to illustrate it. Alaric seems to have possessed more humanity, moderation, and fidelity to engagements, than many of the same class. His exploits have rendered his name memorable in the most civilised parts of the world—an honour not attained by some greater conquerors. *Univers. Hist. Gibbon's Fall and Decline.*—A.

ALARIC II. king of the Visigoths, succeeded his father Euric in 484, and reigned over all the country between the Rhone and the Garonne. Desirous of maintaining his kingdom in peace, he gave up to Clovis, the potent king

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of the Franks, his foe Syagrius, who had taken refuge in his dominions. Though an Arian, he kept on good terms with the orthodox prelates, whom he suffered to hold a council at Agde in 506. He adapted to his own states the Theodosian collection of laws, and published it as the law of the Visigoths, since known by the title of the code of Alaric. Differences arising between him and Clovis, they held a conference in an island of the Loire, near Amboise, which appeared to terminate with perfect amity; but the ambition of Clovis was too active to be easily allayed; and he explicitly declared the motive of the subsequent war, in a speech to his nobles at Paris. "It grieves me that the Arians should possess the fairest portion of Gaul. Let us march, and with the aid of God make ourselves masters of their fertile provinces." The conjoined interests of religion and plunder could not fail of moving this warlike people. Clovis marched against the Visigoths with the confidence of a heaven-sent leader. Alaric assembled a more numerous host to oppose him, but divided in wishes and opinions, and softened by a long peace. Clovis was suffered to pass without opposition the ford of the hart over the Vienne, and he overtook the Gothic army in the plain of Vouillé, not far from Poitiers. A battle immediately ensued, in which Alaric was slain by the hand of Clovis, A. D. 507. He left, by Theodogotha, daughter of Theodoric the Great, king of the Ostrogoths, a son, Amalaric; and also a natural son, Gesalic, who took possession of his throne. *Univers. Hist. Gibbon. Moreri.*—A.

ALASCO, JOHN, a Polish noble, uncle to the king of Poland, (Fox, vol. iii. p. 40.) became a protestant divine, and was, in the sixteenth century, during the reign of Edward VI. founder and first minister of the Dutch church, in London. In his early years he was a member of the catholic church, and possessed the episcopal dignity; but becoming a convert to the opinions of the reformers, he relinquished his see, forsook his country, and settled as a preacher to a protestant congregation, at Embden, in East-Friesland. Under the terror of persecution, the congregation, together with their pastor, fled into England, where, in 1550, they were incorporated by charter, and had a grant of the church of Austin-Friars. Alasco had not only the particular charge of this church, but the general superintendance of the other churches and schools of foreigners in London. At the accession of Mary, in 1553, he was obliged to depart the kingdom; but his eminent talents and virtues had, during his short residence in England, procured him great interest with many eminent persons, and even with Elizabeth, to whom, after she came to the crown, he wrote letters of advice and encouragement respecting the reformation of religion. Among Alasco's friends were Melanchthon and Erasmus. Melanchthon addresses him in terms of high respect and calls him his patron: (Epist Melanchth. ed. Lugd. Bat. 1647.) he tells him, that the persecution of the protestants was become so violent, that he himself expected banishment, and might probably soon be under the necessity of seeking an asylum with him; at the same time he assures himself of an hospitable reception with one who could adopt the sentiment of the exiled queen:

"Non ignara mali, miseris succurrere disco."

"Touch'd with misfortunes I myself have known,
I view with pity woes so like my own."
VIRG. ÆN. I. 634.

Erasmus, in a letter written in 1527, says of him, that he found him "a man of so amiable a disposition, that he should have thought himself sufficiently happy in his single friendship." [Johannis Alasco tale sum expertus ingenium, ut vel hoc uno amico mihi videar satis beatus. lib. xix. ep. 15.] In another letter, written in the same year, he acknowledges that though old he had become a better man by conversing with this youth, and after enumerating his excellent qualities, adds, "That which the young ought to learn of the aged, I, an old man, have learned of this youth." [—quæ juvenis a sene discere debuerat, a juvene senex didici. lib. xxviii. ep. 3.] The friendship between them continued as long as Erasmus lived; and it is probable that Alasco was with this great man in his last sickness; for he purchased of him, when he lay on his death bed, his valuable library. Alasco passed his last years in his native country, where he died in the year 1560, having, in times and circumstances of peril, supported a consistent, amiable, and respectable character. *Strype's Memorials of Cranmer.* b. ii. c. 22. *Grainger's Biographical History of England.* Ed. vi. Cl. 4.—E.

ALAVA, ESQUIVEL, DIEGO, a Spanish divine, bishop of Cordova, in the sixteenth century, assisted at the council of Trent, where he proposed the prohibition of the practice of holding livings *in commendam*, and of all ecclesiastical pluralities. He died in the year 1562. He wrote a work which contains valuable particulars concerning the reformation, entitled, "De Consiliis Universalibus, ac de his, quæ

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ad Religionis et Christianæ Reipublicæ Reformationem instituenda videntur," [On General Councils, and on those Things which appear necessary to be ordained for the Reformation of Religion, and the Christian Republic] printed at Grenada, in folio, 1582. *Nouv. Dict. Hist.* — E.

ALBAN, St. of the third century, celebrated as the first Christian martyr in Great Britain, is said to have been born at Verulam, an ancient city, near the site of the present town of St. Alban's in Hertfordshire. It is probable that he was of a pagan family of some distinction. He went to Rome, as was at this time customary with the British youth, and served seven years in the armies of the emperor Dioclesian. Nothing more is known concerning his conversion to Christianity than that, on his return to England, Amphibalus, who, according to some, was a monk, a native of Caer-Leon, the capital of Wales, according to others a Roman who passed into Britain under Dioclesian's persecution, instructed him in the Christian faith. He lived from that time in this profession, and in the year 303, was beheaded by order of the Roman governor. According to Bede, and other martyrologists, as St. Alban went to execution, a stream was miraculously divided to afford a passage for himself and a thousand persons, and a fountain sprung under his feet to quench his thirst: and the executioner's eyes, at the instant in which he gave the stroke, dropped out of his head. Concerning these miracles, we shall, without further discussion, adopt the words of Milton, in his History of England; where, speaking of St. Alban, he says, "The story of whose martyrdom, soiled and worse martyred with the fabling zeal of some idle fancies, more fond of miracles than apprehensive of truth, deserves no longer digression." As some workmen were repairing the church of St. Alban's, in the year 1257, they found certain leaden sheets containing relics, with a plate of lead upon which was this inscription. "In hoc Mausoleo inventum est venerabile corpus Sancti Albani Protomartyris Anglorum." [In this tomb was found the venerable body of St. Alban, the proto-martyr of the English] The following lines are part of the hymn formerly sung on the festival of this saint.

Ave, protomartyr *Anglorum*,
Miles regis *angelorum*,
O Albane, flos martyrum.

Hail, Alban, of *Angles* first martyr,
Of the great king of *angels* the soldier,
Thou flow'r of the martyrs, all hail! —E.

ALBANI, Francis, an eminent painter, was the son of a silk merchant at Bologna, and was born in 1578. At the age of twelve, his genius for painting discovering itself, he was placed with Denis Calvart, where he was instructed by Guido, then at the head of his school. On Guido's departure, Albani soon followed, and they both entered under the Carracchi. Soon after leaving this school he accompanied Guido to Rome, where, at intervals, he resided eighteen years. His friend's recommendation caused him to be employed in some great works, by which he gained high reputation. He painted most of the chapel of San Diego, the national church of Spain, and furnished pieces for the galleries of the Marquis Justiniani, at Bassano, and the Verospi palace at Rome. He married at this city, and had a daughter, whose birth cost the life of the mother.

At the instance of his elder brother he returned to settle at Bologna, where he married again, and, by an amiable wife, had twelve children. These, and their mother, served him for models. The mother held her infants in suitable attitudes, suspended them by sashes, or took them in her arms asleep; and as they were very beautiful, Albani converted them into so many Cupids, and the mother into a Venus or a Grace. He returned occasionally to Rome to paint in churches or palaces; but it was his great delight to pass the summer months with his amiable family in one of his country houses, of which he possessed two, adorned with fountains and groves. These served him for landscape scenery in his favourite subjects of Loves and Graces, which he treated with an elegance of design, a harmony of colouring, and delicacy of finish, that are the characteristics of his pencil. It was his maxim that nothing coarse or extravagant should be admitted into imitations of nature, which is itself always highly finished and correct. He was not, therefore, an admirer of sketches in which effect is produced by strong and spirited strokes. Still less did he love vicious and degrading representations of manners. His own pieces, though breathing softness and inspiring pleasure, are always modest and chaste. He was not a student of the antique, nor ever aimed at the grand and terrific in painting. He was mortified that his education had not enabled him to understand the Latin poets in the originals; but he was seldom without a Tasso or some other Italian poet in his hand. In private life he was decent, affable, unaffected, pleasant in conversation, and attached to his pupils, whose works he willingly

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retouched and improved. He was extremely industrious, and has supplied all the great cabinets with pieces by his hand, which were always highly esteemed, and still form some of the most valuable ornaments of collections. They are, however, charged with want of variety; and the same faces of old men, women, and children, may be traced through the whole. He was sometimes too hasty to be correct in his drawings. He worked to the last; and died of old age, at Bologna, in 1660, aged near eighty-three years.

His principal great works are at Rome and Bologna; but his cabinet pictures are found in all considerable collections. *D'Argenville, Abregé de la Vie des plus illust. Peintres.* — A.

ALBANI, JOHN JEROM, in the sixteenth century, descended from a noble family of Bergamo in Italy, was devoted to the study of the civil and canon law. His zeal for religion, which he showed by supporting a process in the court of inquisition against one of his near relations, recommended him to the favour of the inquisitor, cardinal Alexandrinus, who, when he came to the papal see, under the name of Pius V. bestowed upon Albani a cardinal's hat. He died in the year 1591. He published, in 1553, a treatise, "De Immunitate Ecclesiarum;" [On the Immunity of Churches] and another, "De Potestate Papæ et Concilii," [On the Power of the Pope and Council] printed at Venice, in 1561. *Moreri. Nouv. Dict. Hist.* — E.

ALBATEGNI, also called Mohammed ben Geber Albutani, an Arabian astronomer, flourished, as appears from his observations, towards the close of the ninth century. He made astronomical observations at Antioch, and at Racah, or Aracta, a town of Chaldea. He computed new astronomical tables adapted to the meridian of that place. He wrote in Arabic a work entitled, "The Science of the Stars," founded upon his own observations and those of Ptolemy. This work, translated into Latin by Plato Tiburtinus, was printed at Nuremberg, in 8vo, 1537; and afterwards reprinted, with additions, by Regiomontanus, at Bologna, in 1645. Dr. Halley, who speaks of Albategni as a man of great ability, and a most accurate and skilful observer, has detected many faults in these editions. The original Arabic, which has never been published, is in the library of the Vatican. *D'Herbelot, Bibl. Orient. Abulph. Hist. Dyn. Moreri. Hutton's Mathem. Dict. Phil. Trans.* for 1693. N°. 204. — E.

ALBERGOTTI, FRANCIS, a civilian of Arezzo in the state of Florence, who flourished in the fourteenth century, made an uncommon progress in the sciences, particularly in philosophy and jurisprudence, which he studied under the celebrated Baldi. He at first exercised the profession of advocate at Arezzo, and afterwards removed to Florence, where the services which he rendered the state procured him the honours of nobility. He was admired for the uprightness of his character, no less than for his great skill in the law; and his name is transmitted to posterity with the honourable appendage of *solidæ veritatis doctor*, the teacher of solid truth. He wrote "Commentaries on the Digest," and some other pieces in law: he died in the year 1376. *Moreri.* — E.

ALBERIC, or ALBERT, a French historian, canon of the church of Aix, in Provence, who lived in the twelfth century, wrote an account of the first crusade. Not being himself able to accompany those who undertook this expedition, he employed himself in writing the history of it, from the reports of eye-witnesses. His narrative, which extends from the year 1095 to the year 1120, is contained in two distinct works, under the titles of "Chronicon Hierosolymitanum," [The Jerusalem Chronicle] printed in 4to at Helmstadt, 1584; and "Gesta Dei per Francos," [The Dispensations of God by means of the Francs] in folio, 1611. *Nouv. Dict. Hist.* — E.

ALBERONI, CARDINAL, a celebrated statesman, was born, in 1664, at Placentia in Italy, where his father followed the business of a gardener. He was employed in cultivating the ground till the age of fourteen, when he obtained a petty post in the cathedral of Placentia, and in time became priest, the bishop's domestic steward, and a canon. The circumstance which gave the turn to his after fortune, was an accident which the poet Campistron, the duke of Vendome's secretary, met with; who, having fallen into the hands of robbers, was hospitably entertained by Alberoni, and furnished with cloaths and money. Campistron recommended his benefactor to his master, then commanding in Lombardy, who employed him in discovering the stores of grain concealed by the country people; and when this general was recalled in 1706, he accompanied him to France. In 1709, Vendome, being sent to command in Spain, fixed upon Alberoni as a proper person to manage his correspondence with the princess des Ursins, who at that time was at the head of affairs in that kingdom. For this purpose, Alberoni was provided with the character of agent for the duke of Parma at the court of Madrid. He made himself very useful as well to Ven-

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dome, as to the court, during his residence; and when the new king, Philip V. was become a widower, Alberoni projected, and carried into execution, the measure of marrying him to the princess of Parma. This queen, who obtained the ascendance over her husband, gave all her confidence to Alberoni. She caused him to be created cardinal in 1717, and made him a grandee of Spain, and prime-minister. In this situation, he sent a squadron to protect the coast of Italy from the Turks, re-established the royal authority in the provinces, corrected various abuses in the government, and introduced some important reforms in the military on the French system. Extending his views to still greater projects, which suited his intriguing and enterprising disposition, he set on foot an expedition against Sardinia and Sicily; having previously, in order to prevent the opposition of the other powers interested, made an alliance with czar Peter, and Charles XII. of Sweden, and, as was said, also with the Ottoman porte. His designs were no less than to excite the Turk to make war on the emperor, to set the pretender on the throne of England by means of Peter and Charles, to deprive the duke of Orleans of the regency of France, and to annihilate the German power in Italy. But the discovery of the plan caused an union between England and France, which powers declared war against Spain in 1719, and would not consent to a peace, but on the condition of the immediate removal of Alberoni, and his banishment from the kingdom. He received an order in Dec. 1720 to quit Madrid in twenty-four hours, and Spain in a fortnight. He retired with vast riches, and had been two days on his journey before it was discovered that he had taken with him the testament of Charles II. of Spain, appointing Philip universal heir of the monarchy. A messenger was dispatched after him, who was obliged to use force in order to get it out of his hands. On leaving Spain, the fallen minister went to Genoa, where he was arrested at the instance of the pope, on the charge of negotiating with the Turks. From this, however, he was exculpated; and proceeding to Rome, a formal inquiry into his conduct was instituted in the sacred college, in consequence of which he was ordered to retire for a year to a convent of Jesuits. On his liberation he engaged in new intrigues, one of which was an enterprise against the petty republic of St. Marino, which failed like his greater projects. A more innocent project for perpetuating his name occupied a good deal of his attention at this period, which was the foundation of a seminary for the education of poor scholars at his native city. He erected vast buildings for this purpose at his sole expense; but to the funds for its maintenance which he himself gave, he added those which he discovered to have been usurped from the church in that district; whence the Placentines looked with an evil eye on his new institution. Alberoni preserved his health and vivacity to a great age. He was fond of talking of the transactions in which he had been engaged, enlivened his recitals with numerous anecdotes, mingled French, Spanish, and Italian in his language according to the scene of his discourse, and generally concluded with a maxim of Tacitus. He was warm and impatient of contradiction. He lived to the age of eighty-seven, and died in 1752, leaving behind him the character of a great politician, as daring as Richelieu, and as supple as Mazarin, with as little principle as either. His life, to the year 1719, has been published by John Rousset, translated from the Spanish. A pretended *Political Testament* in the name of cardinal Alberoni, printed in 1753, is considered as spurious. *Moreri. Nouv. Dict. Hist.* — A.

ALBERT I. emperor and duke of Austria, was son of the emperor Rodolph of Hapsburg, and a competitor for the imperial crown with Adolphus of Nassau, whom he defeated and killed in battle. After this victory he was crowned at Aix-la-Chapelle, A. D. 1298, amid such a concourse of people, that his brother-in-law, the duke of Saxony, with many other persons, was squeezed to death. His reign was stormy and active. It began with a renewal of the league between the empire and France, and a treaty of marriage between Rodolph, the emperor's eldest son, and Blanche, daughter to king Philip. Albert was soon involved in a quarrel with pope Boniface, who, as a friend of the late emperor Adolphus, hated him, and made use of the opportunity of an accession to enforce the claims of the see of Rome over the empire. A quarrel of Albert's with the three ecclesiastical electors widened this breach, which proceeded so far, that the pope forbade the subjects of the empire to acknowledge Albert. It ended, however, in the submission of Albert to the nominal authority of Rome. But he had before reduced the ecclesiastical electors to sue for peace, and give up the point in dispute between them. An unsuccessful expedition which he made against John d'Avenes, heir to the count of Holland, in order to support the rights of the empire over Holland and West Friesland as its fiefs, was terminated by admission of the

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heir to the possession of the provinces, upon doing homage to the emperor. In 1302 Albert invaded Bohemia, but was obliged to retreat with loss. Afterwards, on the death of Winceslaus the younger, he seized the same kingdom, and placed his son Rodolph on the throne; but upon his sudden death, Albert was unable to secure the succession for his next son, Frederic.

The emperor's next exploit was to support Philip of Nassau, brother of Adolphus the late emperor, in an unjust attempt to recover Misnia and Thuringia from their rightful possessors; but it terminated in a disgraceful defeat. He underwent another mortification, the consequences of which were highly important, and salutary to mankind. By his oppressions, and the tyranny of his governors, the Helvetian cantons of Ury, Schwitz, and Underwald, were driven to throw off the yoke of Austria; which example was imitated by the other cantons, and laid the foundation of the confederate republic of Switzerland. Rapacity, and an unprincipled desire of aggrandising his family, were, indeed, the characteristics of this emperor, and at length brought him to a violent end. On his refusal to put his nephew John, son to the duke of Suabia, in possession of his paternal estates, which Albert had probably destined to one of his own sons, John engaged three confederates in a conspiracy against him, which they thus put in execution. The emperor, having paid a visit at Basil, proceeded to Rhinfelden, and arriving at the river Rhees near Schaffhausen, crossed it in a small boat along with his nephew and the conspirators, and sent the boat back for the rest of his company. As he was walking through a field, John advanced and stabbed him in the throat, and the others completed the murder, in sight of his son and retinue, who could afford him no assistance. So died *Albert the Triumphant*. This event took place in 1308.

Albert, by his wife Elizabeth, daughter of the duke of Carinthia, had six sons, and five daughters, most of whom survived him. His youngest son, Albert, continued the male line of the family. *Mod. Univers. Hist.* — A.

ALBERT II. emperor and duke of Austria, born in 1304, was the son of Albert duke of Austria, the fourth of the name. By the wise government of his hereditary states he acquired so much reputation, that Sigismund, emperor and king of Hungary, gave him his only daughter and heiress Elizabeth in marriage, and at his death declared him his successor in the kingdoms of Hungary and Bohemia. He succeeded quietly to the Hungarian throne, but was opposed in that of Bohemia by a party who chose Casimir, brother of the king of Poland. After a struggle, however, Albert obtained possession of it, and was crowned at Prague. In the same year, 1438, he was elected emperor. His first care was to assemble a grand diet at Nuremburg, in which he reformed the administration of justice, and abolished the famous tribunal, called the secret or Westphalia judgment, which condemned without trial, or even public accusation. In this diet Germany was divided into four great circles. Albert confirmed the German neutrality between the pope and the council of Basil, and made a peace between Hungary and Poland. Sultan Amurath having invaded Bulgaria, Albert took arms in its defence, and marched to Buda; but being there attacked with a dysentery, he set out on his return to Vienna, and died on the road, A. D. 1439, in the second year of his reign. He left a posthumous son and two daughters. Few emperors have borne a better character than Albert II. for justice, liberality, and every royal and private virtue. His surnames were the *Grave* and *Magnanimous*. *Mod. Univers. Hist.*—A.

ALBERT, king of Sweden, was second son of Albert duke of Mecklenburg, to whom the crown of Sweden was offered by some malcontent noblemen who had risen against the tyranny of king Magnus. The duke rejected the offer for himself, but recommended his son, who was in consequence elected in 1363, and received into Stockholm. Magnus, supported by Denmark and Norway, endeavoured to recover his crown, but was defeated by Albert and taken prisoner. Albert then laid siege to the towns which still held out for his rival, and, in order to gain them, was obliged to make peace with Denmark at the expense of considerable sacrifices. War again ensued with that power, and with Norway, but at length he possessed the kingdom in peace. He now fell into the same faults with the deposed Magnus, endeavouring to make himself arbitrary by the introduction of Germans into the army, and even into the senate, contrary to the express laws of the realm; and as his revenues proved insufficient for the maintenance of his favourites and mercenaries, he violently seized upon a third part of all rents of the laity and clergy. This injustice induced the nobles to apply for aid to the celebrated Margaret queen of Denmark and Norway, who granted it on the condition of possessing the crown of Sweden, and transmitting it to her heirs. She marched into the country, and accepting a coarse defiance sent her by Albert,

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met him near Falcoping in West Gothland, defeated him in a bloody battle, and took him prisoner, with his son. Albert was kept in prison seven years, during great part of which the country was torn in pieces by faction, and Stockholm was reduced to the greatest misery by a siege from Margaret's troops, and the bloody tyranny of Albert's German garrison within. At length, by a treaty in 1394, Albert was set at liberty, on condition of surrendering Stockholm within three years to Margaret; but the first use he made of his liberty was to endeavour to regain the crown by the aid of the Teutonic knights, who were in possession of the isle of Gothland, which they resigned to him. However, every thing being settled in Margaret's favour by the treaty of Calmar in 1397, and his own son Eric dying, he thought fit to surrender Stockholm and all his rights to Margaret, and passed the remainder of his days in Mecklenburgh. *Mod. Univers. Hist.*—A.

ALBERT, archduke of Austria, sixth son of the emperor Maximilian II. and Mary of Austria, was born in 1559. He was destined to the church, and was created, when very young, cardinal and archbishop of Toledo. In 1583 he was made governor of Portugal, and his conduct was so much approved by king Philip II. whose nephew he was, that he resolved to place him in the arduous post of governor of the Low Countries, from which the Seven United Provinces had lately been separated by a successful revolt. Albert arrrived at Luxemburg in the beginning of 1596, and began his operations by reducing Calais, Ardres, and Hulst; these successes, however, were more than compensated by those of prince Maurice. The negotiations for peace failing, Philip, in 1598, contracted his daughter Isabella-Clara-Eugenia to Albert, who thereupon renounced his cardinalate and ecclesiastical character. The Netherlands, and the provinces of Burgundy and Charleroi, were her portion, and they were henceforth considered as joint sovereigns of those countries. They made their public entry at Brussels, in great state, in 1599. The Dutch showing no disposition to return to their allegiance to the house of Austria, the archduke renewed the war with vigour, and marched to attack prince Maurice at Nieuport, but was totally defeated on July 2, 1600. Albert, however, still kept the field with a powerful army, and in the next year laid close siege to Ostend. The taking of this place cost all his efforts for three years, and in the mean time Maurice took Sluys and Grave, and brought Albert into the most distressful circumstances. His affairs were somewhat retrieved by Spinola; but the archduke was at length glad to send deputies to the Hague, who first concluded a truce for some months, and in 1609 another for twelve years. During this interval Albert employed himself in regulating the affairs of the catholic provinces, and ingratiating himself with his people by a wise and gentle administration. Soon after the expiration of the truce, he died, in 1621, without posterity, greatly regretted by his subjects. *Mod. Univ. Hist.*—A.

ALBERT of Brandenburg, a prince of the house of Brandenburg, born in 1490, was chosen grand-master of the Teutonic order in 1511, and maintained a war with Sigismund king of Poland, in support of the independence of that body. This was concluded by a treaty in 1525, in which he obtained the investiture of the duchy of Prussia as a secular and hereditary fief of Poland, and immediately after made public profession of Lutheranism, and married a princess of Denmark. This treachery to his order caused him to be put under the ban of the empire; but he maintained possession of the duchy, and transmitted it to his son. He died in 1568. After his son's decease the dukedom of Prussia became united to the electorate of Brandenburg. *Mod. Univers. Hist. Mem. de Brandebourg.* —A.

ALBERT, marquis of Brandenburg-Culmbach, born in 1522, was a principal actor in the troubles of Germany during the reign of Charles V. In 1552 he joined with Maurice, elector of Saxony, in the confederacy of the German princes against Charles, and took the separate command of a body of adventurers whom he had drawn together. With this band he commenced a predatory war, exacting contributions wherever he came, burning towns and villages, and planning the most unjust enterprises. He compelled the ecclesiastical princes, particularly the bishops of Bamberg and Wurtzburg, to pay him great sums of money; and the former to transfer to him the property of almost half his diocese. He pushed to the Rhine, took Spire and Worms, and over-ran all the neighbouring country. In these transactions he paid no regard to the interests or remonstrances of his allies, and no one knew which side he meant to take when the emperor invaded Lorraine. He however defeated the duke of Aumale, and then joined the emperor before Mentz, and received a pardon for all past offences. Being afterwards condemned by the imperial chamber to renounce his usurpations on the bishoprics of Bamberg and Wurtzburg, on his refusal a league was formed against him, of which Maurice was declared the head. A fierce battle was fought

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between their respective troops in 1553, in which Albert was entirely defeated, but Maurice received a wound of which he died. Albert was put under the ban of the empire, and again routed by the duke of Brunswick, and obliged to quit Germany. He was deprived of all his states, and after lingering some years in indigence and exile, died, in consequence of intemperance, at Pfortzheim, in Jan. 1558. His hereditary estates were afterwards restored to his collateral heirs. This man possessed the courage, activity, and liberality, proper for a soldier of fortune; but was rash, violent, brutal, and drunken; and only from his profligacy deserved the title of the *Alcibiades of Germany*, by which he was distinguished. *Moreri's Dict. Robertson's Charles* V.—A.

ALBERT, CHARLES D', duke of Luynes, was born in 1578, in the county of Venaissin, where his family, the Alberti, originally from Florence, had established themselves. Henry IV. who was his godfather, placed him as a page about his son, the dauphin, afterwards Louis XIII. whose good graces he is said to have gained by training butcher-birds to hawk at sparrows. Rising in the favour of the young king, he was instrumental in persuading him to get rid of his imperious minister the marshal d'Ancre, though he had himself procured the government of Amboise through the marshal's patronage. After the tragical death of that favourite, Luynes rose to the first place in the administration; and all kinds of honours and offices, civil and military, with the high post of constable of France, were accumulated upon him. He recalled to court the ancient nobility who had seceded from it, made peace with the queen mother, and used all political arts to confirm himself in his authority. So great was his consequence, that his weak and fickle master became jealous of him, and betrayed some symptoms of being tired of him. It is said to have been in consequence of perceiving this loss of his influence, that Luynes resolved to make himself necessary, by involving the king in disputes with his protestant subjects; yet, as a faithful minister of the crown, he might pursue the same plan of humbling an almost independent party, that Richelieu afterwards successfully followed. In 1621 he raised an army and possessed himself of almost all their strong places, except Montauban, in the siege of which he failed. Towards the end of the same year he died in camp of a fever, aged forty-three; and he had scarcely expired when his effects were pillaged by his attendants, so that there was not a sheet left to wrap his body in. Such was the end of an all-powerful favourite! His general character was that of an ambitious courtier, supple and artful, disposed to mildness rather than force. *Moreri. Nouv. Dict. Hist.*—A.

ALBERT, surnamed the Great, one of the most famous doctors of the thirteenth century, was born at Lawingen in Suabia, in the year 1193, or, according to some accounts, in the year 1205. He was educated at Pavia, where he took the religious habit among the Dominicans; he was successively vicar general, and provincial of his order. Having acquired an extensive knowledge of the subtle philosophy and obscure theology of the times, he became a public preceptor, and lectured, with great reputation, to crowded schools, first in Cologne, and afterwards at Paris. His celebrity attracted the attention of the Roman pontiff, and about the year 1248 he was called by pope Alexander IV. to Rome, and appointed to the office of master of the holy palace. In the year 1260 he was elected bishop of Ratisbon, but finding the duties of the episcopal see inconsistent with his love of retirement and study, he resigned this dignity, and returned to Cologne, to enjoy the leisure of monastic life. Except that, by the command of pope Gregory X. he went into Germany and Bohemia to preach the crusade, and afterwards, in 1274, attended the council of Lyons, Albert remained at Cologne till his death, which happened in the year 1280. Much that is fabulous hangs upon the history of Albert, and it is not easy to separate from it the truth. That he was a magician, and framed an androïs, or machine in the human form, of different kinds of metals, the several parts of which were formed under divers celestial aspects and constellations; that after thirty years' indefatigable labour he brought this machine to such perfection that it could speak, and under certain constellations could reveal to Albert the solution of his most difficult questions; that this wonderful speaking machine retained its power till Thomas Aquinas, Albert's pupil, in terror broke it to pieces with his stick; that this great magician reproduced the flowers of spring in the midst of winter for the entertainment of William, earl of Holland, and king of the Romans, when he passed through Cologne; these and such like wonderful tales might obtain credit in an ignorant age, but will at present scarcely be read with patience. It is not impossible that Albert possessed a degree of physical knowledge beyond his contemporaries, and that his acquaintance with mechanics and chemistry might enable him to frame a curious machine, which, by the help of air, might send forth

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sounds resembling the human voice, or to produce, as modern chemists have done, artificial resemblances of flowers and fruits. There is no proof that he was, as some have said, the inventor of fire-arms. His experiments in natural philosophy were, probably, chiefly confined to the search after the philosopher's stone, the common "ignis fatuus" of the age. It is probable that he practised the superstitious and deceitful art of astrology. A book entitled "The Mirror of Astrology," and another treatise, "On wonderful Things," full of idle superstition, are ascribed to him; though some have questioned whether these, as well as several other pieces that bear his name, were not written by other hands. The works which are indisputably his are exceedingly numerous, and treat on various subjects; logic, ethics, metaphysics, theology, and physics. The whole mass of the works genuine and spurious, which have appeared under his name, was published by father Jammi, at Lyons, in 1651, in twenty-one volumes folio. If some things which deserve to be rescued from oblivion might be found by a diligent search through this immense pile of words, few persons will, we fancy, have patience to undertake the task, especially if they respect the judgment of cardinal Fleury, whose stricture upon the writings of Albert we shall copy. (Nouv. Dict. Hist.) "I leave it to those who have read this author more carefully, to inform us how he merited the title of The Great. The few following remarks I have made upon his writings: in his three volumes of physics, he always cites Aristotle, and his Arabian commentators. He pays attention to those natural philosophers whom Aristotle combats, whose writings are lost, and whose opinions are forgotten; he always supposes the four elements, and the four qualities of *hot*, *cold*, *dry*, and *moist*; he frequently lays down, as principles, propositions which are neither self-evident, nor proved elsewhere. In treating of the heavens he discovers little knowledge of astronomy: he supposes the influence of the stars, and speaks of astrology as a true science, without condemning it; he even mixes it with politics in treating on the subject of meteors. He betrays great ignorance of geography, and places Byzantium with Tarentum in Italy. Speaking of minerals, he attributes to precious stones virtues similar to those of the load-stone, relying upon experiments which he had never tried; and he endeavours, afterwards, to assign the causes of these virtues. He often gives absurd etymologies, and attempts to explain Greek names without understanding the language, a common fault among the doctors of this period." *Voss. de Scient. Math. Bayle. Moreri. Dupin*, cent. xiii. *Brucker, Hist. Ph.* lib. vii. c. 3. § 2. *Hutton's Math. Dict.*—E.

ALBERT, of Aix, or ALBERTUS AQUENSIS, a canon of Aix-la-Chapelle, in the twelfth century, travelled to the Holy Land, and wrote, in Latin, "A History of the Expedition to Jerusalem under Godfrey of Bulloign, and other Leaders." The history, which is esteemed accurate, comprehends a period of twenty-four years, and terminates in the year 1120. It was printed by Reineccius in 1662. *Voss. de Hist. Lat.* lib. iii. c. 6. *Moreri.*—E.

ALBERT, ERASMUS, born near Frankfort, was a German divine of the sixteenth century. From a book entitled "The Harmony between Jesus Christ and St. Francis," which the Franciscans valued as much as the Turks value the Koran, he collected many absurdities, and composed a work which he entitled "The Alcoran of the Cordeliers." Luther, of whom this Albert was a disciple, honoured the compilation with a preface. This singular piece was first published in German, without the name of the place, or printer, in 1531; then in Latin, at Wittemberg, in 4to. 1542; and since, in French, at Geneva, in 1560; and at Amsterdam, in 12mo. 1734. The author wrote other works in Latin and German: he died in the year 1551. *Nouv. Dict. Hist.*—E.

ALBERT, KRANTZ, an historian, professor of divinity in Hamburgh, flourished at the beginning of the sixteenth century. He wrote a work entitled "Metropolis," [A History of the Churches established or restored in the Reign of Charlemagne] also, a "History of Saxony;" "A History of the Vandals;" and "A Chronicle of the Affairs of the North from the Time of Charlemagne to the Year 1504." He died in the year 1517. He is spoken of by several writers as an historian, who collected facts with diligence and related them with fidelity and freedom. *Voss. de Hist. Lat.* lib. iii. c. 10.—E.

ALBERT of Stade, an historian, was a Benedictine monk, who flourished about the middle of the thirteenth century. He wrote a "Chronicle," comprehending the whole period from the beginning of the world to the year 1256. The work was published by Reineccius, with notes, in 1587. *Voss. de Hist. Lat.* lib. ii. c. 59.—E.

ALBERT, of Strasburg, or ALBERTUS ARGENTINENSIS, who flourished in the fourteenth century, published, in Latin, "An History or Chronicle of Affairs from the Reign of Rodolphus I. in the Year 1270, to the Death of

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Charles IV. in the Year 1378." The work is faithfully written, and contains many things not to be found elsewhere. It was edited by Ursticius, in a collection of authors who wrote on the affairs of Germany. *Voss. de Hist. Lat.* lib. iii. c. 3.—E.

ALBERTI, JOHN, a learned German lawyer, born at Widmanstadt, flourished in the sixteenth century. He was well skilled in the oriental languages, and wrote "An Abridgement of the Koran," with notes, published at Nuremberg in the year 1543. In 1556 he published, in 4to. at Vienna, at the expense of the emperor Ferdinand I. a New Testament in the Syriac character and language, for the use of the Jacobite sect. In this book, the Second Epistle of Peter, the Second and Third of John, the Epistle of Jude, and the Book of Revelation were omitted. Only a thousand copies of this edition of the New Testament were printed, of which the emperor kept five hundred; the rest were sent into the east. Alberti also wrote a Syriac grammar, with a very curious preface, in which is described the progress of the Oriental languages among the Latins. *Moreri. Nouv. Dict. Hist.*—E.

ALBERTI, LEANDER, of Bologna, an Italian historian, a Dominican, was born in 1479. He is a writer of some celebrity; his works are, in Latin, "A History of illustrious Men of his Order," printed in folio in 1517; in Italian, "A History of Bologna;" and "A Description of Italy," printed in 1550. This last work abounds with curious information, but mixed with the superstitious tales of Annius of Viterbo: it was translated into Latin by Kiriander. *Vossius ae Hist. Lat.* lib. iii. c. 2. *Moreri. Landi, Hist. Lit. Ital.* lib. xii.—E.

ALBERTI, LEONI-BAPTISTA, an eminent Italian architect, and universal scholar, was born in 1398 at Florence, where his family was noble. He pursued the general studies of literature with such success, that, when at the university of Bologna, in his twentieth year, he composed a Latin comedy, entitled "Philodoxeos," under the name of Lepidus the comic writer, which passed for antique with the learned Aldus Manutius. Other pieces of his have been collected in a volume, under the title of "Quæstiones Camaldulenses." At Bologna he took the degree of doctor of laws, and was ordained priest.

Applying himself particularly to the arts of design, he made several journeys for the purpose of measuring ancient edifices. At Rome he obtained the confidence of pope Nicholas V. who employed him, together with Bernardo Rossellini, in several works of architecture. At Mantua, Rimini, and Florence, he planned some considerable buildings, which show a great knowledge of the principles of the art, though he is said to have wanted taste, and to have better understood the theory than the practice. He was also a painter; but his other occupations prevented his leaving any considerable performance in that branch. He was a good mechanic, and invented an instrument to assist the practice of perspective. But it is chiefly as a writer that his memory has been preserved. In 1481 a work of his was printed, "On the Art of Architecture," in ten books, written in good Latin. This was the first of modern works of the kind, and was in high esteem in that age and the next. It was translated into Italian by Bartoli in 1546, and soon afterwards into French. It comprehends almost every branch of the building art. He also wrote, in Latin, a work upon sculpture and painting, in three books, which was translated by Domenichi. Alberti lived to an advanced age, and is thought to have died about 1480, but Tiraboschi places his death, at Rome, in 1472. Angelo Poliziano pronounced his funeral oration, and he was celebrated by the contemporary Italian poets. *Vies des Fameux Architectes par M. d'Argenville. Tiraboschi.*—A.

ALBERTI, DOMENICO, a Venetian gentleman celebrated for musical talents, in the eighteenth century, was the disciple of Biffi and Lotti. He accompanied the ambassador of his country to Spain in quality of page or secretary, and was even then distinguished for extraordinary vocal powers. He afterwards went to Rome, where he cultivated singing, and playing upon the harpsichord. On this instrument he invented a new and expressive style of playing, which was long imitated and admired, with a continual division bass, and a treble part, in which the melody is still truly vocal. His lessons were justly admired for their elegance and facility, when Handel and Scarlatti were unrivalled for learning and original genius. In 1737 he set to music Metastasio's "Endimione," and some time after, his "Galatea." The vocal compositions of Alberti are regarded by Dr. Burney as the most exquisite of the time in which they were produced. *Burney, Hist. Mus.* iv. and *his private information.*—A.

ALBERTINUS, MUSSATUS, an Italian historian and poet, a native of Padua, flourished in the ninth century. He wrote concerning the reign of the emperor Henry VII; twelve books on the Affairs of Italy after Henry VII. and a third part, on the history of Lewis of Bavaria.

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He is a judicious, a faithful, and, for the time in which he lived, an elegant historian. He also wrote a tragedy founded on the tyranny of Acciolini, which, with several other poetical productions, procured him distinguished honours in the university of Padua. Petrarch mentions him with respect, as a most industrious and accurate inquirer into facts. He died in the year 829. *Voss. de Hist. Lat.* lib. ii. c. 64. — E.

ALBINUS, BERNARD, properly called *Weiss* [White], was born, in 1653, at Dessau, where his father was burgomaster. He studied physic with great reputation at Leyden, where he graduated; and after spending some time in his travels, he returned to Germany, and was made professor of medicine at Frankfort on the Oder in 1680. Some time afterwards Frederic-William, elector of Brandenburg, invited him to his court, and made him his physician. After the death of that prince, in 1688, Albinus resumed his office at Frankfort. He received an invitation from the university of Groningen, but the elector Frederic, in order to keep him in his dominions, augmented his salary, and in 1697 called him to Berlin in quality of his physician. He also gave him a canonry of Magdeburg, which office Albinus, with his permission, sold to another. At length he accepted, with the elector's consent, of an invitation to the medical chair in Leyden, which he filled with great distinction from 1702 to the time of his death in 1721. He wrote various treatises on different subjects, practical and physiological, but they are at present little known, except to collectors. Two of his sons were medical professors. *Moreri.*—A.

ALBINUS, BERNARD SIEGFRIED, son of the former, one of the most celebrated anatomists of his time, at the age of twenty had raised such a promise of himself, that by the interest of Boerhaave he was elected to the anatomical professorship at Leyden, which office he held for fifty years, with no avocation to divert him from his favourite studies. He was a most laborious dissector, skilful in the art of injection and making preparations, and assiduous in obtaining the aid of the best painters; so that he surpassed all other anatomists in the description of the bones and muscles, and added a great number of observations to anatomical science in general. His inaugural oration, on the subject of comparative anatomy, was printed in 1719; and thenceforward he continued, at no long intervals, to publish the works which have made his name so well known among anatomists. His first work, on the muscles, entitled "Historia Musculorum Hominis," 4to. appeared in 1734. In composing this he had taken vast pains at leisure hours to measure and describe all the insertions of the muscles in the bones, and to mark them in with aqua fortis, which he afterwards caused to be drawn by an excellent artist. In 1737 he gave some coloured plates of the arteries and veins of the intestines, and some inimitably elegant figures of the bones of the fœtus. An anatomical explanation of Eustachius's plates, with a new edition of the plates themselves, in folio, came from his hand in 1743, afterwards republished with improvements in 1761. His own large tables of the skeleton and muscles, a work of extraordinary beauty, appeared in 1747; and about the same time, seven tables of the gravid uterus. His great tables of the bones came out in 1753, and again, in an improved state, in 1762. These are admirable performances. Eight volumes 4to. of "Anatomical Annotations," replete with curious matter, appeared successively from 1754 to 1768. Too much of these are occupied with angry controversy against rivals and antagonists, especially the illustrious Haller, once his domestic pupil, who had the misfortune to offend him respecting a claim to a discovery belonging to Wachendorf. Albinus died in 1771. *Haller's Biblioth. Anat.*—A.

ALBINUS, DECIMUS CLODIUS, was born at Adrumetum in Africa. His father was Ceionius Posthumus, a man of small fortune, but of an illustrious descent. His own name of Albinus was given him in consequence of his uncommon fairness of complexion when an infant. He was liberally educated; and proceeded so far in letters, as to be the author of a work on agriculture, and a collection of Milesian tales; but his decided taste was to a military life; and he was used to repeat with rapture that verse in the Æneid, book ii.

> Arma amens capio, nec sat rationis in armis:
>
> Maddening I arm, nor reason guides my arms.

He entered into this career under the Antonines, whose esteem he acquired; and he commanded the troops of Bithynia at the time of the revolt of Avidius Cassius against Marcus Aurelius. His fidelity on this occasion was of great use to the emperor, and he is said to have been rewarded by the consulship, though his name does not appear about that period in the Fasti. In the reign of Commodus he gained advantages over the barbarians on the Rhine and Danube; and was at length appointed to the supreme command in Britain. Here, according to Capitolinus, he had permission granted him by an

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express letter from the emperor, to assume the title of Cæsar, which, however, he declined: but the relation is discredited by the best judges. On the accession of Severus, while that artful prince was preparing to resist his competitor Niger, he soothed the ambition of Albinus by creating him Cæsar, lavishing honours and flatteries on him, and giving him the expectation of participating in the imperial sway. Albinus, who was of an unsuspecting temper, was deluded by this false show of friendship, and gave Severus full opportunity to destroy his rival. He was consul together with the emperor in 194. After the death of Niger, however, Severus began to consider how he could rid himself of one who was too great for a subject, and whose character for mildness, contrasted with his own cruel disposition, induced the senate to wish for him as a master rather than himself. Severus is directly charged by Herodian and Capitolinus with sending assassins to murder Albinus, who were detected before they could execute their purpose. However this were, it is certain that Severus gave the first cause of offence by depriving Albinus of the title and prerogatives of Cæsar. This opened his eyes: he assumed the rank of Augustus; engaged Gaul and Spain in his interests; and declared his intention of contending for the empire. Severus, in return, proclaimed him a public enemy; and the two rivals advanced towards each other, at the head of their respective forces. They met in the plain between Lyons and Trevoux with nearly equal armies, each consisting of about one hundred and fifty thousand men. The battle which ensued was long disputed with great bloodshed; at length Severus was victorious, and Albinus fled with the relics of his army, first to Lyons, then to a house on the banks of the Rhone. Here, seeing all lost, he fell on his sword, and was yet breathing, when a party of the enemy arrived, and cutting off his head, carried it to Severus. This event happened on Feb. 19, 197.

The character of Albinus has been differently represented. Capitolinus paints him in very dark colours; stern, reserved, unsocial, severe, to cruelty, in discipline, gluttonous and brutal. It is certain, however, that his soldiers were much attached to him, and that the senate highly revered his justice and humanity. He seems to have been a plain downright soldier, in whom the good qualities preponderated the bad. *Univers. Hist. Crevier.*—A.

ALBINUS, A. POSTHUMIUS, a Roman historian, who, in the year 151 before Christ, was consul with Licinius Lucullus, wrote in Greek a "History of the Affairs of Rome." Concerning him, Cicero, in his "Brutus," says: "A. Albinus, he who wrote history in Greek, who was consul with L. Lucullus, was a man of learning and eloquence." Aulus Gellius also mentions him as colleague with Lucullus in the consulship, and speaks of his having written a Roman history in the Greek language. He moreover relates, that Albinus entreated pardon for defects and improprieties of expression of a work written in a language so different from that of his own country: upon which, Cato facetiously asked, "Why did you choose rather to entreat pardon for a fault than not to have committed it?" Or, according to Plutarch, in Catone, "You certainly ought to be pardoned if you wrote by the command of the Amphictyons." Without such a command, Albinus might be entitled to pardon; for the history of Rome would be more extensively read in the Greek than in the Latin language; the former, as Cicero acknowledges, (Orat. pro Archia), being known to almost all nations, while the latter was almost wholly confined to the Roman territory. *Voss. de Hist. Græc.* lib. i. c. 20.—E.

ALBIZI, or BARTHELEMI of Pisa, a Franciscan of the fourteenth century, in honour of his order, wrote a singular treatise under the title, "The Conformities of St. Francis with Jesus Christ," the object of which was to raise St. Francis above all the saints, to an equality with Christ. This curious book, which has been much sought after, first appeared in print at Venice without a date; the second and third editions were published in the Gothic character at Milan in 1510 and 1513. It was printed with omissions at Bologna in 1590; and at Cologne in 1632, with alterations, under the title of "Antiquitates Franciscanæ." The edition of Maræus at Liege, in 4to, 1658, though it omits some of the extravagances of the original work, contains much matter of amusement.—See the article ALBERT ERASMUS. *Moreri. Nouv. Dict. Hist.*—E.

ALBOIN, king of the Lombards, and conqueror of Italy, was the son of Audoin who reigned in Pannonia. While serving under his father, he slew in battle a son of Turisund, king of the Gepidæ. It was then the custom that a prince should not be permitted to sit down at table with his father, till he had been solemnly invested with arms by a foreign sovereign. In search of this honour, Alboin ventured to visit the court of Turisund himself, accompanied by forty companions; and there, notwithstanding the feelings of the king towards one who had deprived him of a son, he was honourably treated, and received the military decoration he requested in

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the bloody arms of the very youth he had killed. On his succession to the crown, he asked in marriage the fair Rosamond, daughter of Cunimund, another son of Turisund; and meeting with a refusal, he endeavoured, at first unsuccessfully, to obtain her by force of arms. Afterwards, joining with the Avars, to whom he offered very advantageous conditions, he utterly destroyed the kingdom of the Gepidæ, with the slaughter of Cunimund, whose skull he caused to be fashioned into a drinking cup. This happened, A. D. 566. The Avars occupied the country of the dispossessed Gepidæ, the modern Walachia, Moldavia and Transylvania; and Rosamond fell into the hands of the victorious Alboin, who made her his wife.

In the next year his ambitious spirit led him to undertake the conquest of Italy. Besides his own subjects, a number of tribes from Germany and Sarmatia flocked to his standard. The Lombards relinquished their lands to the Avars, on the condition of receiving them again, should the expedition prove unsuccessful. The famous Narses, disgusted by his contemptuous recal from Italy by the Byzantine court, is accused of having invited this storm of war on the Romans. He died before it discharged itself. Alboin crossed the Alps in 568; and, without a single battle, occupied all that fertile part of Italy extending from Trent as far as the gates of Rome and Ravenna. He met with resistance only at Pavia, before which his army lay three years; and when it yielded, he was prevented from fulfilling his vow of massacring all the inhabitants, by a superstitious regard to the omen of his horse's fall as he entered the gates. In this city he fixed his seat of empire, and it remained for some ages the capital of the Lombard kingdom.

Alboin did not long enjoy his splendid acquisitions. At a feast which he gave his companions in the palace of Verona, he was led by intoxication and native brutality to send to his queen Rosamond the cup made of her father's skull, filled with wine. She touched the liquor with her lips, but resolved on a bloody vengeance. Having before held a criminal correspondence with Helmichis, the king's armourbearer, she engaged him to undertake the murder of his master; but he feared to attack so formidable a warrior without further aid. Peredeus, a youth of great strength and courage, was joined in the deed; and the prostitution of Rosamond herself was the means employed to determine him. Alboin, heavy with wine, had retired to repose, when the queen called in the conspirators. On the first alarm he flew to his sword, but Rosamond had fastened it in the scabbard. He defended himself some time with a stool, but was at length dispatched by the assassins. This was in the year 573. He left an only daughter by Rosamond; but his vacant throne was filled by election. Alboin joined to savage valour and military talents a proficience in the art of government. He is said to have been the inventor of various warlike weapons, long in use after his time. *Univers. Hist. Gibbon.*—A.

ALBON, James d', marquis of Fronsac, known in history by the title of marshal de St. André, was descended from an ancient family in the Lyonnois, and rose to great military eminence in the reigns of Henry II. and Charles IX. of France. The former, who became acquainted with him when dauphin, and was captivated with the engaging qualities of his person and character, made him a marshal of France in 1547, and first gentleman of his bed-chamber. He had before displayed his courage at the siege of Boulogne and the battle of Cerisolles. At the latter, the count d'Enguien, who nominally commanded, jealous of the praises given him on account of his spirited pursuit of the enemy, cried to his officers, "Either call him back, or let me follow." He was chosen to carry the collar of his order to Henry VIII. king of England, who decorated him with that of the garter. In 1552 and 1554 he commanded in Champagne, where he acquired great reputation. At the battle of St. Quintin, however, in 1557, he was made prisoner. He contributed greatly to the peace of Cateau Cambresis. After the death of Henry II. he was chosen one of the triumvirate who governed the kingdom four or five years in spite of Catharine of Medicis. It was intended that his only daughter should marry prince Henry of Guise, but the design was prevented by the assassination of that prince at Blois. The marshal St. André was at the battle of Dreux in 1562, where he was killed by a pistol-shot from a person named Aubigny or Bobigny, whose confiscated estate he possessed. The huguenots, who did not love him, used to call him "The harquebuseer of the west." He had the qualities of a soldier and a courtier; was addicted to pleasure and luxury of all kinds, excelled in politeness and all the amiable talents, and on the day of battle equally signalised his courage and conduct. His daughter and heiress is said to have been poisoned by her own mother for her property. *Moreri. Nouv. Dict. Hist.*—A.

ALBORNOS, Giles Alvares Carillo, cardinal and archbishop of Toledo, was a celebrated statesman of the fourteenth century. He was born at Cuenza, of noble parentage,

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descended from the ancient kings of Leon. He studied in canon law at Toulouse, and taking orders, became almoner to Alfonso XI. king of Castile, and gradually rose to the primacy of Spain. He rendered great services to his prince in his wars with Alboazen, a Moorish king, and procured him large sums of money from the pope and king of France. At the accession of Peter the Cruel, whom he had offended by free remonstrances against his irregularities, he was obliged to take refuge at the court of pope Clement VI. then at Avignon, by whom he was created cardinal. On this promotion he resigned his archbishopric, saying, "that it as little became him to keep a spouse whom he could not serve, as it did king Peter to forsake his queen for a mistress." Pope Innocent VI. sent him to Italy as his legate, where he brought all the revolted states to submission to the holy see. Returning to the succeeding pope Urban V. his holiness demanded an account of the expenditure of the great sums he had received for his Italian expedition. The cardinal caused a carriage to be brought under the palace window, laden with locks and keys; and desiring the pope to look out, "There (said he) is my account of the money. I have made you master of all the towns, the keys and locks of which you see in that carriage." The pontiff embraced him, and warmly expressed his obligations. Albornos then retired to Viterbo, where he spent the remainder of his days in acts of piety. He died in 1367, and was interred at Toledo. He was the founder of the magnificent Spanish college at Bologna. *Moreri.*—A.

ALBUCASIS, properly ABUL CASEM CALAF EBN'OL ABBAS, the principal Arabian writer on surgery, lived, as is commonly supposed, about the end of the eleventh century, though Freind places him a century or two later. Very little is known of him except from his works. He appears to have been a man of much experience as well as reading, and to have revived in his day the art of surgery, which had sunk into neglect. He describes a great number of chirurgical operations, and gives figures of the instruments used in them. Some of these are very daring; and he also made great use of the cautery; whence it may be concluded that the art of surgery was very severe at that time. He was acquainted with the operation of lithotomy by the smaller apparatus, as it is called; and he has many observations, which show a considerable extent of knowledge. A compendium of medical practice, under the name of "Alsaharavius," is shown by Freind to be by the same author. The chirurgical works of Albucasis have been several times printed, and were reckoned standard authority for some ages. *Freind's Hist. of Phys. Halleri Biblioth.*—A.

ALBUMAZAR, or ALBUASSAR, was a celebrated Arabian philosopher, astrologer, and physician of the ninth or tenth century. He is mentioned by several writers as one of the most learned astronomers of his age. He wrote a work, chiefly astrological, published at Venice, in 8vo. in 1506, under the title, "De Magnis Conjunctionibus, Annorum Revolutionibus, ac eorum Perfectionibus:" He also wrote "Introductio ad Astronomiam," printed in 1489. It is reported that he observed a comet in his time above the orbit of Venus. *Nouv. Dict. Hist. Hutton's Math. Dict.*—E.

ALBUQUERQUE, ALPHONSO DE, surnamed the Great, was one of the most illustrious characters his country ever produced. He was of a Lisbon family, which derived its origin from natural children of the Portuguese crown, but he was himself born at Melinda in Africa, in 1452. He accompanied his uncle (or, as some call him, cousin) don Francisco d'Albuquerque, when commander in chief in the East Indies, and distinguished himself by his courage and good conduct. On a subsequent visit to those countries, he excited by his reputation the jealousy of the viceroy Almeyda to such a degree, that he was confined by him for a time in the citadel of Cananor. The pretext was mi management in an attempt upon Ormuz. He was, however, liberated by the arrival of the marshal of Portugal, with an order from king Emanuel, appointing him general and commander in chief of the Portuguese forces in the East Indies.

His first attempt, after assuming the command, was, at the instance of the marshal, to reduce Calicut; but in this he was repulsed with loss, himself receiving much injury from a stone, and the marshal being killed. He next undertook an expedition against Goa, then belonging to the king of the Decan, and carried the place by storm, being assisted by a fleet and army of the king of Onor. Into this city he made a triumphal entry in Feb. 1510; and he settled its government with all the care so important a conquest deserved. After he quitted it, however, it was retaken; and it cost a long war finally to secure it. Goa has ever since been the chief seat of the Portuguese government in the East Indies.

In 1511 he sailed with a powerful fleet to Malacca, where he demanded some Portuguese prisoners taken by the king. Receiving an equivocal answer, he set fire to the place; upon which the prisoners were delivered. But as the

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real design of Albuquerque was to conquer Malacca, he took care to disagree with the king on the terms of pacification, and in consequence made a serious attack upon it with all his force, and carrying it, gave it up to be pillaged by his soldiers, who obtained immense wealth there. Such was European justice! He remained about a year in Malacca, receiving the friendly embassies of the neighbouring Indian princes, and securing his conquest; and then sailed for the coast of Malabar, in which passage great part of his fleet was destroyed by a storm. Thence proceeding to Goa, he composed all differences that had happened in his absence; and by his prudence and good conduct, inspired all the country powers with such respect and confidence in him, that the Zamorin sent to desire a peace, and to offer the liberty of building a fort at Calicut; and many other princes declared their readiness to submit to such terms as he should please to dictate. A squadron which he had detached from Malacca reduced the Molucca islands; and various other advantages were gained in those parts by his lieutenants.

The thirst after glory still stimulated him to deserve further of his king and country, and he resolved to obtain possession of Ormuz, where he had before been foiled. He appeared suddenly before it with his fleet, and, partly by force, partly by artifice, obtained full possession of that wealthy seat of commerce. Here he received an embassy from the shah of Persia, on which occasion he conducted himself with so much address, as to lay the foundation of a solid friendship with that potent monarch, whom he meant to unite with the Portuguese in acting against the Turks. For the purpose of injuring this last nation, and aggrandising his own country, he had formed two grand and daring projects. One was to destroy the trade of Alexandria into the east by way of the Red Sea, and indeed to ruin all Egypt, by inducing the emperor of Abyssinia to divert the channel of the Nile into the sea before it reaches Egypt. The other was, to transport a body of horse to Arabia, in order to plunder Mahomet's tomb at Mecca, and thereby put an end to the religious and commercial pilgrimages to that place. But these mighty designs were cut short by the death of Albuquerque, which happened soon after his return to Goa, after a short illness, in his sixty-third year, Dec. 16, 1515.

Beside the qualities of a consummate general and able politician, Albuquerque possessed those of a truly great, and, in many respects, a good man. Though not scrupulous, as has been seen, in the means by which he put his country in possession of the rightful property of the natives, he governed them, when subjected, with great justice and benevolence, and made himself enemies among his countrymen by repressing their insolences and exactions. Many years after his death, the poor Indians testified his merits towards them by going to his tomb to demand justice against their oppressors. With his countrymen he lived in a plain and familiar manner, adhering, in his private mode of living, to the ancient frugality of his country, treating all his officers as his children, with whom he had every thing in common, discouraging all flattery, and so careless of his own fortune, as to die poor amidst all his opportunities for accumulation. On public occasions, he affected all the magnificence of the representative of a great king; and, in levying the dues of the crown, he was rigid and exact. He maintained strict discipline, both civil and military, and punished wilful offences with severity; so that it is not to be wondered at, that persons were found who misrepresented his conduct in such a manner to his sovereign, that he was in disgrace at home, while so famous and successful abroad. The news of the appointment of a successor reached him while on his death-bed, which drew from him a pathetic complaint, ending with, "To the grave, unhappy old man! it is time thou wert there—to the grave!" He wrote a short letter to the king in favour of his son, a natural child. It concluded, "I say nothing of the Indies; they will speak for themselves and for me." His son, who lived to attain some of the highest posts in the kingdom of Portugal, published memoirs of his father's actions, printed at Lisbon in 1576. *Mod. Univers. Hist. Moreri.*—A.

ALBUQUERQUE-CŒLHO, EDWARD, marquis of Basto, count of Fernambuco in Brazil, and gentleman of the chamber to Philip IV. king of Portugal, was distinguished by his valour in the Portuguese army against the Dutch at Bahia. He wrote a "Journal of the War," beginning from the year 1630, which was printed in 4to. at Madrid in 1654. He died at Madrid in 1658. *Moreri.*—E.

ALBUTIUS, SILUS, who was born at Novara, was, in the reign of Augustus, an orator of some distinction in Rome. He had left his native place, where he was ædile, in consequence of an insult which he had received in the execution of his office: some persons, against whom he had passed sentence, having been so enraged, that they seized his person, and dragged him by the feet from the tribunal. At Rome he formed a friendship with the orator Muna-

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tius Plancus, a disciple of Cicero, but at length became his rival. In attempting to plead causes at the bar, he brought himself into discredit by too free a use of rhetorical figures. In his old age he returned to Novara, where, being troubled with an asthma, he grew weary of life, and, after a public harangue, in which he justified his determination, he starved himself to death. *Sueton. de clar. Rhetor.* c. 6. *Quintil.* lib. ix. c. 2. *Bayle.*—E.

ALBUTIUS, TITUS, a Roman philosopher, flourished about one hundred and twenty years before Christ. He is ranked by Cicero among the Epicureans. (De Nat. Deor. lib. i. c. 33.) Having been educated at Athens, he acquired such a fondness for Grecian manners, that he chose rather to pass for a Greek than a Roman. Scævola, when prætor at Athens, to ridicule this folly, saluted him in Greek. Cicero (De Finibus, lib. i. c. 3.) quotes some lines from a satire of Lucilius, in which Scævola is humourously introduced as thus addressing Albutius:

——— Græce ergo prætor Athenis,
Id quod maluisti, te, cum ad me accedi', saluto.
Χαῖρε, inquam, Tite; lictores, turma omni', cohorsque,
Χαῖρε. Hinc hostis Mutt Albutius, hinc inimicus.

When, Titus, as you wish'd your friends to speak,
At Athens I saluted you in Greek,
When "*Chairè*, Titus," was my compliment,
And "*Chairè*, Titus," through the circle went,
'Twas then my sad misfortune to offend,
And by a harmless jest to lose my friend.

Scævola, while he thus amused himself at the expense of his friend, exemplified the remark of Horace,

——— dummodo risum
Excutiat sibi, non hic cuiquam parcit amico.
SAT. 4. lib. i.

It is probable that Scævola often repeated this kind of provoking raillery: for, according to Cicero, (De Orat. lib. iii. c. 43.) Lucilius introduces him as jesting upon Albutius's style, which he compares to inlaid or mosaic work.

Quam lepide lexeis compostæ, ut tesserulæ omnes
Arte pavimento, atque emblemate vermiculato.

How neatly are his polish'd words inlaid!
Not nicer skill the artist has display'd,
Whose patient hand, on smooth mosaic ground,
Figures that live, and speak, has strew'd around.

Albutius was appointed proprætor of Sardinia, and, while he was in that office, celebrated a kind of triumph in his province. The vanity and arrogance of this measure was punished by the senate, who refused him a "supplicatio," or public thanksgiving to the gods in honour of his exploits. On his return from Sardinia, he was accused before the senate of corruption and peculation in his office, and was sentenced to exile. He withdrew to Athens, where he devoted the remainder of his days to the study of philosophy. Albutius appears to have possessed some talents for oratory, and to have been minutely attentive to the niceties of language: but we find nothing in his character which entitles him to respect as a statesman, or as a philosopher. He appears, in short, to have been an affected and finical trifler, on whom Cicero deservedly bestowed the sarcastic appellation of "Græcus homo." (Cic. in Bruto.) *Bayle.*—E.

ALCÆUS, a famous Greek lyric poet, of Mitylene in the isle of Lesbos, flourished in the forty-fourth Olympiad, about B. C. 600, and was contemporary with Sappho. He is by some accounted the inventor of lyric poetry, as seems to be implied by Horace, in (Ode xxxii. lib. i.) unless it means only that he invented the *barbiton*, or harp. He was a strenuous assertor of the liberty of his country against Pittacus, who usurped the dominion; and he took up arms in its defence; though with little success, for he himself acknowledges that he left them behind him in his flight from a battle in which the Lesbians were defeated by the Athenians. Pittacus made him prisoner, but dismissed him unhurt. He was however exiled, and appears to have been at the head of a party who were expelled on a change of government. Whether he prevailed in the end, or whether he was at length put to death by Pittacus, appears uncertain. From some hints in Horace, we may conclude that he became a corsair.

The subjects of his lyrics, as we learn from Horace, were as well amatory and bacchanalian as grave and political; but he seems chiefly to have been characterised by the last. Thus Horace calls his muse *minax*, or the *threatening*; and he contrasts his verses with those of Sappho, in some fine lines which give the most distinct idea now to be had of the merits of this illustrious bard.

Et te sonantem plenius aureo,
Alcæe, plectro, dura navis,
Dura fugæ mala, dura belli.
Utrumque sacro digna silentio
Mirantur umbræ dicere: sed magis
Pugnas et exactos tyrannos
Densum humeris bibit aure vulgus.
OD. 13. lib. ii.

Alcæus strikes the golden strings,
And seas, and war, and exile sings:

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Thus while they strike the various lyre,
The ghosts the sacred sounds admire;
But when Alcæus lifts the strain
To deeds of war and tyrants slain,
In thicker crowds the shadowy throng
Drink deeper down the martial song.
FRANCIS.

Only some small fragments of his poems are now extant. A lyric measure, the "Alcaïc," is denominated from him. *Vossius, Poet. Græc. Bayle.*—A.

ALCASAR, LEWIS, a learned theologian, was born at Seville in the year 1554. He entered, with large possessions, among the Jesuits. He taught philosophy and divinity at Corduba and Seville. His studies seem to have been almost wholly devoted to the arduous task of unfolding the mysteries of the Book of Revelation. He is said to have employed nearly twenty years in preparing a work upon this subject, entitled, "Vestigatio arcani Sensûs in Apocalypsi." [An Investigation of the hidden Meaning of the Apocalypse] It was first printed at Antwerp in 1604, and afterwards reprinted at the same place in 1611, and 1614, and at Lyons in 1616. It has been thought one of the best performances on this difficult subject among the Roman catholics; yet one of his encomiasts, who speaks of it as an ingenious and elaborate work, adds, "Sharp and strong as his arrow may be, who will answer for him that he has hit the mark?" It has been intimated that Grotius borrowed many ideas from this work. In continuation of his inquiries, he wrote a commentary on such parts of the Old Testament as he judged to have any relation to the Apocalypse. The whole work, including an appendix "On sacred Weights and Measures," and another, "On bad Physicians," forms two volumes in folio. Alcasar died at Seville in the year 1613. His "Key to the Apocalypse" has been examined by Heidegger, in his "Mysterium Babylonis magnæ." *Bayle.*—E.

ALCHABITIUS, an Arabian astrologer, the date of whose life is not known, wrote an introduction to the knowledge of the celestial influences, entitled, "Isagoge ad Magisterium Judiciorum Astrorum;" "A Treatise on the Conjunction of the Planets;" and another "On Optics." His astrological works were printed at Venice in 1491, with explanations, by John of Seville; and, in 1521, with the corrections of Antony de Fantis. *Bayle.*—E.

ALCIATI, ANDREW, of Milan, an eminent civilian, was born in the year 1492. Having studied the civil law under Jason, in the university of Pavia, and under Ruini in that of Bologna, and taken his degree as doctor, he entered upon the practice of his profession at Milan in 1517. His early reputation for knowledge of the law procured him an invitation from the university of Avignon to the professorship of civil law: and it appears from letters of Alciati, published at Utrecht, that he entered upon this professorship in the year 1518, when he was only twenty-six years of age. His salary in that year amounted to five hundred crowns, and he had seven hundred auditors: two years afterwards his salary was increased to six hundred crowns, and he had upwards of eight hundred auditors, among whom were some prelates, abbots, and counts. A contagious distemper having brought debts upon the city of Avignon, which occasioned a failure in the punctual payment of his stipend, he, in 1522, withdrew in displeasure from that place, and returned to Milan, where he exercised his profession at the bar. That Alciati was incited to this removal by a sordid love of wealth, may be inferred from the mean expedient which he made use of to obtain an advance of his salary during his residence at Avignon. From his own letters it appears, that when he had been there about two years, he employed one of his friends to obtain for him an invitation from Bologna or Padua, not with an intention of accepting the offer, but in hopes of increasing his income in his present situation. "Not that I would remove," says he, in a letter to a friend, "to either of these academies, but because the people of Avignon, when they find that I am solicited by others, will be afraid lest I should leave them, and will augment my stipend." We shall immediately see him playing off the same artifice in another situation.

The king of France, Francis I. having been informed of the high reputation with which Alciati had filled the professorial chair at Avignon, invited him, in 1529, to Bourges, as a proper person to promote the study of the civil law in that university. After the first year, either from his great popularity, or, more probably, by some mean expedient, his salary, at first six hundred crowns, was doubled. His inconstant humour, or rather his avaricious temper, would not suffer him to remain long in any situation. At the expiration of five years, in 1533, he received from Francis Sforza, duke of Milan, an invitation to return to his native country, accompanied with a promise of a large salary, and senatorial honours. There can be little doubt that this offer was stimulated by the crafty management of Alciati. In a Latin letter of Bembo to Alciati, July 15th, 1532, he importunes him to come and take possession of the professorship, which the republic of Venice,

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had offered him in the university of Padua, and, to remove the objection, which kept him in suspence concerning the species of crowns in which his stipend was to be paid, assures him, that if he come, he shall in a very little time receive all the money he desires, with other advantages. Afterwards, in April 1534, when our professor had left Bourges and was at Pavia, Bembo wrote to him, saying, that the curators of the university of Padua were not satisfied with his excuses, and that they were persuaded that he had solicited the professorship of civil law among them, only in order to excite the duke of Milan to offer him a larger salary. It was probably owing to this pitiful thirst of gain that Alciati was restless and dissatisfied in every situation. Pavia, Bologna, and Ferrara, in rapid succession, enjoyed the benefit of his instructions, and lamented the loss of them. Though he was in every place attended by numerous scholars and clients, and received ample recompense for his labours, no place could detain him longer than four years. When his friends censured his frequent changes, he had the vanity to ask, whether they blamed the sun for going round to enlighten all nations; or whether, when they admired the fixed stars, they found fault with the planets? This, however, was only a flourish of oratory; for, whatever gratification he might derive from the proud idea of being a revolving luminary in the world of letters, the ruling passion of his heart was avarice. Of this he gave ample proof, when at Ferrara. Pope Paul III. invited him to Rome with the flattering promise of future honours; but he preferred the solid advantages of his profession to the flattering hope of a cardinal's robe. "Why," said he in a letter to a friend, "should I, for the empty and uncertain hope of the purple, relinquish the honours of my profession, accompanied as they are with the secure enjoyment of a rich stipend?"—From Ferrara Alciati returned to Pavia, where the luminary, having completed its revolution, stopped its course and disappeared. He died in the year 1550 of a surfeit, as it is said, from over-eating. Alciati appears to have possessed brilliant talents, but their lustre was tarnished by those sure indications of a little mind, vanity, fickleness, and meanness. He contributed essentially to the improvement of his profession by mixing a taste for polite literature with the study of the law, and by bringing into discredit that barbarous latinity, which, till that time, had prevailed in the lectures and writings of the civilians. Erasmus bestows upon Alciati this high encomium: "The praise which Cicero divides between Scævola and Crassus, when he calls the latter the orator best skilled in law; and the former the lawyer who was most eloquent, is, by the consent of the learned, united in Alciati." (Erasm. Ciceronian.) Posterity is indebted to him for some valuable works. His first essay was, "An Explication and Correction of the Greek Terms which are met with in the Digests." It was first published in Italy, and afterwards at Strasburg, in 1515. His next works were, "Paradoxes of the Civil Law;" "Dispunctiones et Prætermissa," published about the year 1517. A book of Alciati, "De Verborum Significatione," was printed at Bourges in 1529. These, with many other works on jurisprudence, were published in 1571, in six volumes folio. Besides these, this author wrote notes on Tacitus, whose language he thought harsh, and of whom he said, that in his writings energy of style contends with elegance. He also wrote "Emblems," in verse; a performance which ranks this lawyer among the poets, and upon which the elder Scaliger, who was not lavish of praise, bestows the following encomium: "They are entertaining, chaste, and elegant, and not without strength; the sentiments are such as may be useful even in civil life." They were published at Augsburg, in 8vo. in 1531, and afterwards at Padua, in 4to. with notes, in 1661. They have been translated into various languages. Other works of Alciati, not included in the folio edition, are, "Responsa," Lugd. 1561; "Historia Mediolanensis," 8vo. 1625; "De Forma Romani Imperii," 8vo. 1559; "Epigrammata," 8vo. 1629. A volume of the letters of this civilian was published at Utrecht in 1697: and at Leyden, in 1695, appeared a letter which he wrote to a friend who had turned friar, representing the imprudence of his conduct, and exposing, with great spirit, the abuses of monastic life. *Hank. de Script. Rom.* p. i. c. 52. ii. 52. *Minos. Vit. And. Alciat. Bayle. Nouv. Dict. Hist.*—E.

ALCIATI, JOHN PAUL, a native of Milan, in the sixteenth century, distinguished himself among that class of protestants who receded the farthest from the catholic faith, by denying the doctrine of the Trinity, and maintaining, that Jesus Christ did not exist before he was born of Mary. In hopes of being permitted to pursue his inquiries, and profess his opinions freely in a protestant city, Alciati, accompanied by Blandrata, a physician, Gribaud, an advocate, Gentilis, and others, removed to Geneva. They soon, however, found protestants not less intolerant than papists. Calvin's persecu-

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tion of Servetus, the severe proceedings against Gentilis, and the demand which was made of subscription to the formulary of the Italian church at Geneva, induced these Socinians—so called from the Socini of Italy, who led the way in this secession from the catholic church—to seek refuge in some other country. They fled to Poland; and Alciati and Blandrata were very successful in disseminating their opinions in that country. Alciati is reproached with having towards the close of his life abandoned Christianity, and become a Mahometan; but there is little room to doubt, that this was a calumny which arose, as the same reproach has since arisen against others of the same sect, from a notion, that to oppose the Trinitarian doctrine, and deny the pre-existence of Christ, was in effect to turn Mahometan; the fundamental tenet of the musulman faith being the simple unity of the divine nature. Calvin, who indulged the most deadly hatred against the Socinians, speaks of Alciati as a "man not only foolish and ignorant, but frantic even to rage;" and Beza calls him a "giddy, frantic man;" (Calvin. adv. Valent. Gent. Tract. Theol. p. 659.) Nothing, however, appears to support these charges; and we know, by long experience, that calumny is the natural offspring of bigotry. John Paul Alciati, towards the close of his life, settled in Dantzic, where he died. He published "Lettres to Gregorio Pauli," in 1564, against the pre-existence of Christ. *Hist. de Geneve, par Spon. Bayle. Hist. Lit. de Geneve, par Senebier.*—E.

ALCIBIADES, son of Clinias, an Athenian, was one of the most splendid and remarkable characters of the age in which he lived—the golden age of Greece! Nobly born, rich, handsome, vigorous, endowed with an excellent understanding, and every quality that could inspire love and esteem, he wanted only principle and steadiness to render him a truly great man. He early displayed the ruling passion of his life, that of surpassing others, and accomplishing every thing on which he set his mind. One adventure in his childhood is very characteristic of his temper. Being at play with other boys in the street, it was his turn to throw something across the way. A loaded waggon coming up at the instant, he called on the driver to stop for him. The driver, regardless of his request, whipped on his horses, and the other boys cleared the road; but Alcibiades threw himself on the ground directly before the waggon, and bade the man drive on if he thought fit. This resolution caused the waggoner, in a fright, immediately to stop his horses. Such a child could not turn out a common youth. He soon exhibited strong passions, irregularity of conduct, and a strange mixture of levity and seriousness. His beauty rendered him a very general object of that *love*, which appears sometimes to have been a pure, sometimes an ambiguous, sometimes a scandalous attachment among the Greeks. It was his fortune to excite the virtuous affection of Socrates; and that philosopher took uncommon pains to correct all that was wrong in him, and train him to honourable pursuits and just principles; and though he was not entirely successful, his pupil seems never totally to have lost the benefit of his instructions.

Several anecdotes of his youth display the vivacity of his temper and his understanding. Going one day into a grammar-school, he asked for a volume of Homer; and the master answering him that he had none, Alcibiades gave him a box on the ear and walked out; by which action he meant to imply, that the person who was not conversant with Homer, was unfit to superintend the education of youth. He once called at the house of Pericles, his relation and guardian, in order to speak to him; and, being told that Pericles was busy in studying the accounts he was to lay before the people, "He had better (said Alcibiades) study how to avoid giving them any account at all." One day, in a mere frolic, and in consequence of a promise to his companions, he gave a box on the ear to Hipponicus, a respectable man of rank and fortune. This act of insolence was talked of through the city, and various expectations prevailed of the event. Early next morning Alcibiades went to the house of Hipponicus, and, being admitted into his presence, stript himself, and offered his naked body to be chastised as he pleased. This humiliation disarmed the resentment and engaged the esteem of Hipponicus, so that some time after he gave him his daughter Hipparete in marriage.

Alcibiades freely joined in all the pleasures and amusements of youth, both of the licentious and more allowable kinds. He was addicted to illicit amours, and to all the debaucheries common in companies of the gay and profligate. He was fond of fine horses and chariot-races; and, as he could pursue nothing with moderation, he is recorded as the first person who ever sent seven chariots at one time to the Olympic games. The prizes he won, and the magnificence he exhibited in these spectacles, rendered him extremely popular among the states of Greece; and three of them thought it an honour to join in bearing his expenses at the public shows. In Athens he occupied a large share of

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the discourse of the citizens; and a story is told of his cutting off the tail of a beautiful dog, which he much valued, purposely to find them something to wonder at, and divert them from prying too closely into the more serious parts of his conduct. He early engaged in the military service of his country, and made a campaign in the war which Athens carried on against Potidæa, where Socrates was his constant companion, and lodged in the same tent with him. At the principal battle, Alcibiades, after fighting valiantly, fell wounded on the field, and was indebted to Socrates for the preservation of his life. This obligation he repaid some years afterwards at the battle of Delium, when in the retreat he covered Socrates, who was on foot, and brought him off safe.

The career of his ambition opened while he was yet running that of pleasure. It was impossible, indeed, in a constitution like that of Athens, that any youth of spirit and genius should not engage in public life. Alcibiades had rendered himself a great master of eloquence; and the natural quickness of his parts readily suggested those artifices by which a popular state is managed. The Athenians and Spartans, after some years of severe warfare, had made a peace; and Nicias, the leading man at Athens, who had been the author of it, was strenuous in preventing any new causes of disputes. It was the plan of Alcibiades to overturn his influence and the system that supported it. He began by promoting a league with Argos and some other states, the consequences of which greatly embroiled the affairs of Greece, and widened the breach between the Lacedemonian and Athenian parties. He had the command of a fleet destined to assist the Argives, and to put an end to the frequent changes of politics which had happened in their capital; and though the two leading nations did not openly declare war, they committed mutual hostilities as allies to the contending powers. The misanthrope, Timon, well foresaw the event of the influence acquired by this young and daring politician; and, on beholding him one day conducted by the people with great honour from the place of assembly, where he had carried a motion, he shook him by the hand and cried, "Go on and prosper, my brave boy; for your success will prove the destruction of all this mob at your heels."

The Athenians had long cast an eye of desire upon Sicily, and had several times interfered in its internal quarrels, for the purpose of gaining a footing in the island. Alcibiades inflamed this popular passion to such a degree, that a powerful armament was voted against Syracuse, and he himself, together with Nicias and Lamachus, were appointed joint commanders,—Nicias, much against his inclination. As preparations were making for the expedition, an incident happened which threw the city into confusion, and was very momentous to the fortune of Alcibiades. On one night almost all the Hermæ, or half-statues of Mercury, which were very numerous in Athens, were defaced and mutilated. This action, which was probably nothing more than a mischievous frolic, gave occasion to a variety of suspicions concerning plots and conspiracies in the minds of the people; and a strict inquisition being made into every circumstance of the like nature, information was given that Alcibiades and some of his dissolute companions, in their revels, had defaced other statues, and had mimicked some of the sacred mysteries. A capital charge of impiety was thereupon made against Alcibiades; but through apprehension of the army, which was greatly attached to him, his enemies would not bring it to a trial before his departure. He had not, however, been long in Sicily, when a vessel was dispatched from Athens to bring him back. He accompanied the messengers without reluctance as far as Thurii, where, going on shore, he concealed himself, and afterwards withdrew to Peloponnesus. On his non-appearance he was condemned, his property confiscated, and all the priests and priestesses pronounced a solemn execration against him, except Theano; who made this memorable excuse, "that she was a priestess for prayer, not for cursing."

Alcibiades, now throwing off all regard for his country, had recourse to the Spartans, by whom he was well received, and whom he influenced to send succours to the Syracusans, and to declare war against Athens. During his abode at Sparta, he gave proof of his force of mind and wonderful versatility of manners, by adopting in its utmost rigour the Lacedemonian discipline, and surpassing the natives themselves in the qualities they most admired. He cut his hair short, bathed in cold water, fed upon coarse bread and black broth, and affected simplicity and gravity of demeanour. Meantime he urged the war against his countrymen with all possible inveteracy; and passing over into Ionia, induced several of the cities there to revolt from the Athenians; and engaged Tissaphernes, the great king of Persia's lieutenant, in a league with the Spartans. A relic, however, of his former manners was near effecting his ruin. He engaged in an intrigue with the wife of the Spartan king Agis; rather, as he himself confessed, through the vanity of giving a future

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line of kings to the Lacedemonians, than from sensual motives. This was discovered, and rendered Agis his implacable enemy. Many others of the principal men in Sparta, too, were envious of the ascendency he had gained in their city. In consequence, orders were sent to their general in Ionia to procure the death of Alcibiades; but, having gained some intelligence of his danger, he took refuge with Tissaphernes. In this situation, by practising the arts of delicate flattery, and conforming to all the effeminate and luxurious manners of the Persians, he so ingratiated himself with the satrap, that nothing was done without his advice. By his counsel, Tissaphernes held an even balance between the Athenians and Lacedemonians; and at length he was artful enough to make the friendship of the Persians an instrument of his own return to Athens.

After a variety of intrigues at Athens, in which the constitution was changed from a democracy to an oligarchy, the Athenian army at Samos, attached to democracy, sent for Alcibiades, and constituted him their commander-in-chief, with full power. This he exercised with so much prudence, and so dexterously applied his influence with Tissaphernes to his own purposes, that he overthrew the new government at Athens, and procured his public recal. He would not return, however, till he had made himself more welcome by his services. In conjunction with the other Athenian commanders, Theramenes and Thrasybulus, he took several places, and gained victories over the Spartans and their allies; of which the most remarkable was a double victory by land and sea, in one day, near Cyzicum, which gave a mortal blow to the Spartan power in those parts. The capture of Selybria, Byzantium, and various other towns on the Hellespont, followed. The year after these events, Alcibiades set sail for Athens with a fleet of two hundred ships laden with rich spoils, and bringing in triumph the ships and flags captured from the enemy. As he landed at the Piræum, all Athens ran to meet him. He alone was the object of all eyes and tongues. The old pointed him out to the young; shouts of joy accompanied him; garlands of flowers were heaped upon him; and tears of sensibility were mingled with the general rapture. A full assembly being convoked, Alcibiades, in an eloquent and pathetic speech, bewailed his past misfortunes, and imputed them rather to his evil genius than the ill-will of his countrymen; and he so pleased the people, that they presented him with crowns of gold, declared him absolute commander of the forces by sea and land, and ordered him to be solemnly liberated from all the execrations that had been denounced against him. Their confidence in him exceeded all bounds, and raised expectations which it was impossible to realise.

Soon after, he sailed on an expedition with a fleet of a hundred ships, much to the satisfaction of the principal citizens, who were continually apprehensive lest the people, in the madness of their zeal, should confer upon him the sovereignty of the state. He proceeded to the isle of Andros, and gained a victory over the Andrians, which, however, was followed by no important consequences; and thinking it necessary afterwards to go in person into Caria to raise money, he left the fleet in the charge of Antiochus, a commander appointed by himself, with orders by no means to hazard an engagement. But Lysander, the Spartan commander, by superior skill, brought on a battle, in which the Athenian fleet was entirely defeated, and Antiochus slain. And though Alcibiades on his return regained the superiority by sea, such discontents arose at Athens, fomented by his enemies, and aggravated by his own imprudence, that the people stripped him of his command.

Alcibiades did not choose to return to Athens; for it was his maxim rather to escape an accusation than defend himself against it. On a former occasion he once said, "I would not trust my own mother with voting for my life, lest she should mistake a black bean for a white one;" alluding to the Athenian manner of giving votes by beans of different colours. He therefore collected a band of soldiers of fortune, with whom he made war upon some of the Thracian tribes, and enriched himself by the booty he took. He also defended some of the Greek colonies in Thrace against the natives. He thus avoided the fate of the ten new commanders the Athenians had appointed, most of whom they put to death on account of ill success. While in Thrace, he gave a laudable instance of remaining attachment to his country, by warning the Athenian commanders of the danger to which their fleet was exposed while lying at Ægos-Potamos; but his advice was received with contempt, though the fatal event which followed justified its prudence.

Athens being soon after taken by Lysander, and the Lacedemonian interest triumphant by sea and land, Alcibiades thought proper to retire to Bithynia with as much of his property as he could carry with him. Being here plundered of great part of it, he resolved to seek the protection of Pharnabazus, the Persian governor of Phrygia; and, going to him, he was respectfully received. Meantime the sufferings of the

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Athenians under the thirty tyrants imposed upon them by Lysander, caused them to cast a longing look towards their former favourite Alcibiades; which being known to the tyrants themselves, Critias, one of the number, formerly the most intimate friend of Alcibiades, represented to Lysander that his death was necessary to the perfect security of the new government. Lysander was unwilling to engage in an act of treachery: but orders arriving from Sparta for the execution of the project, he wrote to Pharnabazus to obtain his concurrence, who committed the management of the business to his own brother and uncle. Alcibiades at that time resided at a village in Phrygia, with his mistress Timandra. The assassins sent to dispatch him surrounded his house by night, and set it on fire. He threw out a quantity of clothes to damp the flame, and then, wrapping his robe about his left hand, and taking in his right the dagger of an Arcadian friend who was his guest (his own sword having been removed), he rushed forth, and safely passed the fire. The murderers did not dare to stand in his road, but killed him by pouring in darts from a distance. Timandra, when they were gone, wrapt the body in her own garments, and buried it in a town named Melissa, where the emperor Adrian long afterwards caused a marble statue to be erected to his memory, and a bull to be annually sacrificed on his tomb. His death happened about the fortieth year of his age, B. C. 403.

The life of this extraordinary man has been written by Plutarch and Corn. Nepos, from whose narrations, and those of Thucydides, Diodorus, Xenophon, and the other writers on the affairs of Greece at that time, the preceding account is compiled.—A.

ALCIDAMAS, a Greek rhetorician, a disciple of Gorgias Leontinus, and contemporary with Isocrates, a native of Elæa in Æolia, lived about four hundred years before Christ. Two orations are still extant which bear his name; the first, "Ulyssis contra Palamedem," published by Aldus in his edition of the Orations of Æschines, Lysias, &c. printed in folio at Venice, in 1513, and afterwards by H. Stephens, with the same orators, in 1577; the second, "Contra Sophistas," annexed to Aldus's edition of Isocrates, printed in folio at Venice in 1518. Cicero mentions Alcidamas as the author of a treatise in praise of death. *Fabric. Bibl. Græc.* lib. ii. c. 26. § 5. not.—E.

ALCIMUS, surnamed JACHIM, a Jewish high-priest, entered on his office about the 163d year before Christ. He owed his dignity to the arms of Antiochus Eupator, king of Syria. To secure the favour of Eupator's successor, Demetrius Soter, he accused the whole nation of revolt, and especially Judas Maccabæus, and his brothers. Demetrius, upon this, took Alcimus under his protection, and sent Bacchides with forces to establish him in his office. Alcimus rendered himself an object of terror to his countrymen by his rapine and cruelty. He was still, however, supported by Demetrius, and, with a numerous army under Bacchides, he arrived at Jerusalem, where he committed depredations upon the temple. He died of a palsy after having possessed his dignity two years. *Maccab.* vii. &c. *Josephi Antiq.* lib. xii. c. 9, 10.—E.

ALCINOUS, a personage recorded by Homer only, but probably from real tradition, is represented as king of the Phæacians, in the island now called Corfu. His father's name was Nausithous, and his wife was Arete, the daughter of his brother Rhexenor. He had five sons, and a daughter named Nausicaa, whose character and adventure with Ulysses forms one of the most pleasing pictures of nature and simplicity in the works of Homer. Alcinous received the shipwrecked Ulysses with great hospitality, and fitted out a vessel to convey him to Ithaca. His subjects were excellent mariners, and much addicted to the dance and song, and social pleasures of all kinds. There is nothing which has made this petty prince more celebrated than his taste for horticulture. His garden, or rather orchard, is very pleasingly described by Homer, who dwells chiefly on its plenty and quick succession of fruit, and its copious streams and pleasant shade. *Homer, Odyss.*—A.

ALCINOUS, a Platonic philosopher, who probably lived about the beginning of the second century, wrote an "Introduction to the Philosophy of Plato," containing a good summary of his doctrine: it was translated by Ficinus into Latin. It was published by Aldus in Greek, 8vo. at Venice, in 1521, and in 1532; with Ficinus's translation at Basil, 1532; at Paris, in 4to. 1562; and by Charpentier, with a commentary, in 1573. Heinsius published an edition of this work, annexed to his Maximus Tyrius, at Leyden, 8vo. 1607, which was reprinted separately at Oxford, in 1667. It has been translated into English by Stanley. *Fabric. Bibl. Græc.* lib. iv. c. 23. § 13.—E.

ALCIONIO, PETER, (in Latin, ALCYONIUS) a learned Italian, contributed to the revival of letters in the sixteenth century. He studied the Greek and Roman languages with great diligence, and was for many years corrector of the press of Aldus Manutius at Venice, whence issued so many valuable editions of ancient authors.

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His learning at length raised him to the higher station of a professorship at Florence, which he obtained under the pontificate of Adrian VI. Besides his pension, he received from cardinal de' Medici ten ducats a month for translating a work of Galen. He translated many Greek works into Latin; but concerning the merit of his translations very different opinions have been entertained. Sepulveda, a learned Spaniard, criticised his translations of Aristotle with so much severity, and at the same time with so much applause, that Alcyonius thought it necessary to buy up as many copies as possible of his adversary's work and destroy them. Other writers bestow high commendation on his translations. Nolanus, an able physician, in a letter to Erasmus, (Erasm. Epist. lib. x. ep. 28.) written in 1518, relates, that when various candidates offered themselves to succeed Musurus as professor of the Greek language, Alcyonius distinguished himself among the more elegant translators. "He rendered many things from the Greek into the Roman tongue with the utmost elegance; he expressed several of the orations of Isocrates and Demosthenes with so much *arpinity*, that you would have even imagined you was reading Cicero himself. So fairly did he translate many of Aristotle's pieces, that Latium might say, we have an Aristotle of our own." If this panegyric be carried too far, some literary merit must, at least, be allowed to a writer, who published a piece on exile, which contained so many fine passages, that a rumour was circulated of his having inserted in it several parts of a treatise of Cicero, "De Gloria," which he had had the good fortune to recover in the library of a monastery, and which he had afterwards the dishonesty to destroy; and who was afterwards able, in a great measure, to remove the suspicions which had been raised against him, by publishing two fine orations on the taking of Rome by Charles V. Other original productions showed him to be a man of talents. Little, however, can be said in praise of his disposition and manners; the former was strongly marked with ill-humour and ingratitude, as the latter is said to have been with gross intemperance. He had too much vanity to consult his friends concerning his own works, and was perpetually detracting from the merit of other writers; he slighted his best friends and forgot their kindnesses. If we may credit Paul Jovius, to whom, it must be confessed, Alcyonius was a successful rival, he was so mean, and so much devoted to gluttony, that he would dine more than once the same day at the expense of others. When cardinal de' Medici was elected pope, he went to Rome in hopes of preferment, but was disappointed. In the troubles which the Colonnas excited in Rome, he lost his estate. When the emperor's forces, in the year 1527, took the city, he received a wound as he was forcing his way into the castle of St. Angelo, where he joined the pope; yet afterwards, upon the raising of the siege, he had the base ingratitude to leave his patron, and pass over to cardinal Pompey Colonna, at whose house he fell sick, and a few months afterwards died. If his learning entitled him to praise, the account is balanced by the censure which is due to his faults. His piece on exile, and his orations on the taking of Rome, and on the knights who died at the siege of Rhodes, are all the original works which he has left. The former was printed at Venice in 1522, in 4to. and reprinted at Leipsic, in 1702, under the title of "Analecta de Calamitate Literatorum." [Collections respecting the Misfortunes of the Learned] *Paul. Jovius in Elog. Varillas Anecd. Letters of Princes. Pierius, Valerian. de Literat. Infelicit. Bayle.* —E.

ALCIPHRON, a philosopher of Magnesia, flourished in the time of Alexander the Great. He is mentioned by M. Antoninus, (Anton. Med. lib. x. c. 31.) and by Suidas. He is not to be confounded with the author of the epistles. *Fabric. Bibl. Græc.* lib. ii. c. 10. § 25.—E.

ALCIPHRON, the sophist, whose age is unknown, wrote epistles on various topics, of which an edition was published in 8vo. at Leipsic in 1715. *Fabric. Bib. Gr.* lib. ii. c. 10. § 25. —E.

ALCMÆON, a native of Crotona, a physician and philosopher, who probably flourished about 500 years before Christ, was a disciple of Pythagoras, and attended his lectures. He wrote a treatise on the causes of natural phenomena, which, as Diogenes Laërtius informs us, was introduced with this remark,—"With respect to things invisible and immortal, the gods alone are perfectly acquainted with them; men are only permitted to form conjectures concerning them." As far as his opinions can be learned from a few scattered fragments, he seems to have admitted two classes of natural objects, intelligible natures, which are immutable; and material forms, which are infinitely variable; and to have taught, that the heavenly bodies are eternal, and animated by portions of that divine fire which is the first principle in nature; and that the soul of man is seated in the brain, is immortal, and is in perpetual motion or action. In medicine, he placed health in a due medium between heat and cold, dryness and moisture,

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He is said to have been the first who attempted the dissection of a dead body. *Diog. Laërt.* lib. viii. *Clem. Alex. Strom.* lib. i. *Aristot. Met.* lib. i. v. *Jambl. Vit. Pyth.* c. 23. *Cic. de Nat. Deor.* lib. i. *Plut. Plac. Phil.* lib. ii. iv. *Stobæi Ecl. Fabr. Bibl. Græc.* lib. vi. c. 9.—E.

ALCMAN, otherwise ALCMÆON, a Greek poet, flourished in the twenty-seventh Olympiad, about B. C. 670. He was of a family of Sardes, in Lydia, but probably was born and bred at Lacedemon, of which city he was free. He wrote many verses on amatory topics, and is said to have been the inventor of love-songs made to be sung in public companies. He was a man of loose manners, much addicted to the pleasures of the table, which intemperance was probably the cause of his falling into the lousy disease which proved his end. Megalostrata, a poetess, was his mistress. The Spartans were proud of him as a genius of their own growth, and erected a monument to him. The small remains of him extant are quotations in Athenæus and other ancient writers. He made use of the Doric dialect. Another Alcman, of Messene, is mentioned, but there is no certainty that he was a different person. *Bayle.*—A.

ALCOCK, JOHN, an English divine, in the fifteenth century, successively bishop of Rochester, Worcester, and Ely, is entitled to honourable remembrance as the founder of Jesus college, Cambridge. He was a native of Beverley in Yorkshire, and a student in Cambridge, where he took the degree of doctor of laws. His ecclesiastical preferment was various and rapid. He was also honoured successively with the high civil posts of master of the rolls, privy-counsellor, ambassador to the king of Castile, and lord-high-chancellor of England. This last office he held only ten months. He is spoken of, in general, as a man of great learning and piety, and singularly eminent for his abstinence and purity. The building of which he obtained a grant from Henry VII. for Jesus college, was a convent, the nuns of which, according to Camden and Bale, were so notorious for their incontinence, that their society was called "Spiritualium Meretricum Cœnobium." [A Community of spiritual Harlots.] The good bishop performed a meritorious service in obtaining its dissolution, and converting it into a school of learning and virtue. Bishop Alcock, besides his professional merit, was eminently skilled in architecture, and was on that account made comptroller of the royal works and buildings. He greatly improved the palaces of his several sees. He was famous for preaching long sermons: one of his sermons before the university continued upwards of two hours. A publication of bishop Alcock, printed in London, 4to. 1498, has the whimsical and punning title of "Galli Cantus ad Confratres suos." [The crowing of the Cock to his Brethren.] At the beginning is a print of the bishop preaching to the clergy, with a cock on each side; there is also a cock in the first page. He likewise wrote "Mons Perfectionis ad Carthusianos;" "Homilies and Meditations;" the "Penitential Psalms in English verse;" "Spousage of a Virgin to Christ," &c. Bishop Alcock died at Wisbeach in the year 1500, and was buried in a sumptuous chapel which he had built for himself. *Godwin de Præsul. Angl. Fuller's Worthies. Baleus de Script. Brit. Tanner's Bibliotheca. Biogr. Brit.*—E.

ALCUIN, ALBINUS FLACCUS, an English divine of great distinction in the eighth century, was educated first under Venerable Bede, and afterwards under Egbert, archbishop of York. He was successively librarian to that prelate, deacon of the church of York, and abbot of the monastery of Canterbury. Having acquired all the learning which this ignorant age afforded, his high reputation procured him an invitation from Charlemagne, to come into France to superintend his studies, and to assist him in the advancement of science, and the correction of heresy. Towards the close of the eighth century, Felix, bishop of Urgel in Catalonia, advanced an heretical opinion, that Jesus Christ was the son of God not by nature, but by adoption. The opinion was condemned by a synod in 792, but was still maintained by Felix and some other Spanish bishops. It is probable that one principal purpose for which Charlemagne invited Alcuin to France, was to employ his learning and talents against this heresy; for in 793 Alcuin accepted the invitation, and in 794 he accompanied Charlemagne to the council at Frankfort, and was admitted a member of that council in which three hundred bishops decided, that Jesus Christ, as man, ought to be called the proper, not the adopted son of God. The dispute lasted many years; and, after Felix had been anathematised by the pope, Charlemagne, in the year 799, permitted him to defend his opinions before an assembly of the bishops at Aix-la-Chapelle. In this disputation Alcuin was his opponent, and so successfully refuted the heretic, that he abandoned his opinion and embraced that of the church. Alcuin was employed by the emperor in other services for the support of religion. He exercised his learning and ingenuity in explaining the holy scriptures, in which, however, he took more pains to discover a mys-

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tical sense, than to explain by accurate criticism its literal meaning; as sufficiently appears from his commentaries. He corrected the errors of the Latin translation of the scriptures, which was in common use; and it is to his encouragement and direction that some writers attribute the first German translation of the scriptures. Few of the clergy being at this time capable of explaining the epistles and gospels read in the ritual, he was appointed, together with Paul Diaconus, to compile, from the writings of the fathers, homilies, or discourses upon these portions of the scripture, which the priests might commit to memory, and recite to the people.

Other services, certainly, in this ignorant age, not less important than the former, Alcuin, under the patronage, and with the assistance, of the emperor, rendered to the public, in forming and establishing public schools, particularly in France. Whatever France could boast with respect to science and polite literature in this dark age, she chiefly owed to the meritorious exertions of Alcuin. The universities of Paris, Tours, Fulden, Soissons, and many others, were indebted to him for their origin and increase. Even those of which he was not the founder were enlightened by his doctrine, directed by his example, and enriched by the benefits which he procured for them from the emperor. (Cave, Hist. Lit. ann. 780.) A German poet, cited by Camden, thus extols the merit of Alcuin in introducing literature into France:

Quid non Alcuino, facunda Lutetia, debes?
Instaurare bonas ibi qui feliciter artes,
Barbariemque procul solus depellere, cœpit.

Let Gallia's sons, nurtur'd in ancient lore,
To Alcuin's name a grateful tribute pay;
'Twas his, the light of science to restore,
And bid barbaric darkness flee away.

"We must not," however, as Dr. Warton judiciously observes, "form too magnificent ideas of those celebrated masters of science, who were thus invited into foreign countries to conduct the education of mighty monarchs, and to plan the rudiments of the most illustrious academies: their merits are, in a great measure, relative; their circle of reading was contracted; their systems of philosophy were jejune; and their lectures rather served to stop the growth of ignorance, than to produce any positive or important improvement in knowledge." (Warton's History of English Poetry, diss. 2.) At such a period, however, to have been one of the first scholars; to have formed schools and preceptors; and to have instructed a powerful prince, and in many respects a great man, was some honour. Alcuin, in the year 801, obtained leave from the emperor to retire to the abbey of St. Martin's at Tours, where, after three years employed in useful instruction, and honourable leisure, he died. Alcuin is the first historian of the affairs of the metropolitan see of York: his poem, "De Pontificibus et Sanctis Ecclesiæ Eboracensis," first discovered by Mabillon, has been published by Dr. Gale, among his "Quindecem Scriptores." (Nicholson's English Hist. Library, p. 135. ed. fol. 1736.) He has left other writings, which are extremely voluminous: they consist of commentaries on scripture; homilies; lives of saints; theological and metaphysical discussions; epistles; verses, and treatises on orthography, grammar, rhetoric, and music: the pieces are fifty-three in number. They were published by Du Chesne at Paris, in folio, in 1617, and afterwards at Ratisbon, in 1777. Contradictory accounts are given of their merit; we are inclined to believe that few modern readers would find them very interesting. *Leland. Bale de Script. Brit. Cave, Hist. Lit. W. Malmsb. de Gest. Reg. Angl. Dupin. Mosheim. Biog. Brit.*—E.

ALDEBERT, or ADALBERT, an impostor of the eighth century, a native of France, deluded the people by pretended visions and revelations. He was one of those French divines who refused submission to the church of Rome, and exercised the episcopal dignity without the authority of Boniface, the pope's legate. He boasted that he had received a letter from heaven by the hands of the arch-angel Michael, which was written by Jesus Christ to the human race; and distributed among the people relics of admirable virtue. He remitted sins without confession, and required his followers to quit the churches, and worship God in houses of prayer, which he erected in the fields, and to kneel before crosses, which he placed in woods and by the side of fountains. He became exceedingly popular, and excited tumults among the eastern Franks. At the instigation of Boniface he was condemned by the pontiff Zachary, in a council assembled at Rome in the year 748; he was, in consequence, cast into a prison, where he probably concluded his days. An edition of his forged letter was published by Stephen Baluse in the "Capitularia Regum Francorum," vol. ii. *Moreri. Mosheim*, cent. viii.—E.

ALDEGRAEF, ALBERT, a painter and engraver, was born at Soest in Westphalia, in 1502. He applied to the art of painting with so much diligence, that there is reason to believe he would have attained to great excellence

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had he possessed the advantage of an education in Italy. He furnished the churches of his native place, and of Nuremberg, with many valuable pieces, though somewhat in the Gothic manner. His designs are correct, and his expressions graceful. He more particularly excelled, however, in engraving portraits. His own head, and those of the anabaptist John of Leyden, and his associate Knipperdoling, are much admired. His pen drawings are very fine, and he copied many of them with the graver. This artist died poor at his native place. *De Piles. Moreri. Nouv. Dict. Hist.* —A.

ALDHELM, or ADELM, one of the very few luminaries which relieved the darkness of the seventh century, a near relation of Ina, king of the West Saxons in England, was born at Caer-bladon, since called Malmsbury, in Wiltshire. He received instructions from Maildulphus, a learned Irish monk; from Theodore, archbishop of Canterbury; and from Adrian, one of the most learned professors who had ever been in England; or from his pupil Albin. After the death of Maildulphus, who had instituted a school at Malmsbury, Aldhelm built a large monastery, of which he himself was the first abbot Upon the division of the kingdom of the West Saxons into two dioceses, Winchester and Shireburn, the latter see was bestowed by king Ina upon Aldhelm. He was consecrated at Rome by pope Sergius I. Whilst he was with that pontiff, he is said, by Godwin, to have had the courage to reprove him to his face for his incontinency; but Bale gives a contrary account, and blames Aldhelm for not having availed himself of his intimacy with the pope in admonishing him. We cannot determine on which side of these contradictory accounts the truth lies. Extraordinary things are related of his voluntary chastity; and still more extraordinary tales are told of his miraculous powers, by which he lengthened a piece of timber which a carpenter had cut too short, and hung his garments upon a sun-beam. It is more deserving of attention, that he was, for the time in which he lived, an eminent scholar, a good writer, a poet of no mean merit, and an excellent musician. From his writings it appears, that he was acquainted with the most celebrated authors of Greece and Rome, and well skilled in the languages in which they wrote. His literary fame was so widely extended that his correspondence was much sought by the learned. Areville, a prince of Scotland, who had employed himself in writing, sent his works to Aldhelm for correction, requesting him to rub off their Scotch rust, and give them the last polish. His love of literature, and the scientific and literary pursuits in which he was engaged, are well represented in a letter which he wrote to Hedda, bishop of Winchester. Of his studies the best idea will be gained from his writings. He wrote, "Against the Mistakes of the Britons concerning the Celebration of Easter;" "On the Fight of the eight principal Virtues;" "Of the Dignity of the Number Seven, collected from the Flowers of the Old and New Testament, and from the Doctrines of Philosophers;" "Of the Admonition of brotherly Charity;" "Of the Nature of insensible Things, metaphorically said to be indued with Speech;" "Of the Monastic Life;" "Of the Praise of the Saints;" "Of Arithmetic;" "Of Astrology;" "Of the Rules of metrical Feet;" "Of the Figures called Metaplasm and Synalœpha;" "Of the Scanning and Ellipses of Verses;" "A Dialogue concerning Metre;" "Homilies;" and "Epistles." These pieces, written in Latin, are mentioned by Bede and William of Malmesbury, but are not extant. In verse Aldhelm wrote "Ænigmas," consisting of a thousand verses, written in imitation of the poet Symphorius; "Ballads," in the Saxon tongue, with other pieces, which were published, in 8vo. by Martin Delrio of Mentz, in 1601. He also wrote a book, partly in prose, and partly in hexameter verse, in praise of virginity, dedicated to Ethelburga, abbess of Barking, and published among Bede's "Opuscula." In a passage from one of his treatises on metre, cited by William of Malmsbury, he boasts of himself as the first Englishman who introduced Latin poetry into England. "These things concerning the kinds and measures of verse, I have written according to my ability, not without much labour, with what profit I cannot say; but I am conscious that I have a right to adopt the boast of Virgil: (Georg. iii. 16.)

> Primus ego in patriam mecum, modo vita supersit,
> Aonio rediens deducam vertice Musas."
>
> I first of Romans to th' Hesperian plain
> Will lead th' Aonian nymphs, if life remain.
> WARTON.

The laudable use which Aldhelm made of his talents for writing English ballads, in polishing the barbarous manners of the people, and disposing them to listen to his instructions, is thus happily described: "Ælfred," says William of Malmsbury, "informs us, that Aldhelm composed ballads, such as are still commonly sung; adding a probable reason why so great a man

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employed himself upon such trifles, that the people, at that time half barbarians, were little attentive to divine instruction, and accustomed to run home immediately after the singing of mass; on which account this holy man, placing himself upon a bridge which joined the town and country, would often stop them as they went out, professing himself a good singer: by this artifice he gained the favour of the common people, who flocked about him, and was able, by occasionally introducing more serious discourse from scripture, to produce an effect upon the manners of his townsmen, which he might in vain have attempted by severer methods. (W. Malmsbur. Vit. S. Aldhelm.)

Of Aldhelm's writings, his memorialist, William of Malmsbury, if we are to respect his judgment, speaks in terms of high commendation. He acknowledges, indeed, that his style is less lively than may be desired by those who are more attentive to language than matter; but adds, that if you examine his writings attentively, you will find in them Grecian acuteness, Roman elegance, and English dignity. "His Latin compositions," as we learn from Mr. Warton, "whether in verse or prose, as novelties, were deemed extraordinary performances, and excited the attention and admiration of scholars in other countries." A learned contemporary, who lived in a remote province of a Frankish territory, in an epistle to Aldhelm has this remarkable expression,—"Vestræ latinitatis panegyricus rumor. [The panegyrical report of your Latinity has reached us even at this distance, &c.] Aldhelm, with many of the ecclesiastics of his period, was well skilled in music, both vocal and instrumental; and we are told by Bale, that he preferred music to every other delight in the world. We conclude our account of this celebrated prelate with an encomium, copied by Leland from an ancient chronicle: if the reader should be disposed to think it too laudatory, he should recollect that the literary merit of the seventh century is not to be measured by the standard of the eighteenth. "Sanctus Aldhelmus, Inæ, regis West-Saxonum propinquus, citharœdus erat optimus, Saxonicus atque Latinus poëta facundissimus, cantor peritissimus, doctor egregius, sermone nitidus, scripturarum tam liberalium quam ecclesiasticarum eruditione mirandus." [Saint Aldhelm, a near relation of Ina, king of the West Saxons, was an excellent harper, a most elegant Latin and Saxon poet, a very skilful singer, a doctor of singular merit, an eloquent speaker, and a wonderful master of sacred and profane learning.] *Bale, de Script. Brit. Godwin, de Præsul. Angl. W. Malmsbur. de Vita S. Aldhemi, apud Wharton. Angliæ Sacra. Henry's History of Britain. Biogr. Brit.* — E.

ALDHUN, an English bishop who lived in the tenth and eleventh centuries, is chiefly memorable as the founder of the bishopric of Durham. In the year 990, he was created bishop of Lindisfarne or Holy Island. After having been frequently disturbed by the incursions of Danish pirates, he determined to remove his station. Accompanied by the monks, and many other persons, and taking with him the body of St. Cuthbert, which had been buried about one hundred and thirteen years, he wandered about for some time, and at last settled at Dunelm, since called Durham, which then consisted only of a few scattered cottages. The spot of ground which he chose for his little colony was covered with a thick wood which his followers cleared away, and a sufficient number of habitations were soon erected. After three years, the building of a church was completed, and it was dedicated to St. Cuthbert, whose bones were deposited within its walls. From this time the episcopal see remained fixed at Durham. The good bishop is highly extolled for his virtues, but the particulars of his life are not known. He died in the year 1018, having enjoyed the prelacy twenty-nine years. *Sim. Dunelm. apud Decem Scriptores. Godwin, de Præsul. Angl. Biogr. Brit.* — E.

ALDRED, an English prelate, of the eleventh century, is more indebted to his dignities than to his merit, for a place in the records of biography. He appears indeed to have been a man of talents and enterprise: for he undertook a journey to Jerusalem, through Hungary, which had never before been attempted by any English bishop; on his return he was employed by Edward the Confessor on an important embassy to the emperor Henry II; and, after remaining a year in Germany, he returned to possess large ecclesiastical preferments, and to aspire at more. But his enterprising and ambitious spirit knew not how to confine itself within any limits. Not contented with possessing the see of Worcester, which he had obtained in 1046, four years before his journey to Jerusalem, he found means to procure the administration of the see of Wilton three years during the absence of its bishop, and of that of Hereford four years after the death of the incumbent. Still grasping at further preferment, he obtained from the king an appointment to the archbishopric of York, and permission, withal, to hold the see of Worcester *in commendam:* an indulgence which, according to William of Malmsbury, he owed

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to bribery. It was with great difficulty that the pope, who was informed of his simoniacal practices, could be prevailed upon to confirm the king's nomination; and though Nicholas II. would only consent to grant him the pall upon condition of his resigning the see of Worcester, he detained from his successor, Wolstan, a plain, easy man, twelve valuable manors belonging to that see, and unjustly transferred the benefit of them to the see of York. An anecdote related by his panegyrist, Thomas Stubbs, affords an uncommon instance of manly resolution, mixed with a portion of priestly arrogance. "The high-sheriff of the county of York meeting some of the archbishop's servants, who were conveying provisions to his palace, ordered the officers who attended him to sieze the carriages and provisions, and carry them to the king's granary, in the castle of York. When the archbishop was informed of this assault, instead of seeking legal redress, he sent several of the clergy and citizens to demand restitution, threatening the sheriff, in case of refusal, with excommunication. The sheriff refused; and the archbishop, with a numerous train of ecclesiastics, went up immediately to the king, who was then sitting in council at Westminster. Without returning the customary salutations, he abruptly addressed the king, who had risen to meet him, in this haughty language. 'Hear me, William! when thou wert an alien, and God had permitted thee, for our sins, and through much blood, to reign over us, I anointed thee king, and placed the crown upon thy head with a blessing: but now, because thou deservest it not, I will change that blessing into a curse against thee, as a persecutor of God and his ministers, and a breaker and contemner of those oaths and promises, which thou madest unto me before the altar of St. Peter.' The king, astonished and terrified, threw himself at the archbishop's feet, and entreated to be informed by what offence he had merited this severe sentence. The nobility who were present expressing resentment at the prelate's arrogance in suffering the king to lie at his feet, 'Let him alone,' says the archbishop; 'Let him lie: he is not fallen at my feet, but at the feet of St. Peter.' After some time, he raised the king, and delivered his complaint. William, more intimidated, as it seems, by the threat of ecclesiastical censure, than induced by a sense of the injustice of his sheriff's conduct, gave orders for the full restitution of the archbishop's goods, and sent him away loaded with rich presents." If this anecdote illustrates the extreme tyranny of the regal power at this time, it also shows the abject vassalage in which the minds even of princes were held by superstitious reverence for the priesthood. The injury, which the prelate had received, could not justify so presumptuous an exercise of his spiritual power.

Archbishop Aldred's versatility of principle was fully shown, in his political conduct under the changes of government which happened during the latter part of his life. No sooner was his patron Edward dead, than he assisted Harold to obtain the crown. On the arrival of William the Norman, when Stigand archbishop of Canterbury refused to crown him, Aldred, yielding to the current, performed the ceremony. Upon the Danish invasion, when the citizens of York, and other inhabitants of the northern counties of England, declared in favour of Edgar Atheling's title, the archbishop, whether through vexation or fear, or from what other cause, is uncertain, fell sick and died. This happened in the year 1069. *Sim. Dunelm. de Gest. Reg. Angl. Th. Stubbs. Act. Ebor. Episc. apud Decem Scriptores. W. Malmsb. post Bedam. Biogr. Brit.*—E.

ALDRICH, Henry, an eminent and worthy English divine, and polite scholar, was born in Westminster in 1647, and educated in the college-school of that city under the celebrated Busby. In the year 1662 he was admitted into Christ Church college, Oxford, and from that time to his death continued an ornament of that noble seminary. With high reputation for learning, he passed through the whole series of academic honours, and was first a diligent student, then a useful tutor, and afterwards an excellent master of his college. Having cultivated a taste for architecture, and acquired great skill in that elegant art, he employed his ingenuity in improving the buildings of Christ-church: that regular and beautiful piece of architecture, called Peck-water quadrangle, was designed by him. He rendered yet more important services to his *Alma mater*. After his advancement to the deanry of Christ-church, and the presidency of the college, he exerted his respectable talents with industry and zeal for the advancement of learning. To the diligent and ingenuous student he was a liberal patron, and a kind friend. In order to encourage a taste for polite literature, as well as to support the credit of the university for its attention to classical studies, he made it his practice to publish annually some piece of an ancient Greek author, as a new-year's present to the students of his house. Among the works which he edited in 8vo, at Oxford, in Greek,

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and Latin, were, " Xenophontis Memorabilia, 1690;" " Xenophontis Sermo de Agesilao, 1691;" " Aristeæ Historia LXXII Interpretum, 1692;" " Xenophontis de Re Equestri, 1693;" " Epictetus, et Theophrastus, 1707;" he edited, in Greek, " Platonis, Xenophontis, Plutarchi, Luciani Symposia;" Oxon. 1711, 8vo. Dr. Aldrich drew up also, for the use of the college, a system of Logic, under the title of " Artis Logicæ Compendium," and " Elements of Geometry."

Dean Aldrich amused his academic leisure with music and poetry. As a musician, his abilities are said to have been such, as to rank him among the first masters of the science. He very successfully naturalised the compositions of the old Italian masters, and adapted English words to their music: he was also himself a good composer, and enriched the stores of church music with many new anthems and services. He preserved an admirable choral discipline in his college, and established in it a musical school, where he was a careful examiner and liberal rewarder of merit; and at his decease he bequeathed to his college a most capital collection of church music. His musical talents were not wholly devoted to sacred use. Being naturally of a chearful temper, and possessing a happy vein of wit and humour, he did not despise the Horatian maxim, " Dulce est desipere in loco." For the entertainment of smokers, of which fraternity he himself was, it seems, a very worthy member, he composed a famous smoking catch to be sung by four men smoking their pipes: he was also the author of the popular catch, " Hark the bonny Christ Church bells." As a Latin poet, Aldrich is entitled to some distinction. The " Musæ Anglicanæ" contain two elegant pieces written by him; one, on the accession of William III; the other on the death of the duke of Gloucester. He has the credit of being the author of several humourous pieces, and, among the rest, of the following epigram, entitled, " Causæ Bibendi."

" Si bene quid memini, causæ sunt quinque bibendi,
Hospitis adventus, præsens sitis, atque futura,
Aut vini bonitas, aut quælibet altera causa."

" If on my theme I rightly think,
There are five reasons why men drink;
Good wine, a friend, because I'm dry,
Or lest I should be by and by,
Or any other reason why."

That more serious and important labours commonly occupied the time of Aldrich, appears not only from the academic history of his life, but from his literary productions. Besides his editions of classical authors already mentioned, he had some concern in the publication of Gregory's Greek Testament, printed in folio at Oxford, in 1703. He wrote notes on Havercamp's edition of Josephus. He was the author of " A Reply to two Discourses, lately printed at Oxford, concerning the Adoration of our blessed Saviour in the holy Eucharist;" and " A Defence of the Oxford Reply, &c." the former printed in 4to. at Oxford, in 1687: the latter, in 1688. His modesty prevented his prefixing his name to several learned tracts; but his reputation as a writer, in the period in which he lived, may be inferred from the testimony of bishop Burnet, who ranks him among those eminent English clergymen, " who examined all the points of popery with a solidity of judgment, and a clearness of arguing, far beyond any thing that had before that time appeared in our language." (Burnet's History of his own Time. ed. 1724. p. 673.)

The candour of Aldrich's temper, and the moderation of his principles, may be inferred from his having been, in 1689, appointed by William III. one of the commissioners for preparing matters towards introducing alterations in the service of the church, and accomplishing a comprehension with the dissenters: a design, which, at this time, and in every subsequent attempt, has failed through an unreasonable dread of innovation. In conjunction with bishop Sprat, he was employed to revise the manuscript of lord Clarendon's History of the Rebellion; but it does not appear that they made any considerable additions or alterations. In 1702 Aldrich was chosen prolocutor of the convocation. He possessed the living of Wem in Shropshire, but it does not appear that he was ever resident out of Oxford. In 1710, he died at his college, leaving an order to be buried, without any memorial, in the cathedral.

His modesty and humility, his easy pleasantry, his attention to academic business and to the credit of his college, his exertions for the encouragement of learning, and the proofs which his memoirs afford of respectable talents, various accomplishments and amiable qualities, unite to transmit his name with honour to posterity. *Wood's Athen. Oxon. Le Neve's Fasti. Burney's and Hawkins' Hist. of Music. Biogr. Brit.* — E.

ALDRICH, or ALDRIDGE, ROBERT, an English divine, was bishop of Carlisle in the reigns of Henry VIII. Edward VI. and Mary; a circumstance which strongly marks his character, and shows the convenient pliableness of

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his principles. Through every change in church and state, which these three reigns produced, to have retained his station and emoluments, cannot, with the utmost stretch of candour, be entirely imputed to his moderation. Aldrich has, however, the credit of having been praised, when young, by two such eminent men as Erasmus and Leland. He is said, by Erasmus, in one of his epistles, to be "blandæ eloquentiæ juvenis" [a youth who possessed captivating powers of language]; and Leland expressed his admiration of his talents and learning in a Latin epistle. Bishop Aldridge was born at Burnham in Buckinghamshire, was entered at King's College, Cambridge, in the year 1507; took possession of the see of Carlisle in 1537, and died in 1555. He wrote "Resolutions Concerning the Sacraments," "Answers to Queries concerning the Abuse of the Mass;" "Epigrams," &c. *Godwin de Præsul. Ang. Wood, Athen. Oxon. Leland. Collectan. Biogr. Brit.* — E.

ALDROVANDI, Ulysses, a celebrated naturalist, called *the modern Pliny*, was born at Bologna, in 1522, of a family descended from the counts of the same name. He very early displayed his inclination for travelling, by accompanying on foot, as far as the shrine of St. James of Compostella, a pilgrim whom he accidentally met with not far from home. He pursued his studies partly at Bologna and partly at Padua, and there was no science which his inquisitive disposition did not lead him to cultivate. Falling into some suspicion respecting his religious opinions, he made a journey to Rome in 1550 in order to clear himself; and there attentively studied the antiquities of the place, and drew up a treatise on the ancient statues, which he gave to his friend Lucio Mauro, with whose work on Roman antiquities it was printed. He there likewise made an acquaintance with Rondelezio, whose researches into the history of fishes gave him a taste for the knowledge of nature. Returning to Bologna he applied himself to botany, and went to Pisa to obtain further instructions in it from Ghini, the professor in that branch. He graduated in physic at Bologna in 1553, and on the following year was appointed to the chairs of logic and philosophy, and to the extraordinary lectureship of botany, which in 1561 was made ordinary. By his interest the botanical garden of Bologna was founded in 1567, of which he had the superintendence. Besides attending to the duties of his station, he employed infinite labour in accumulating all the information concerning natural history that the age could afford, collecting books of all kinds, making numerous journeys, and establishing correspondences with the learned all over Europe. He likewise, at great expense, formed a museum of rare and curious productions, and kept several of the best artists in his employ for several years in delineating them. The fruit of these toils was a prodigious collection of matter relative to all the kingdoms of nature, of which in his life-time he published four folio volumes, with plates; three of them on ornithology, and one on insects. One volume on bloodless animals, and one on fishes, were likewise composed by him. The rest published under his name, which make the whole number thirteen volumes, and treat on serpents, quadrupeds, monsters, metals, and trees, are compilations by other persons chiefly from materials which he left behind him. Notwithstanding he was aided by several princes, and by the senate of Bologna, in these expensive pursuits, he lived to exhaust all his property, and is said to have died, at the age of eighty-three, blind, and in an alms-house. He bequeathed to his country all his vast collections; of which a catalogue was printed in Italian in 1648. His museum formed the basis of that now existing at Bologna, and many of his specimens are still in being. His memory is held in great honour at his native place. His works are defective in method and selection, and abound in superfluities and matter of dubious authority; yet natural history owes him great obligations for his indefatigable industry and munificent patronage. The illustrious Buffon calls him the most laborious and learned of all the naturalists, and praises the plan and distribution of his work, and the exactness of his descriptions. Besides his manuscripts in natural history, he left copious writings upon almost every branch of the arts and sciences; which proves his disposition, like that of Pliny, to have rather been towards collection and compilation, than towards the exercise of the judgment. *Moreri. Tiraboschi.* — A.

ALDUS. See Manuzio.

ALEANDER, Jerom, born in the year 1480, distinguished himself in the sixteenth century as a violent opposer of Luther and the reformation. Notwithstanding the assertion of Luther that he was a Jew by birth, it appears probable, as Bayle has shown, that he was descended from a catholic family of distinction in Istria, and that the only ground for supposing him a Jew, was his perfect knowledge of the Hebrew tongue. He is said to have possessed a memory in an uncommon degree retentive, and to have been enabled, by means of this fa-

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culty, to have made himself master, besides the Hebrew, of the Greek and Latin, and several modern languages. His splendid talents attracted the attention of the Roman court; and, if we are to credit the account of Luther, which Bayle, however, disputes, he was at Rome in the pontificate of Alexander VI. and was secretary to the infamous Cæsar Borgia. It is more certain that he was invited by Louis XII. into France, and was appointed, in 1508, professor of philosophy in the university of Paris. The reputation which he acquired in this situation introduced him with credit to the court of Leo. X. This pontiff, the patron of learned men, at first procured him the office of secretary to the cardinal de' Medici; and afterwards, on the death of Acciaioli, appointed him librarian of the Vatican. A more important proof of his confidence in his talents and zeal was given him by the pope, when in 1519 he sent him as his nuncio into Germany, to meet the formidable storm which was then rising to threaten the safety of the church. In the diet of Worms he undertook the accusation of Luther, and spoke against him three hours. He could not, however, prevent the diet from granting Luther permission to make his defence; and, whether from fear of encountering so able an antagonist, or from confidence in the disposition of the assembly, when Luther challenged him to disputation he declined the contest. In the result of the trial, he had sufficient influence in the diet to obtain an edict for burning his books, and proscribing his person, and he drew up the edict with his own hand. He was sent a second time into Germany as nuncio from the pope in the year 1531, and endeavoured, but without success, to dissuade Charles from making a truce with the protestants in that country. Pope Paul III. created him cardinal, and sent him a third time into Germany, where he remained a year in the capacity of a legate, still exerting his utmost efforts to check the progress of the reformation. Returning to Rome, he died there in 1532, not, as has been said, through the unskilfulness of his physician, but because he had destroyed his health by taking too much care of it. He died at the time when he was putting his last hand to a work against the professors of the sciences, which was never published. The only works which he has left are proofs of his having been an eminent scholar: they are, "Lexicon Græco-Latinum," printed in folio at Paris in 1521, and "Grammatica Græca," printed in 8vo. at Strasburg in 1517.

Luther describes Aleander as a man destitute of principle, ungovernable in his passions, choleric even to madness, of insatiable avarice, and shamefully addicted to licentious pleasures: but it must be remembered that this is the report of an adversary, who was not sparing in terms of reproach against his enemies, and who appears evidently to have given hasty credit to the story of his being a Jew. That he was a man of ill-temper and violently passionate, is acknowledged by Gentin, this cardinal's secretary, in one of his letters to the bishop of Vienna, in which, having informed him of his death, he says, "Hitherto I have not looked out for another Mæcenas at Rome, for the violent temper of my deceased patron renders me fearful, lest I should make Glaucus's exchange with Diomed." (Lib. viii. Epist. ad Nauseam.) Erasmus, who appears to have had an early intimacy with Aleander, and speaks of him as an old friend, bears a handsome testimony to his learning. "I always, says he, pay great respect to Aleander, especially in letters, nor am I more hurt, if he be more learned, than if he be richer or handsomer than myself." [Ipse plurimum tribuere soleo Aleandro, præsertim in literis; nihiloque magis me lædi puto si doctior est, quam quod ditior est, aut formosior] (Erasm. Epist. xii. 4.) He complains, however, and, as it appears, not without good reason, that he had abandoned his friendship, and become his inveterate and malignant enemy; giving credit to every ill report against him, and not scrupling any means by which he might exasperate the pope and bishops against him. "I am informed," writes Erasmus, "that a general persuasion prevails, that my writings have occasioned all this storm which has fallen upon the church: the chief author of this idle report is Jerom Aleander, a person, to say the least, not scrupulously exact in speaking the truth." [Jam audio multis persuasum ex meis scriptis extitisse totam hanc ecclesiæ procellam: cujus vanissimi rumoris auctor Hieronymus Aleander, homo, ut nihil aliud dicam, non superstitiose verus] (Epist. xx. 84.) The fact seems to have been, that Aleander's zeal for the church of Rome, united with great warmth of temper, surmounted every consideration of private friendship, and determined him at any expense to accomplish, if possible, the ruin of Lutheranism; and it cannot be doubted that Erasmus, though not an avowed reformer, gave the zealous Catholics as much offence by his indirect strokes of sarcasm, as Luther by his open and vehement assaults. How keenly Aleander felt the mortification of finding all his efforts to stem the torrent of heresy ineffectual, may be seen in the expressive epitaph which he wrote for his own tomb.

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Καθανον ουκ ακεκων, ὁτι παυσομαι ων επιμαρτυς
Πολλων, ωνπερ ιδειν αλγιον ην θανατω.

"Not unreluctant I resign my breath,
"For to behold life's ills is worse than death."

(P. Jovius in elog.) *Bayle. Moreri.*—E.

ALEANDER, JEROM, the younger, a nephew of the cardinal Aleander, by profession a civilian, was a writer of some distinction in the seventeenth century. He was secretary first to cardinal Bandini, and afterwards to Barberini, and lived chiefly at Rome, where he was member of a literary society, who called themselves the Humourists. He wrote many pieces for that society, and published one in Italian on the device which the society had adopted. In his professional capacity, he wrote "Commentaries on the Institutes of Caius." He was fond of antiquarian pursuits, and wrote a piece entitled, "Explicatio antiquæ Tabulæ marmoreæ Solis Effigie exsculptæ," &c. [Explanation of an ancient Marble Tablet engraved with the Figure of the Sun, &c.] printed in 4to. at Rome, in 1616, and in Paris 1617. He also wrote Italian and Latin poems, and some pieces on ecclesiastical affairs. He is said to have died of intemperance in eating: his death happened in 1631. *Nicæus Eryth. Bayle. Moreri.*—E.

ALEGAMB, PHILIP, a learned Flemish Jesuit, was born at Brussels in the year 1592. He appears to have possessed talents, which qualified him either for active or studious life. In his younger days, after his classical education was finished, he went into the service of the duke of Ossuna, whom he accompanied into Sicily. After he had taken the Jesuit's habit, he travelled through Germany, France, Spain, Portugal and Italy, as tutor to the son of prince Eggemberg, a favourite of the emperor Ferdinand II. He afterwards accompanied the same young man, as his confessor, on an embassy to Rome. In the school of Gratz he taught philosophy, school-divinity, and morals. For several years he was employed at Rome by the general of the Jesuits as secretary for the Latin dispatches which related to Germany, and was afterwards appointed to the prefecture of spirituals in the *Maison Professe*. He died at Rome in 1652. His literary labours were chiefly devoted to the honour of his fraternity. Besides the "Life of Cardin, a Portuguese Jesuit;" and "Memoirs of the Sufferings of some of his Brethren," he wrote a "Bibliotheque des Auteurs Jesuites," founded upon a catalogue begun by Ribadeneira in 1602, and enlarged by Scholt in the Antwerp edition of 1613. Alegamb gives a very accurate account of works published by Jesuits, and of the birth, situation and employment of each writer; but is too lavish of panegyric, discovers great partiality to his order, and industriously keeps out of sight such works as have been censured by the inquisition, or are proscribed in the "Index Expurgatorius." This work was printed at Antwerp in 1643, and reprinted at Rome, by P. Sotuel, in 1675. P. Oudin has since published a more complete work of the same kind. *Sotuel. Bibl. Script. Societ. Jes. Bayle.*—E.

ALEMAN, LOUIS, the cardinal of Arles, was born of a noble family which possessed the seignory of Arbent and Mongisson in the year 1390. Having entered the church, he advanced rapidly through the several stages of ecclesiastical preferment till he obtained the archbishopric of Arles. In 1422, pope Martin V. sent him to Sienna to direct the removal of the council of Pavia to that city. Soon afterwards he employed him in reforming the police in Romagna. Louis III. king of Naples, held him in high respect, and on his account confirmed the privileges which his predecessors had granted to the city of Arles. The pope honoured him with the dignity of cardinal. After the death of Martin V. the cardinal, during the council of Basil, in which he was president, embroiled himself with pope Eugenius IV. on the subject of that council, which, contrary to the pontiff's pleasure, he continued to hold at Basil. In this council Eugenius was deposed, and the duke of Savoy, under the name of Felix V. was named in his place. Eugenius, on his part, excommunicated the cardinal, and declared him unworthy to hold any dignity in the church. But after Felix had renounced the papacy in favour of Nicholas V. the lawful successor of Eugenius, this pontiff received the cardinal of Arles to his communion, restored to him his dignities, and sent him as his legate into Lower Germany. On his return Aleman retired to his diocese, where he was usefully employed in endeavouring to reform the clergy, and instructing the people. He died at Salon in the year 1450, and was afterwards canonised. With the virtues of an ecclesiastic he united the talents of a statesman. *Nouv. Dict. Hist. Moreri.*—E.

ALEMAN, LOUIS AUGUSTINE, a grammarian and historian, advocate of Grenoble, where he was born in 1653, printed in French "Remarks of M. de Vaugelas on the French Language," with a preface containing his own observations. He afterwards wrote, "New Observations, or a Civil War in France upon Language," printed in 12mo, at Paris, in 1683: "The Monastic History of Ireland," in 12mo, Paris, 1690; and, "An Historical Journal of

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Europe for the Year 1694." *Moreri. Nouv. Dict. Hist.*—E.

ALEMBERT, JOHN LE ROND D', a celebrated French philosopher and mathematician, and an elegant writer, was born at Paris on the 16th of November, 1717. He came into the world under the disadvantage of illegitimate birth, and was exposed as a foundling by his mother, who is said to have been mademoiselle Tencin, sister of the abbé, afterwards cardinal, Tencin. His surname, de le Rond, is derived from the church near which he was exposed. He owed his life to the humanity of the overseer of the quarter, who put him to nurse to the wife of a glazier. Information of the situation of the child being communicated to his father Destouches Canon, he listened to the voice of nature and duty, and took measures for his future subsistence and education.

The genius of D'Alembert did not wait the maturity of age to display its powers. When he was only ten years old, his school-master declared, that he had nothing further to teach him. He was sent to finish his education at the college of Mazarin, where his attainments raised him to the first distinction. Early in his academic course his attention was directed to theology; and he composed a "Commentary on the Epistle of Paul to the Romans," which raised in the Jansenists an expectation that D'Alembert would prove an able champion to their cause, and might even become a second Paschal. His penetrating intellect, however, found more satisfaction in the demonstrative reasonings of mathematicians than in the vague disputations of theological controversialists; and he, at this time, acquired a predilection for mathematical studies, which remained with him through life.

Retaining a grateful attachment to the asylum of his infancy and childhood, and desiring nothing more than a quiet retreat, where he might prosecute his studies in tranquillity, D'Alembert, upon leaving the college, took up his residence in the family of his nurse, the only family which he could consider as his own. Here he lived many years in great simplicity of manners, esteeming himself happy in contributing, as his fortunes improved, to the comfortable subsistence of those, whose kind attentions had, during his early years, supplied the place of parental affection. His worthy hostess, not having enjoyed the advantages of education, was not aware how great a man she had fostered; and, though she frequently heard him mentioned as the author of books which were admired, she still regarded him as an object of compassion. "You will never," said she one day to him, "be any thing but a philosopher; and what is a philosopher but a fool, who toils and plagues himself, that people may talk of him after he is dead?"

In order to enlarge his means of comfortable subsistence, D'Alembert at first turned his thoughts to the law, and took his degrees in that profession. Finding this employment unsuitable to his inclination, he next applied to the study of medicine. But his fondness for mathematics rose superior to every other consideration; and rather than deny himself the gratification of following, without restraint, the strong bias of his mind towards these studies, he chose to decline the benefit of any lucrative profession.

At the age of twenty-four, in the year 1741, the original genius of D'Alembert for mathematical investigation appeared in a masterly correction of the errors of Reyneau's "Analyse Demontrée," a work of high repute in analytics; and this work, in concurrence with his general reputation for uncommon talents, obtained him an honourable admission into the academy of sciences. He now applied himself with great assiduity to the solution of the problem concerning the motion and path of a body which passes obliquely from a rarer into a denser fluid. This inquiry led him into general speculations on the forces of moving bodies, which produced "A Treatise on Dynamics," [Traité de Dynamique] 4to. Paris, 1744, 1758, first published in 1743. In this treatise, the author establishes an equality at each instant between the changes which the motion of a body has undergone, and the forces or powers which have been employed to produce them; in other words, he separates into two parts the action of the moving powers, and considers the one as producing alone the motion of the body in the second instant, and the other as employed to destroy that which it had in the first. This principle he afterwards applied to the theory of equilibrium, and to the motion of fluids: and all the problems, before resolved in physics, became, in some measure, its corollaries. The discovery of this new principle was followed by that of a new calculus, the first applications of which appeared in "A Discourse on the general Theory of the Winds," [Reflexions sur la Cause générale des Vents] 4to. Paris, 1747, which, in 1746, obtained the prize-medal in the academy of Berlin. This society was so fully satisfied of the merit of this discourse, that they elected him an honorary member. It happened at this time, that the king of Prussia terminated a glorious campaign by an honourable peace. D'Alembert availed himself of this fortunate circumstance, and de-

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dicated his work to the king in these three Latin verses:

Hæc ego de ventis, dum ventorum ocyor alis
Palantes agit Austriacos Fredericus, et orbi,
Insignis lauro, ramum prætendit olivæ.

Swifter than wind, while of the winds I write,
The foes of conqu'ring Frederic speed their flight;
While laurel o'er the hero's temple bends,
To the tir'd world the olive branch he sends.

Flattered by this dedication, Frederic sent him a polite letter, and from this time ranked him among his philosophical friends.—His new "Calculus of Partial Differences," D'Alembert, in 1747, applied to the subjects of sounds, and vibrating chords. He afterwards employed his principle concerning motion, in explaining the motion of any body of a given figure. In 1749 he resolved the problem of the precession of the equinoxes, determining its quantity, and explaining the phænomenon of the nutation of the terrestrial axis discovered by Dr. Bradley; "Recherches sur la Précession des Equinoxes, et sur la Nutation de l'Axe de la Terre dans le Système Newtonien," 4to. Paris, 1749; and, in 1752, he published a treatise, containing much original matter, under the title, "An Essay towards a New Theory of the Motion of the Fluids," [Essais d'une nouvelle Théorie du Mouvement des Fluides] 4to. Paris, 1752. In the same year he published, "Elements of Music," upon the principles of Rameau; an excellent abridgment of that author's doctrines. About the same time appeared, in the Memoirs of the Academy of Berlin, "Researches concerning the Integral Calculus." Other pieces, published at various times in the Memoirs of the Academies of Paris and Berlin, were afterwards collected under the title of "Opuscules Mathématiques," published at Paris in nine volumes 4to. in 1773, or "Memoirs on various Subjects of Geometry, Mechanics, Optics, and Astronomy," from the year 1761 to 1773. D'Alembert also wrote "Researches on several important Points of the System of the World." [Recherches sur différens Points importans du Système du Monde] 3 vols. 4to, Paris, 1754, 1756. These numerous and original productions, in various branches of mathematical science, entitle D'Alembert to rank among the most celebrated mathematicians of the age. He has had the merit of adding a new calculus, or method of performing mathematical investigations and resolutions, to those of the last age, and new branches of the science of motion to those discovered by Galileo, Huygens, and Newton.

With the character of an eminent mathematician, D'Alembert united that of a polite scholar. Genius, judgment, and elegant taste are happily displayed in his miscellaneous works, and he is justly regarded in France as one of the first writers of that nation. He is generally understood to have been the first projector of that vast undertaking, to which the world has been much indebted for the diffusion of knowledge, "The Encyclopædia." This work was begun in 1750 by D'Alembert, Voltaire, Diderot, and many other learned men. The work is enriched by many valuable articles in mathematics, history, and polite literature, from the pen of D'Alembert: and it may be remarked, to the credit of his judgment, that his style is always suited to his subject, and that he never assumes the language of poetry in scientific discussions. To him the public is indebted for the excellent preliminary discourse of the Encyclopædia; and the vestibule of this superb edifice will remain a lasting monument of his genius and good sense: it is an elegant dissertation, in which are united strength and harmony, learning and taste, just thinking, and fine writing. The general table which he gives of human knowledge, discovers a comprehensive, well-informed, and methodical mind; and the judgments, which he passes upon writers who have contributed to the improvement of science, are worthy of an enlightened and impartial philosopher. D'Alembert displayed his fine talents in many other literary productions. His "Translation of select Parts of Tacitus, [Traduction de divers Morceaux de Tacite] in 2 vols. 12mo, afford an elegant specimen of his learning. His "Memoirs of Christina, Queen of Sweden," is a masterly piece of biographical writing. In this work the author shows that he understood the natural rights of mankind, and that he had the courage to assert them. His "Essay on the Alliance between the Learned and the Great," gravely, but keenly, satirises the mean servility of the former, and the insolent tyranny of the latter. A lady of high rank, hearing the author accused of having exaggerated the despotism of the great, and the submission which they require from those who are honoured with their patronage, said smartly, "If he had consulted me, I could have told him still more of the matter." These pieces, together with other essays on subjects of polite literature; "Eloges" on Bernoulli, Terrasson, Montesquieu, Mallet, and Dumarsais; and "Elements of Philosophy," were about the year 1760 collected into five volumes, and published under the title of "Mélanges de Litérature, d'Histoire, et de Philoso-

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phie," 5 vols. 12mo. [Literary, Historical and Philosophical Miscellanies.]

In 1765, D'Alembert published a piece "On the Destruction of the Jesuits," [De la Destruction des Jésuites] in 12mo, Paris, 1765, in which he treats with nearly equal severity the Jesuits and their adversaries. He gives a large collection of epigrams occasioned by the fall of this body, with some of his own. This work treats the disciples of Ignatius Loyola with so much insulting contempt, that it may not improperly be said of the author, "Non ridet, sed irridet." [He deals in derision rather than ridicule.] D'Alembert excelled in panegyric no less than satire. Upon his election, in 1772, to the office of secretary to the French academy, he continued the "History of the Academy," published by Messrs. Pelisson and D'Olivet, by writing in the form of *éloges*, or panegyrics, "An History of those Members of the French Academy who died between the Years 1700 and 1771," [Histoire des Membres de l'Académie Françoise, morts depuis 1700 jusqu'en 1771] 6 vols. 12mo, Paris, 1787. This collection, notwithstanding some inequalities of style, is justly admired; it abounds with lively portraits, amusing anecdotes, ingenious parallels, and fine reflections.

While D'Alembert confined himself chiefly to mathematical studies, he remained in comparative obscurity; and his uncommon talents as a man of genius and wit were known only to a small circle of friends. As soon, however, as he embarked in the great design of publishing an Encyclopædia, he attracted a large share of public attention; and, with some obloquy, on account of the freedom of several articles of the work, obtained, as he proceeded, high reputation for the knowledge and talents which, in common with his colleagues, he discovered. His company was now sought by the great, and his literary merit was thought sufficient to entitle him to royal patronage. Through the interest of the minister, count D'Argenson, the king, in 1756, granted him a pension of twelve hundred livres. In 1762, the empress of Russia invited him to undertake the education of her son, the grand-duke, accompanying the invitation with an offer of a salary of an hundred thousand livres, and other considerable privileges. This flattering proposal, D'Alembert's attachment to his friends and his country, and his fondness for literary leisure, would not permit him to accept. Though it was urged a second time, by a letter written by the empress's own hand, he still persisted in his refusal. The next year another, perhaps more enticing though less lucrative, offer was made him by the king of Prussia. That illustrious philosopher, and patron of philosophers, invited D'Alembert to meet him at Wesel after the peace of 1763, and, on the first interview, affectionately embraced him. The king's first question was, "Do the mathematics furnish any method of calculating political probabilities?" To which the geometrician replied, "That he was not acquainted with any method of this kind, but that if any such existed, it could be of no use to a hero, who could conquer against all probability." The king, who would, doubtless, be gratified by such a compliment, and who was already well acquainted with the talents of D'Alembert, made him an offer of the presidency of the academy of Berlin, vacant by the death of Maupertuis. The ferment which had lately been excited in France by some articles in the Encyclopædia, especially that of *Geneva*, and the odium which had particularly fallen upon himself, might have furnished a good reason for seeking a peaceful asylum in the court of a philosophical prince. D'Alembert, however, chose to decline the offer; and the king, far from being displeased at the refusal, maintained a friendly correspondence with him as long as he lived. The letters which passed between them will be found in "The Posthumous Works of the King of Prussia." This correspondence, together with that which he carried on with Voltaire and other philosophers; the constant intercourse which he had with illustrious persons at home, and with learned foreigners; his influence in the academy of sciences, and, above all, in the French academy, of which, after the death of Duclos in 1772, he was secretary, were circumstances which concurred to give importance to the character which D'Alembert, during the latter part of his life, sustained in the republic of letters. And, though his enemies called him the *Mazarin* of literature, candour requires us to believe, that he owed his influence less to artful management and supple address, than to the esteem which his talents and virtues inspired. His aversion to superstition and priest-craft carried him, it is true, into the region of infidelity; and his enmity to the Jesuits and the clergy produced in him a degree of hostility against the religion of his country, which sometimes obliged even the philosopher Frederic to read him a lesson of moderation. The eccentricity of his opinions did not, however, destroy the virtues of his heart. A love of truth, and a zeal for the progress of science and freedom formed the basis of his character; strict probity, a noble disinterestedness, and an habitual desire of obliging were its distinguishing features. Many

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young people, who discovered talents for science and learning, found in him a patron and guide. To worthy men, even in adversity and persecution, he was a firm and courageous friend. To those who had shown him kindness, he never ceased to be grateful. Gratitude induced him to dedicate two of his works to two ministers, when they were in disgrace, the count D'Argenson, to whom he had owed his pension, and the marquis D'Argenson, who had given him many proofs of respect and esteem. When, in early life, mad. de Tencin, informed of his singular talents, came to him, and fondly caressing him, discovered to him the secret of his birth, "What do you tell me, madam?" he cried out: "Ah, you are but a step-mother; it is the glazier's wife who is my mother!" Through life he retained for his nurse the affectionate sensibility of a grateful son. He remained in her house near thirty years, and did not leave it, till, in 1765, after a long illness, his physician represented to him the necessity of removing to a more airy lodging. His health being recruited, he continued to occupy his honourable station among philosophers till the 29th of October 1783, when, in the sixty-sixth year of his age, he expired; leaving behind him the reputation of amiable virtues, and eminent talents. Perhaps no character has ever appeared, which has more completely exemplified the union of strong mathematical genius with an elegant taste for polite literature. *Eloge de J. le Rond d'Alembert par M. Condercet, dans l'Histoire de l'Acad. Franç.* 1783. *Nouv. Dict. Hist. Supplem. to Hutton's Mathem. Dict.*—E.

ALESSI, GALEAZZO, a very celebrated architect, was born at Perugia in 1500. He rose to such eminence in his profession, that he was applied to from France, Spain, and Germany, to give plans, not only for churches and palaces, but for public fountains, baths, &c. in which he exhibited a great fertility of invention. He acquired the greatest reputation by his plan for the monastery and church of the Escurial, which was preferred to those of the ablest architects in Europe. Many cities in Italy are adorned with his structures; but none so much as Genoa, which is one of the reasons why it has obtained the name of *the superb*. Alessi died in 1572. He is said to have possessed a great fund of knowledge, and to have been very capable of managing the most important affairs. *Nouv. Dict. Hist.*—A.

ALEXANDER THE GREAT, a man who perhaps has attained a larger share of that fame which is associated with great events, considered independently of moral excellence, than any other mortal, was the son of Philip, king of Macedon, by his wife Olympias, daughter of Neoptolemus, king of Epirus. He was born at Pella, in the first year of the 106th Olympiad, and the 356th before the Christian æra. (Univers. Hist. vol. viii, where this date is deduced from the testimony of Aristobulus in Arrian, concerning his age at his death.) It was his good fortune to be contemporary with some of the greatest men Greece ever produced, and to have a father sensible of the benefits of education, and wise enough to make a proper choice of preceptors for his son. The young Alexander was placed under the care of Leonidas, a man of strict morals, his mother's relation: his first preceptor was Lysimachus, an Acarnanian; and as soon as he was of an age capable of receiving philosophical instruction, the great Aristotle became his tutor, and appears in a high degree to have engaged the esteem of his pupil. An early fondness for the poems of Homer was probably, however, what gave the decisive turn of his mind to military glory. The character of Achilles served him for a model; and, during his whole life, he displayed a passionate regard for the works of that illustrious bard. Many stories are told of the early tokens he exhibited of a strong and elevated mind, destined to great actions. Of these, one of the most characteristic is the account of his conversation, when no more than seven years of age, with Artabazus and other refugees from the court of Artaxerxes. Among his questions to them concerning Persia were, "What was its military strength; the arms and courage of its soldiers; the swiftness of its horses; the character and manners of the king; and *the number of days'-march from Macedonia to Susa?*" (Plutarch, de Vit. Alexandr.) It is said, too, that on being flattered on account of his swiftness in running, and told that he ought to enter his name among the competitors at the Olympic games, he replied, "I would, were I to have kings for antagonists." He was much addicted to manly and martial exercises, and particularly to the art of horsemanship; respecting which, a story is related of the skill and courage he showed in breaking the famous horse Bucephalus, whom none of his grooms could venture to mount. On this occasion his father was so much delighted, that, tenderly embracing him, he bid him "look out for a larger country to govern, for that Macedonia was not capable of containing him." His youth was not only distinguished by these marks of an enterprising spirit, but by the rarer qualities of temperance, chastity, and self-command. He was much attached to his mother, and took her part

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in a spirited manner, when the differences between her and his father arose to such a height, as to occasion her divorce. In consequence of this event, a mutual alienation took place between the father and son; and it is probable that they were never afterwards thoroughly reconciled; a suspicion continually prevailing in the minds of Alexander and his mother, that Philip would some time disinherit him in favour of one of his younger children by another wife.

Before this period, Philip, on undertaking the siege of Byzantium, had entrusted his son, then only sixteen, with the uncontrouled government of Macedonia; which gave him the opportunity of indulging his warlike disposition by marching against the revolted Medari, a subject people of Thrace. His father afterwards employed him in reducing various towns of the Chersonese. Soon after, when the Greek mercenaries in Philip's army, on their march through the country of the Triballi, mutinied against him, and, in an affray, had beaten him from his horse and wounded him, Alexander, rushing forwards, protected him with his shield, and drove back the assailants, so as to save his father's life. The famous battle of Chæronea, between Philip on one side, and the Athenians and Thebans on the other, ensued in the eighteenth year of Alexander's life; in which combat the young prince, by his fierce attack on the Theban legion, contributed greatly to the victory.

After the open breach between Alexander and his father, on account of the repudiation of Olympias, the prince retired into Epirus with his mother; but Philip did not long suffer him to continue there, but recalled, and was apparently reconciled to him. That powerful and ambitious monarch was now in full preparation for his expedition into Asia against the Great King, for which purpose he had procured himself to be declared supreme commander of the united forces of Greece. But, when just upon the point of entering upon his undertaking, he was cut off by the hand of Pausanias, whom he had mortally injured. Alexander and his mother incurred some suspicion of being privy to this conspiracy; however, it does not seem necessary to call in the supposition of their instigation in order to account for the deed; and it is certain that the first act of Alexander's reign was to execute justice on his father's murderers.

It was in his twentieth year that Alexander, without opposition, succeeded to the throne of Macedon. His youth, at first, excited an inclination in several of states of Greece to throw off the yoke of the Macedonian usurpation; and Attalus, commander of the army on the frontiers of Asia, endeavoured to engage the soldiers in his own interest as competitor for the crown. But Alexander, by a sudden march into Thessaly, overawed the Greeks, so that they declared him his father's successor in the generalship of the whole nation; and, by means of a confidential emissary, he caused Attalus to be put to death.

Being now confirmed in the regal authority, he began his military career with an expedition into Thrace; in which he penetrated across mount Hæmus into the country of the Triballians, (the modern Bulgaria) whom he defeated, and drove beyond the Ister or Danube. He followed them, and engaged with the Getæ, a barbarous nation, who inhabited the country on the other side. While encamped in these parts, he received embassies from various circumjacent people, among whom were the Celtes, a brave and high-spirited race, who manifested little dread of his arms. With these and the other neighbouring tribes he made a peace; and set out on his return, after having rather displayed his valour and military skill in this enterprise, than gained any solid advantages. In his march he was drawn aside by a revolt of the Illyrians, under Clytus, who was supported by Glaucias, king of the Taulantians. These he defeated with great slaughter, and drove to the mountains.

Meantime a report of his death excited great commotions in Greece, chiefly from the instigation of Demosthenes, the inveterate foe of the Macedonian domination. The city of Thebes openly revolted, and having put to death two chief commanders of the Macedonian garrison, prepared to besiege the citadel. The intelligence of these events caused Alexander to hasten his march into Greece; and such was his expedition, that he passed the straits of Thermopylæ and entered Bœotia before the Thebans were undeceived as to his death. He appeared willing to give them time to recollect themselves; but their resolution and love of freedom prompted them to stand a siege, in which the city was taken by storm, with a dreadful slaughter of the inhabitants. So much was Alexander incensed, that he sold all the remaining people for slaves, divided their lands among his soldiers, and rased all the private buildings, sparing only the house in which the poet Pindar had dwelt. This instance of severity struck all the rest of Greece with terror, and gave a complete superiority to his party in all the towns. Athens signalised itself by the meanness of its submission; and, in return, was treated with great lenity by Alexander, who, at the request of the Athenians, de-

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sisted from his demand of delivering up to him Demosthenes and the other most distinguished orators and demagogues. Having reduced Greece to a state of tranquillity, he repaired to Corinth, where, at a general assembly of the states, his office of supreme commander was recognised and defined. At Ægæ he held a grand council of war to determine on his expedition into Asia, in which his own ardent desire was probably the deciding argument. Great entertainments and festivities succeeded, with munificent gifts to his principal officers, out of the crown revenues in Macedonia. His character now seemed to develope itself, and to exhibit that turn for every thing vast, magnificent, and excessive, whether laudable or otherwise, for which it was afterwards so conspicuous. An answer that he made to one who asked the cause of his wonderful success in quieting the dangerous tumults in Greece, is worth recording. "It was, (said he) by delaying nothing."

At this juncture Darius III. sirnamed Codomannus, reigned in Persia, raised to that eminence by Bagoas the eunuch, after the destruction of Ochus, his son Arses, and all their families. Darius was related to the royal line, and was reckoned not unworthy of the diadem, having displayed his valour in a war against the Cadusians. He is accounted the tenth of the Persian monarchs from Cyrus; and the empire, founded by that conqueror, had now lasted about two hundred and thirty years. But the usual consequences of success, luxury and effeminacy, had deeply impressed the character of the once hardy Persians; and the strength of their armies now consisted in foreign mercenaries. After the news of Philip's death, contempt of the youth of Alexander had infused a vain security into the mind of the Great King; but the military reputation acquired by the young prince soon made him an object of different emotions. To prevent the coming danger, Memnon the Rhodian, a commander of approved talents and fidelity, was sent with an army, chiefly of Greeks, to occupy Cyzicus; but he was unable to take the place by surprise, as he had expected. Meantime, the generals of Alexander advancing, the two armies held each other in check.

It was in the twenty-second year of his age, B. C. 334, that Alexander crossed the Hellespont into Asia. The army he took with him on this mighty enterprise amounted to no more than about thirty thousand foot and five thousand horse. (Arrian, Diodorus Siculus, and Plutarch.) The greater part of these were embarked at Sestos, but the king himself sailed from Eleus. Various sacrifices, divinations, and other religious ceremonies, preceded and followed his transit; for superstition was a distinguished feature in the character of this extraordinary man. At Ilium, to which he first marched, he gratified his feelings of every kind by sacrificing to the heroes buried there during the siege of Troy, and likewise to the manes of Priam, in order to divert his displeasure against one who claimed descent from Achilles, and was going to subvert another Asiatic empire. The Persians, in this interval, had assembled an army in Phrygia; and, contrary to the advice of the experienced Memnon, determined to wait the invader on the banks of the Granicus. Very different statements are given of their numbers; but Arrian, whose authority seems the best, reckons them at no more than twenty thousand foot and as many horse. The Persians, having the advantage of the situation, made a very spirited resistance while the Macedonians were crossing the river and ascending its steep banks, but at length they were driven away, and routed with great slaughter. Alexander exposed himself to the greatest personal hazards, and narrowly escaped with his life, especially, when, impelled by his impetuous valour, he rushed into the midst of a body of Greek mercenaries, who, on the retreat, had withdrawn to an eminence. Twenty-five of his own guards were killed; but upon the whole his loss was very inconsiderable.

The immediate consequence of this victory was the possession of all the country southwards as far as the Hermus, and Sardis, the chief town of Lydia, whither he marched. Thence he proceeded to Ephesus, and restored there the democratical form of government, as he did to all the Greek cities on the coast of Lesser Asia. He next besieged and took Miletus, at which place he dismissed his fleet; an extraordinary measure, imputed to his want of money for paying his mariners, and his distrust of the issue of naval engagements. It was likewise his intention to take all the sea-ports by land; and, in consequence, he proceeded to lay siege to the strong town of Halicarnassus. In this place Memnon had thrown himself with a numerous garrison; and he defended it with so much skill and resolution, that much blood was shed and time spent in the attack. At length, however, it was abandoned by the Persians, who first set it on fire. Tralles was next taken by Alexander and levelled with the ground. Alinda was surrendered to him by Ada, who claimed the title of queen, and whom Alexander received into favour, and constituted governess-general of all Caria—a piece of generous policy, which afterwards in-

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duced many of the satraps and princes of Lesser Asia to forsake the Persian interest, and put themselves under his protection. At the approach of winter he sent some of his officers into Macedonia to raise recruits; suffering them to lead with them all the new-married soldiers of his army, that they might pass the interval with their wives. By this permission he highly ingratiated himself with his people. About this time a conspiracy against the life of Alexander was discovered and prevented, carried on by Alexander, the son of Æropus, general of the Thessalian horse, who held a correspondence with an officer of Darius.

On the approach of spring, Alexander proceeded on his march along the sea-coast of Lycia and Pamphylia, taking possession of the principal towns as he passed. Thence he marched northwards through Phrygia; and, having assembled his whole army at Gordium, where he is said with his sword to have cut through the knot, to the loosening of which the fate of Asia was attached, he entered Galatia at Ancyra, and reduced the province of Cappadocia, as far as the river Halys. He then returned towards the sea, and, marching through Cilicia, took possession of Tarsus. In this place, either in consequence of fatigue, or of bathing in the cold waters of the Cydnus, he fell into a disease which brought him into imminent danger of his life. This gave occasion to a noted display of the heroism of his character. His physician Philip, having prepared a medicine of dubious operation, suited to the urgency of the case, brought it to him at the instant that he had received a letter from Parmenio, intimating his suspicions that Philip was bribed by Darius to give him poison. Alexander read the letter and then gave it to Philip, at the same time taking from him the medicine, which he drank up with an air of perfect security, his eyes steadily fixed upon his physician. His noble confidence was repaid by a speedy cure, which succeeded a temporary struggle from the effects of the remedy; and the skill and honesty of Philip received the most ample rewards.

On his recovery, hearing that Darius was advancing against him through Syria, he marched to meet him as far as Myriandrus; but Darius, passing the straits of mount Amanus, came down behind Alexander to Issus on the sea-coast. A battle was now inevitable. Alexander turned back, and the two armies met near Issus. That of Darius was extremely numerous, consisting, it is said, of six hundred thousand men, among whom were thirty thousand Greek mercenaries. But this vast multitude was of little use in a close and broken country, which allowed no room for the display of his numerous cavalry. The action which ensued was for some time well disputed, and Alexander, who made a fierce attack upon the person of Darius, received a wound in the thigh. At length the Persian emperor fled, and drew with him his whole army in disorderly rout. A dreadful carnage took place; and the tent of Darius, with his mother, wife, and daughters, came into the possession of the conqueror. Alexander acquired as much glory by his polite and generous treatment of the illustrious captives, as he had done by his valour in the field. On this occasion, too, he gave a celebrated proof how capable he was of a sublime friendship; for, when he entered the royal tent along with Hephæstion, Sisygambis, the mother of Darius, taking the latter for Alexander, fell at his feet and adored him in the eastern manner. The discovery of her mistake having put her in confusion, Alexander respectfully raised her, saying, "Do not be uneasy, mother — you were not in the wrong; for he, too, is Alexander."

The fruits of this great victory were the submission of several of the neighbouring petty princes and governors, and Alexander's uninterrupted progress into Syria. Parmenio marched to Damascus, and there possessed himself of the treasures of Darius. Deputies having arrived from the famous maritime city of Tyre with offers of submission, Alexander intimated to them his purpose of paying the city a visit, and sacrificing to the Tyrian Hercules. This was very contrary to the wishes of the inhabitants, who came to the resolution of not admitting a single Macedonian within their gates. Alexander, now flushed with success, was so highly incensed by their refusal, that he immediately determined to lay siege to Tyre; using as an argument with his council for undertaking this difficult task, the necessity of breaking the naval power of the Persians, which would be greatly affected by the subjugation of this port. The siege, therefore, which is one of the most famous in history, commenced, and was carried on during seven months with great variety of fortune, and extraordinary displays of skill and valour on both sides. Tyre being situated in an island, and powerful by sea, there was no other way of attacking it effectually than by carrying a mole from the continent quite to its walls. By means of it the place was at length stormed and utterly destroyed. Alexander, on this occasion, sullied his character by great cruelty towards a people who had only offended him by their brave defence of their country. Besides putting many thousands to the sword on entering the city, he

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caused two thousand to be crucified, and sold all the remainder for slaves. After desolating the place, he peopled it anew, and boasted of being the founder of a city which he had ruined. This event took place B. C. 332.

It was after the reduction of Tyre that the date of a splendid event in Jewish history, relating to Alexander, is placed. Offended with the Jews for the supplies of provisions they had sent to the Tyrians, he is said to have marched towards Jerusalem with the resolution of chastising them. On his approach, Jaddua the high priest, arrayed in his pontifical habit, with the priests in their sacred vestments, and the people clad in white, met him at some distance from the city. Alexander, when the high priest came up to him, bowed himself, and paid religious adoration; and, being asked the reason of this unexpected demeanour by Parmenio, answered, that the figure of a person thus habited had appeared to him at Dium in Macedonia, and assured him of the divine aid and guidance in his expedition. Alexander afterwards accompanied Jaddua to Jerusalem, sacrificed in the temple, and conferred great favours on the Jewish nation. As Josephus is the only historian who relates this transaction, which is inconsistent with the accounts of all other writers, and contains, in his narration, some circumstances contradictory to known fact, independently of its marvellous nature, it is rejected by some of the most judicious modern critics. Otherwise, the impression made upon this superstitious prince by an imposing religious solemnity, would not of itself be improbable; and it is not disputed that he showed himself in various instances friendly to the Jews.

He next proceeded to Gaza, and took it by storm, after a bloody siege, in which he was wounded. Here he again showed his cruelty by the slaughter of numbers of the inhabitants; as well as a ferocious vanity in dragging the living body of the valiant commander, Betis, round the city, after the example of Achilles. He then proceeded to Egypt. From this enslaved country he met with no resistance. After making a tour through it, and offering solemn sacrifices at Memphis, he marked out the plan of a city, which has since become so famous under the name of Alexandria. He next employed himself in a romantic expedition to the temple of Jupiter Ammon, situated in the midst of deserts, on one of those insulated spots of verdure termed Oasis. The flattery of the priests here conferred upon him the title of son of Jupiter, which the intoxication of his fortune seems to have persuaded him to understand, in some measure, as a reality. Returning to Memphis, he settled the future government of Egypt, and then proceeded to the general rendezvous of his army at Tyre. Hence he marched to Thapsacus on the Euphrates, which river he crossed, and likewise the Tigris. About this time Statira, the captive queen of Darius, died; and Alexander celebrated her obsequies with the utmost magnificence, and consoled her surviving relatives in the most feeling manner. The account of his conduct on this occasion moved Darius, who had now collected another mighty army, to renew propositions of peace which Alexander had formerly rejected; and he went so far as to offer him all the provinces between the Euphrates and the Hellespont; but the young conqueror was incapable of listening to any proposals which would check his career of glory and ambition. Darius, therefore, waited his approach a little beyond the Tigris, at Gaugamela, where was fought the decisive combat (commonly called the battle of Arbela), which determined the fate of Asia. The Persian host, consisting of seven or eight hundred thousand men, though having the advantage of a plain fit for the developement of their cavalry, were totally routed by a very moderate army of Macedonians, after a feeble resistance. Parmenio, indeed, being encompassed with a large body of the enemy's horse, was in great danger, till rescued by Alexander in person. The pursuit was continued with great slaughter to the river Lycus, which Alexander crossed, and then marched to Babylon, which capital was readily surrendered to him.

While these events were passing in Asia, the Macedonian power was endangered in Greece. Antipater, Alexander's viceroy, had exercised great vigour in keeping the states in subjection. But, on a rebellion of the governor of Thrace, the Grecians, seising the opportunity of resistance, took up arms, and appointed Agis, king of Lacedæmon, their general. Antipater, without losing time, marched against him with a superior and well disciplined army, and, after a very obstinate engagement, defeated and killed him. This entirely broke the confederacy, and obliged the Greeks to have recourse to the mercy of the conqueror; and thus the fortune of Alexander prevailed at a distance as well as in his presence, and perhaps in a contest more arduous than that in which he was personally engaged. It is observable, that the Athenians, either through jealousy of the Spartans, or dread of the Macedonians, on this occasion took part with the latter.

Susa was the next important stage of Alexan-

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der's eastern progress, and at this city he took possession of more treasures of Darius. He then, after a sharp resistance, reduced the Uxians; and forcing his way, not without much difficulty, through the Persian Straits, at length reached the famous city of Persepolis. This place he gave to be sacked by his soldiers, who inflicted upon the wretched inhabitants all that military rage and licence could suggest. They loaded themselves with the richest spoils, and the king seised to his own use an immense treasure in money. Soon after, amid the festivities occasioned by this acquisition, in a fit of drunken fury, and instigated, as is said, by a Grecian harlot, he set fire to the imperial palace, renowned through the east for its splendour, and reduced it to a heap of ashes.

Receiving advice that Darius was still at Ecbatana, the capital of Media, he made a rapid march thither, and arrived soon after he had quitted it. He still pursued him beyond the Caspian straits, but was at length stopped by the intelligence that the unhappy monarch had been murdered in a conspiracy of his own subjects. Alexander, such is the inconsistency of human nature! feelingly bewailed the fate of the man whom he himself had driven to inevitable destruction. He then reduced Hyrcania, and the barren country of the Mardians, and overcame the revolted Arians.

The natural consequence of all these splendid successes was, relaxation of discipline and riotous luxury among his troops, and particularly his principal officers, whom he had enriched with a lavish hand. They began to split into factions, and to show many tokens of discontent at the conduct and designs of their king. This he aggravated by adopting, at this period, many of the manners and customs of the Persians, and attempting to blend the two nations into an uniform mass of subjection—a project justifiable in policy to one who was now become a Persian emperor, but which could not fail of giving disgust. The effects broke out in a formidable conspiracy against his life, formed in his own camp, the circumstances of which have been handed down with much obscurity. Its discovery, however, involved in the guilt Philotas the son of Parmenio, a person high in trust with Alexander; and, upon his confession, forced by torture, he was put to death. Soon after, his father, with true eastern policy, was taken off in a treacherous manner; and others were sacrificed to the awakened suspicion of the king.

This domestic danger being overcome, he resumed his eastern march, entered Arachosia, passed the mountain Parapomisus in a rigorous season, and penetrated into Bactria, which he subdued. He then crossed the river Oxus in pursuit of Bessus, who had assumed the imperial purple after the murder of Darius, in which he had been a principal actor. Bessus was here delivered up to Alexander, who sent him to the brother of Darius, by whom he was put to a cruel death. Alexander next marched to Maracanda, the capital of Sogdiana, and afterwards crossed the Iaxartes. In these remote regions he had many actions with the barbarous inhabitants, of whom he destroyed great numbers, taking several of their towns; but not without loss on his side, and personal danger and hurt. He received ambassadors from the Scythians, and had some dubious combats with that unconquerable people. He founded a city in these parts to perpetuate his name, and bridle the natives. Meantime his manners and character approached more and more to those of an eastern despot. He became arrogant, boastful, and fond of the grossest flattery; and having at an entertainment been thwarted by the rude freedom of his old friend and faithful servant Clytus, inflamed by rage and wine, he murdered him with his own hand. His nature, however, was not yet so debased as to suffer him to commit such an action without deep remorse. For three days after he refused food, and gave himself up to the most poignant grief. New adulation, however, reconciled him to himself; and the detestable doctrines of Anaxarchus, the sophist, taught him that he ought to obey no other law but his will. He was soon induced to claim divine honours; and Callisthenes, the orator, a man of a free spirit, but haughty and imprudent, who manifested his contempt of this assumption, severely felt the consequences of Alexander's displeasure. The discovery of a fresh conspiracy against his life by some of his Macedonian pages, further irritated the king's temper. Still his passion for enterprise remained unsated, and at the return of spring he pushed his conquests into the countries to the north-east of Persia, (the seat of the present Usbeck Tartars) and performed several extraordinary exploits in the reduction of fortresses deemed impregnable. In one of these, the daughter of the Sogdian prince Oxyartes, the famous Roxana, fell into his hands, whose charms had such an influence over him that he publicly espoused her.

He then marched southward, and by himself and his generals reduced the countries lying on the west of the river Indus (or Sind); and at length (B. C. 327.) he crossed this celebrated

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stream, and penetrated beyond it to the Hydaspes. Here he was opposed by Porus, a powerful and valiant Indian king, with a great army, furnished with two hundred war elephants. A battle ensued, in which Porus, after displaying great gallantry, was defeated, and obliged to surrender. Alexander treated him in a manner that did honour to his generosity, restoring him his liberty and kingdom, and converting him into an useful ally. He built in these parts two cities, and still proceeding, crossed the Acesines and Hydraotes, and gained fresh victories over the Indians. The last place he took was the city of Sangala, after which he prepared to pass the Hyphasis; but here the discontents of his army, at being led from country to country, without any proposed object or termination of their toils, arose to such a height, that, after attempting in vain to work upon them by addresses to their love of glory and plunder, and loyalty to their prince, he was compelled to yield to their desires, and put an end to his progress. He caused twelve altars to be erected of extraordinary size, to mark the limits of his conquests, and offered sacrifices upon them, and exhibited games, according to the Grecian manner. Then, making a present of all the conquered country to Porus, to be annexed to his own dominions, and dividing his army into two parts, he set out on his return. Arriving at the Hydaspes, he made vast preparations for the embarkation of part of his army on this river, with the intention of descending to the Indus. When the fleet was got ready, under the command of Nearchus, he himself went on board, with his light troops, sending the greater part of his army before, to march along each bank of the river. Many dangers were incurred in the progress, and Alexander disembarking, made an expedition against the Malli, who had taken up arms to oppose him. In storming their principal city he met with an adventure which strongly characterises his desperate and romantic valour. Having himself scaled the walls, he leaped down into the city accompanied by only three of his body-guards. The enemies immediately rushed upon this small band, and in the conflict, Alexander, fighting with undaunted courage, was wounded, and fell through loss of blood; while one of his guards was killed, and the two others, covering him with their shields, were dreadfully wounded. From this imminent peril he was at length rescued by his soldiers who burst into the place, and put all the inhabitants to the sword. This danger seemed to endear the king to his soldiers, who expressed the most unbounded joy at seeing him again when recovered from his wound.

Having settled the affairs of the country, and marked a site for a city at the conflux of the Hydraotes and Acesines, he proceeded down the river with an augmented fleet, reducing some Indian tribes on the banks. One of their princes, named Musicanus, who had submitted and revolted again, was crucified, together with a number of Brachmans who were supposed to have instigated the revolt; yet we are told that Alexander, on becoming acquainted with the character and tenets of the Brachmans, paid them much respect, and held conversations with some of the most learned among them. The fleet, with the king on board, fell down to Pattala, a river-island, made by the branching of the Indus. Here he caused docks and a fortress to be constructed, and then proceeded down the western branch to the ocean, not without incurring great danger near the mouth of the river. Having entered the Indian ocean, and performed some religious rites in honour of Neptune, he contented himself with the survey of two small islands, and then returned to Pattala. He next explored the other branch of the Indus as far as the sea-coast, and there left his fleet in a place of safety, with directions to his admiral, Nearchus, as soon as the season would permit, to sail to the Persian gulf, and thence up the Tigris, where he was to meet him and his army in Mesopotamia. He himself determined to march to Babylon by land, and accordingly proceeded with his van-guard across the river Arabis to the principal fortress of the Oritæ, which he seised and committed to Hephæstion, in order to convert it into a new city. Hence he led his army through Gedrosia, a most barren sandy region on the southern side of Persia, where they underwent prodigious hardships from hunger, thirst, and fatigue. In these Alexander shared like the meanest soldier, exhibiting a vigour of mind which all his abuse of power and prosperity had not been able to subdue. At length he arrived at the plentiful country of Caramania, where he recruited his troops, and redressed many grievances which the neighbouring people had suffered from the oppression of his governors, some of whom he put to death. Hence he proceeded in a kind of triumphal march; and turning into Persis, visited the tomb of Cyrus at Pasargadæ. He ordered the wealthy governor of Persia, Orsines, to be crucified on a charge of high crimes; but the justice of this execution is differently represented by historians. Marching to Susa, he there gave

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a loose to his taste for pleasure and magnificence, not without the political design of promoting a strict union between his Grecian and Asiatic subjects. He himself married at once Statira or Barsine the daughter of Darius, and Parysatis, daughter of Ochus; and he gave other Persian ladies of high rank to his principal officers, bestowing on them large dowries. He likewise displayed a noble munificence in rewarding his army for their services, and he distributed promotions among all who had served him faithfully, without distinction of country. Desirous of exploring the maritime parts of his empire, he descended to the Persian gulf, and thence sailed up the Tigris, to the camp of Hephæstion, whom he had sent before to wait his arrival. On the banks of this river, his army of Macedonians, in consequence of an edict which he issued, discharging the superannuated and invalids, broke out into a violent mutiny. In quelling this sedition he displayed extraordinary courage and presence of mind; and by an affectation of transferring his confidence to the Persians, he brought the Macedonians to the most submissive humiliation; after which he received them to favour, and sealed the reconciliation by a solemn festival.

Hence he took his course through Media to the capital, Ecbatana, where his arrival was celebrated by all kinds of festivities. But the public joy was interrupted by the death of the king's most intimate friend and favourite, Hephæstion, who was cut off by a short illness. The grief of Alexander on this occasion passed all the bounds of sobriety, and he expended vast sums on the funeral. An expedition which he undertook against the Cossæans, a rude people in the vicinity, in which he slew many thousands of them, is represented by some as a sacrifice to the manes of Hephæstion.

He now proceeded towards Babylon, giving audience by the way to various deputations from the states of Greece, and from barbarian princes. He entered that renowned city, and immediately began to form vast projects for its improvement, and the extension of his dominions. He went in person down the Euphrates to examine the practicability of draining the fens by which the country was rendered insalubrious. He gave orders for making a vast bason at Babylon; and he set on foot inquiries concerning Arabia, with the view of a future invasion of that peninsula. He assisted at a grand review of his forces, and determined upon the incorporation of the Persian troops, disciplined after the Greek model, into his Macedonian army. But in the midst of these mighty designs, he was seised with a fever, either caused or at least aggravated by excess in drinking, which becoming continued, on the sixth day put a period to his life. He died in the 114th Olympiad, B. C. 431, after he had lived thirty-two years and eight months, and reigned twelve years and eight months. He appointed no successor; but when interrogated by his friends, to whom he bequeathed his empire? he is said to have replied, "To the most worthy." By his various queens he left only an infant and dubious progeny, who could not hope to succeed to such a vast inheritance, which evidently was an object immediately to be shared and fought for.

The preceding account of the life and actions of Alexander has been extracted from the soberest and most probable narrations (those of Arrian, Strabo, and Diodorus Siculus); otherwise, had it been the purpose to astonish by wonders, the numerous records of history and tradition which the fame of his great exploits has produced, would have furnished abundant scope for marvellous description. His name has been associated with fables of every kind; and even the remote regions of the east, which are almost entirely unacquainted with the other heroes of Europe, still preserve the memory of their conqueror in many a romantic tale. His character has afforded matter of discussion to the critics, and of declamation to the philosophers of every age from his own to the present; and it is still doubted whether he ought to be regarded as a madman or a politician—a civiliser or destroyer of mankind. Yet it would seem not very difficult to estimate him from the certain records of his actions. The firm foundation of the Macedonian power was laid by his father Philip, who, having subjugated Greece, could not have found it a very arduous task to shake the Persian throne. Alexander's expedition appears to have been originally directed by no other principle than that of accomplishing extraordinary and difficult things. This led him into unaccountable deviations from any regular track; and at length impelled him to such a distance from the source of his strength, that he could have entertained no reasonable expectation of retaining under his authority the extent of country through which he ran in the career of conquest. To speak of the justice of a conqueror's designs would be idle; but more humanity to the vanquished might well have been expected; and even the earlier years of his course were stained by many acts of detestable cruelty.

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Yet he was not devoid of generous emotions; and the splendid qualities of valour, munificence, and magnanimity, were carried by him to that excess which borders on fault. That he was intoxicated by success, and that his high fortune rendered him vain and intemperate, and made him almost forget the condition of mortality, is not to be wondered at. Large and sublime views of the true policy of a mighty monarch seem often to have opened on his mind; yet he had too much of the ardour of enterprise and the love of military glory to pursue steadily the plans of rational and pacific improvement. On the whole, the best parts of his character were fitted rather to inspire admiration than esteem; while the worst rendered him a pest of mankind, and resembled him to one of those baleful meteors which dazzle as they fly, but ruin where they fall.

In person, Alexander was of a middle size, with his neck somewhat awry, full eyes, and a fierce majestic countenance. Either through taste or vanity he would not suffer any portraiture to be formed of him except by the three greatest artists of the age; Praxiteles in sculpture, Lysippus in cast metal, and Apelles in painting. He was a lover and favourer of the arts and literature, and carried with him in his train poets, orators, and philosophers, though the choice did not always honour his judgment. He rendered a great service to science by his munificent presents to Aristotle in order to enable him to pursue his inquiries in natural history. He employed men of talents of every description, and while he profited by their labours, rewarded them liberally — an easy road to reputation! which, however, not many monarchs have had enlargement of mind enough to follow. *Arrian. Plutarch. Strabo. Diodorus Siculus. Q. Curtius. Univers. Hist.* — A.

ALEXANDER SEVERUS. ALEXIANUS, (this was the family name of the Roman emperor in question) was born at Arce in Phœnicia, about the year 208 according to one account, in 205 according to another, preferred by Gibbon. (See his Hist. chap. vi.) His father was Genesius Marcianus, of whom nothing is known but that he was a Syrian, and became consul. His mother was Mamæa, daughter of Julia Mæsa, the sister of Julia, wife to the emperor Severus. Another daughter of Mæsa was Soæmias, mother of Heliogabalus; so that Alexianus was first cousin to that emperor. The family to which he belonged was notorious for dissoluteness of manners; but his mother Mamæa, a woman of superior character, and even supposed to have imbibed the maxims of Christianity, applied all her attention to educate her son in purity of morals, and to form his mind and body to useful accomplishments. An excellent natural disposition in the youth seconded her cares. He received instruction of every kind with facility, and regularly devoted a part of every day to martial exercises and to literary acquirements. He was handsome, well made, robust, and wanted nothing that could inspire pleasing expectations. When the monstrous excesses of Heliogabalus gave a sure presage of a speedy and fatal termination to his career, his grandmother Mæsa artfully persuaded him to adopt his cousin, who was only a few years younger than himself. He accordingly nominated him Cæsar, changing at the same time his name of Alexianus into Alexander, to which that of Severus was added.

The first attempt of the abandoned emperor was to corrupt his adopted son, under the pretence of directing his education. This was powerfully resisted by Mamæa, whose influence over her son was able to controul the bad examples and precepts of the court, and to carry him on in a course of improvement worthy his station. Heliogabalus then conceived such a hatred against him, that he attempted to take away his life by poison; and, baffled in this design by his own indiscretion, and the vigilance of Mamæa and her mother, he next made an open attack upon him. So much, however, had the young Alexander conciliated the favour of the prætorian guards, that they took up arms in his defence, and, by their threats, obliged the emperor to come to the camp, and promise to be reconciled to him. Such a forced reconciliation could not be sincere. Heliogabalus was engaged in plotting the death of Alexander, when he himself, with his mother, was killed in a sedition of the prætorians.

By the same too powerful body, Alexander was raised to the imperial dignity, in the year 222, the seventeenth (according to the preferable calculation) of his own age. The senate readily confirmed the choice; and so disgusted had they been with female usurpation in the last reign, that they passed a decree that no woman should afterwards enter the senate. Mamæa knew her authority over her son, and was content to exercise it in a less invidious manner. The name of Antoninus was offered to Alexander, but he modestly rejected that venerable appellation, as a burden to which he was unequal. The same diffidence caused the whole administration of the new reign to fall into the hands of Mæsa and Mamæa, and the empire had no cause to complain of the manner in

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which they exercised the supreme power. The god Heliogabalus, from whom the late emperor had borrowed his name, was sent back to Syria. The high offices of state were taken from their unworthy occupiers, and conferred on better men; and the celebrated lawyer Ulpian was put into the important post of prætorian prefect. Mamæa, now that her son's morals were exposed to the higher dangers attending sovereign sway, was far from relaxing in her attention to preserve their innocence, and to render him in every respect worthy of empire. She assiduously kept off flatterers and the ministers of pleasure; encouraged frequent attendance at council; and especially the full and constant employment of his time. Her cares succeeded so far as to render this too short-lived emperor an example of all that is amiable and much that is estimable in the character of a prince.

To describe the principles of his public conduct would be little more than to repeat what has been said of Trajan and the Antonines. The same clemency, benevolence, moderation, affability, respect for virtue, and abhorrence of vice, distinguished him; and the only idea of inferiority must arise from a suspicion that his actions were less his own, in consequence of his youth, and great deference to his mother's authority. The detail of his private life will afford a more just estimate of the real and personal merit of this emperor; and it has with so much judgment been extracted from his biographer in the Augustan history by the learned and eloquent Gibbon, that no words can so well represent it as his own.

"Alexander rose early: the first moments of the day were consecrated to private devotion, and his domestic chapel was filled with the images of those heroes, who, by improving or reforming human life, had deserved the grateful reverence of posterity. But, as he deemed the service of mankind the most acceptable worship of the gods, the greatest part of his morning hours was employed in his council, where he discussed public affairs, and determined private causes, with a patience and discretion above his years. The driness of business was relieved by the charms of literature; and a portion of time was always set apart for his favourite studies of poetry, history, and philosophy. The works of Virgil and Horace, the Republics of Plato and Cicero, formed his taste, enlarged his understanding, and gave him the noblest ideas of man and government. The exercises of the body succeeded those of the mind; and Alexander, who was tall, active, and robust, surpassed most of his equals in the gymnastic arts. Refreshed by the use of the bath and a slight dinner, he resumed, with new vigour, the business of the day; and, till the hour of supper, the principal meal of the Romans, he was attended by his secretaries, with whom he read and answered the multitude of letters, memorials, and petitions, that must have been addressed to the master of the greatest part of the world. His table was served with the most frugal simplicity; and whenever he was at liberty to consult his own inclination, the company consisted of a few select friends, men of learning and virtue, amongst whom Ulpian was constantly invited. Their conversation was familiar and instructive; and the pauses were occasionally enlivened by the recital of some pleasing composition, which supplied the place of the dancers, comedians, and even gladiators, so frequently summoned to the tables of the rich and luxurious Romans. The dress of Alexander was plain and modest, his demeanour courteous and affable; at the proper hours his palace was open to all his subjects, but the voice of a crier was heard, as in the Eleusinian mysteries, pronouncing the same salutary admonition, 'Let none enter these holy walls, unless he is conscious of a pure and innocent mind." (Gibbon's Hist. chap. vi.)

To the preceding recital may be added, that one of the personages with whose image he decorated his private chapel is said to have been Jesus Christ, whose associates were Abraham, Orpheus, and Apollonius Tyaneus. It is also proper to observe, in order not to conceive too highly of the juvenile dignity of his character, that some of the amusements with which he unbent his mind were of a more childish or less laudable kind; such as the combats of little dogs with sucking pigs, and the battles of cocks and partridges. But this was probably during the earliest years of his reign.

His filial duty towards his mother seems to have been attended with a degree of weakness and timidity; of which an instance highly discreditable to both is related by Herodian. She had given him a wife of an illustrious descent; but becoming jealous of her influence over him, she procured her expulsion from the palace. Her father complaining in strong terms of this insult was put to death by the orders of Mamæa, and the daughter banished to Africa, without any interference on the part of Alexander to prevent such cruel injustice. Lampridius, however, relates the matter otherwise, and asserts that the father-in-law of the emperor was first detected in a conspiracy against him, and that the repudiation of the daughter was a conse-

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quence of his crime.—Timidity, indeed, is a charge that Herodian continually urges against this emperor; and it is unfortunately supported by the allowed facts of frequent unchastised mutinies of the prætorians, in one of which they murdered Ulpian in his very palace and presence; and in another compelled Dio the historian, then consul, to retire into Bithynia. Yet there is equal evidence that in another fierce tumult of his soldiers he conducted himself with the greatest firmness and magnanimity, and brought back the mutineers to their duty. It is probable, that advancing years had given his character an addition of that strength which alone it seems to have wanted. A prying suspicious disposition, which led him to employ spies for discovering all that passed in the capital, was another defect indicative of weakness; as likewise a disposition to vanity, which made him attempt to sink the dishonour of his Syrian origin, by a fabricated genealogy carried up to the renowned Roman family of the Metelli.

The principal public event of this reign was the war with Artaxerxes king of Persia. This warlike prince had revolted against his sovereign Artabanus king of the Parthians, and had effected a revolution which transferred the empire to his own nation. He succeeded to the ancient enmity between the Parthians and the Romans, and prepared for the invasion of Mesopotamia and Syria. Alexander, either intimidated, or naturally inclined to peace, sent an embassy to exhort him to refrain from hostilities, which the haughty Artaxerxes treated with contempt, and instantly made an irruption into Mesopotamia, and carried his ravages as far as Cappadocia. Alexander now in earnest made preparations to oppose this formidable attack. Assembling an army consisting of the prætorian guards and part of the hardy legions of Europe, he encouraged them by an abundant largess, and left Rome, probably in the year 232. In his march he observed severe discipline, and at the same time preserved the attachment of his soldiers by the greatest attention to all their wants, and the most popular manners. A second embassy which he sent from Antioch to the eastern monarch occasioned an arrogant reply, enjoining the Romans to relinquish all the countries which had made a part of the ancient Persian empire. Of the military operations that ensued we have only indistinct and contradictory accounts. Herodian asserts that the plans of Alexander completely failed, and that he returned ignominiously to Antioch, with the hatred and contempt of his army. Lampridius, on the other hand, records a great victory that he gained over Artaxerxes who, was at the head of an army equal to those of Darius and Xerxes in former ages. And Alexander himself, on his return to Rome, in the recital of his exploits before the senate, claims a similar success. That a triumph was decreed him by that subservient body, is no proof of the fact; but the event of the whole war was, that Artaxerxes retired from Mesopotamia, and remained quiet in his own dominions.

Alexander did not long remain in Rome. He was summoned by an incursion of the Germans across the Rhine into Gaul; and he marched against them in 234, with a great army, and accompanied by his mother, who still retained all her influence over him. In this expedition he offered both war and peace to the barbarians; showing himself willing, according to Herodian, to purchase the latter with money. Several disorders having crept into the Gallic legions, he undertook the dangerous task of correcting them, and introducing a stricter discipline. There was at this time in his army a Thracian barbarian, Maximin, who for his courage and strength of body had been raised from the ranks to a post of consequence, and had gained the esteem of the soldiers. This man took advantage of the discontents which Alexander's efforts to restore discipline had occasioned, and inflamed them to such a degree, that in a sudden sedition they proclaimed him emperor, and flew to the attack of the defenceless prince, whom, with his mother, they cruelly massacred. This event happened on March 19, A. D. 235, after he had reigned thirteen years complete. Herodian affirms that he met his fate with great pusillanimity, throwing himself in his mother's arms, and charging her with his ruin. But he has already been noted as the constant detractor from Alexander's merit. This emperor was twice or thrice married, but left no children.

In estimating his character, while it is impossible to deny him goodness of heart and many excellent qualities, none but a direct panegyrist can fail to remark certain features of weakness of temper and irresolution, which will not permit him to be placed among the *great* princes, though he will ever be ranked among the *good* ones. It is not clear whether the authority his mother possessed over him has most tended to raise or depress his reputation. To her, the best acts of the earlier part of his reign were undoubtedly owing; but her avarice and pride threw a cloud over the latter part, and her jealous superiority often reduced him to an inglorious subordination.

Alexander was favourable to the Christians,

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whose conduct and principles he seems in several respects to have admired, though without any inclination to join them. In return, he has been represented in flattering colours by most Christian writers. *Univers. Hist. Gibbon. Crevier.* — A.

ALEXANDER, BALAS, king of Syria, affords a remarkable example of the success of an impostor. Demetrius Soter, having by his conduct excited the enmity of the neighbouring kings and of the Roman republic, a young man of Rhodes, named *Balas*, or, as others say, *Pompalus*, of mean extraction, was suborned to pass himself for a son of Antiochus Epiphanes, and a suming the name of Alexander, to claim the crown against Demetrius. He went to Rome, where the senate solemnly recognised him, and made a decree in his favour, though, as Polybius asserts, the whole city was convinced that he was an impostor. Landing in Syria, he raised an army by the aid of the combined kings, and made himself master of Ptolemaïs, where he obtained the further assistance of Jonathan the successor of Judas Maccabæus. He fought with Demetrius, and was defeated; but still maintaining his ground with fresh succours, he proved successful in a second battle, in which Demetrius was killed, B. C. 150. Alexander, now in peaceable possession of the whole Syrian empire, sent an embassy to Ptolemy Philometor, king of Egypt, demanding his daughter Cleopatra for a wife; and Ptolemy, to do him honour, himself conducted her to him, and the nuptials were celebrated at Ptolemaïs with great magnificence. But Alexander, who had hitherto acted his part with ability, was unable to withstand the influence of prosperity. He gave himself up to indolence and dissolute pleasure, and committed the management of affairs to a most tyrannical minister, who soon excited the hatred of the whole nation against him and his master. Demetrius, the late king's eldest son, now made an attempt to recover his hereditary rights, and was acknowledged by Apollonius the governor of Cœle-Syria and Phœnice. Alexander, roused from his lethargy, took the field, and called upon his father-in-law Ptolemy for assistance. Ptolemy advanced with a vast army; but on the pretence of having discovered a plot against his life, deserted Alexander's cause, and joined Demetrius, to whom he gave his daughter Cleopatra for wife, after taking her from her former husband. Alexander met his foes near Antioch, where a bloody battle was fought, in which he was defeated. Attended by a small body of horse, he made his escape into Arabia; where, entrusting himself in the hands of a chieftain of the country, he was treacherously stabbed by him, after a reign of five or six years. *Univers. Hist.* — A.

ALEXANDER king of Poland, son of Casimir II. was elected on the death of his brother John Albert in 1501, chiefly for the purpose of conciliating the Lithuanians, whose grand duke he was. At his consecration, the archbishop of Gnesna refused to perform the same ceremony for his queen, daughter of the grand duke of Muscovy, on account of her adherence to the Greek church; for which affront her father invaded Lithuania, but was obliged to retreat and conclude a truce with his son-in-law. Alexander after this fell into a lingering disease, which emboldened the Tartars, and Bogdan, palatine of Walachia, to make an inroad into Lithuania, which they filled with blood-shed and rapine. Alexander caused himself to be carried in a litter at the head of his army to chastise those barbarians; and a terrible combat ensued near Wilna, in which victory finally declared for the Poles, who slew twenty thousand of their enemies. The news of this success reached Alexander just as he lay at Wilna in the agonies of death: but he was able by signs to express his gratitude for it, and then expired, in 1506, aged forty-five, after a reign of five years in Poland, and fourteen in Lithuania. He was a prince of a heavy genius and remarkable taciturnity, but courageous, humane, and of generous sentiments. His liberality degenerated into weak profusion; and he lavished so much, particularly upon musicians, that a law was afterwards passed, restraining the kings of Poland from making grants out of the revenue without consent of the diet. *Mod. Univers. Hist.* — A.

ALEXANDER I. king of Scotland, son of Malcolm III. succeeded his brother Edgar in 1107. From the vigour and impetuosity of his character he obtained the appellation of *the Fierce*, though this disposition had been so concealed by his piety and devotion before he came to the crown, that his unruly subjects were equally surprised and discontented when it declared itself. The northern parts of the kingdom were soon filled with insurgents, whom Alexander defeated in succession, and he secured the public peace by executing many o the most powerful chieftains. On his retur southwards, receiving the complaint of a widow against the young earl of Mearns who had put to death, without law, her husband and son, his vassals, the king, after a proper inquiry into the fact, caused the culprit to be hanged in his presence. This severity of conduct prevented

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any further open revolts against his authority; but a private conspiracy to take away his life was formed while he was lying at a castle in the Carse of Gowrie, and the traitors obtained admission into his bed-chamber at night. Alexander, starting to arms, slew six of them, and then made his escape. After reducing his kingdom to order, he paid a visit to his brother-in-law Henry I. of England, to whom he was serviceable in terminating a difference between him and the Welch. The remainder of his reign was spent in civil and ecclesiastical regulations. He died unmarried in the seventeenth year of his reign, and was succeeded by his younger brother, David. *Mod. Univers. Hist. Buchanan.* — A.

ALEXANDER II. king of Scotland, son of William the Lion, succeeded his father in 1214, being then in his sixteenth year. He was early involved in a war with John, king of England, who refused him possession of Northumberland, and made an inroad into England, which was retaliated on the part of John by a very destructive expedition into Scotland. Alexander again entered by the western side of England, took Carlisle, and penetrated as far as Richmond in Yorkshire. The next year, being invited along with Lewis the French prince to assist the party which had revolted against John, he came to London; and returning in hostile array, after John had made his peace with the pope, his march was intercepted, and he was reduced to great danger, from which the death of John freed him. He proceeded northwards, committing great spoil in his way, and brought back a vast booty. For this act of hostility Scotland was laid under an interdict. In 1221 he married Joan sister of Henry III. of England, by whose means the two kingdoms were kept in peace with each other for eighteen years. After her death disputes arose between the two kings, which were adjusted by the mediation of the earl of Cornwall and the archbishop of York. Alexander married for his second wife the daughter of Ingelram de Couci, a French baron. Some disturbances arising in Argyleshire, he embarked for that country; but falling sick, he was set on shore on one of the islands of the coast, where he died in 1249, aged fifty-one, leaving an only son by his second wife. *Mod. Univers. Hist. Buchanan.* — A.

ALEXANDER III. king of Scotland, son of the preceding, succeeded to the crown in 1249, when only eight years of age. A marriage was soon after negotiated between him and Margaret daughter of Henry III. of England, which took place in presence of both courts at York. The young king fell entirely into the power of a potent family, the Cumings, who kept him and the queen in close custody, and did not suffer them to cohabit. In order to relieve them, Henry advanced to the borders, and by his emissaries gaining possession of Edinburgh castle, set the royal pair free, and dispossessed the usurpers. Other intrigues and tumults, however, succeeded, till the king was of age to assume the reins into his own hands. In 1263, Haquin king of Norway, who had pretensions on the Western islands, appeared off the coast of Scotland with a large fleet, and disembarking, made himself master of Aire, and advanced up the country. Alexander assembled an army to meet him, and coming up with him at Largs, a very furious and well-disputed action ensued, ending in the total defeat of the Norwegians, of whom sixteen thousand were slain. Buchanan gives the honour of the day to Alexander Stuart, and represents it as doubtful whether the king was in the action. Haquin died soon after; and his successor, Magnus, made a treaty with Alexander, in which, for a pecuniary consideration, he renounced all his claims on the Western islands. Their amity was cemented by the betrothment of Eric the prince of Norway to Margaret, Alexander's daughter. This king lived upon terms of close friendship with his father-in-law, Henry, whom in his wars with the barons he assisted with five thousand men. On the accession of Edward I. the king of Scotland was present with all his family; and he attended at the parliament held in 1282 as first peer of England. He was unfortunate in his children, who died one after another, leaving him at length with no other issue than the infant daughter of his daughter the queen of Norway. As he was a widower, his states strongly urged him to a second marriage, which he contracted with Ioletta, daughter to the count of Dreux in France; but soon after, he was unfortunately killed while hunting, by the accident of his horse rushing down a precipice, in 1285, the forty-fifth year of his age, and thirty-seventh of his reign. No prince was ever more regretted by his subjects, both on account of the critical circumstances in which he left the succession, and of his own good qualities. He had in the course of his reign done much to establish the sway of the laws among a turbulent people, and had introduced many excellent regulations of government. He divided his kingdom into four parts, in each of which he resided alternately, preserving the public peace, and administering justice personally to all ranks of people. He eased his

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subjects by diminishing the services paid according to the feudal system; and bridled the licence and oppressions of the nobility. *Buchanan. Univers. Hist.*—A.

ALEXANDER I. pope, a Roman by birth, was bishop of Rome during the reigns of Trajan and Adrian. Irenæus reckons him the fifth bishop of Rome. He is said to have introduced the use of holy water and other ceremonies. The honour of martyrdom has been ascribed to him, and his name has been enrolled among the saints; but nothing is known with certainty concerning him, further than that he was bishop of Rome from the year 109 to the year 119. *Iren.* lib. iv. c. 3. *Platina. Dupin. Moreri. Bower's Lives of the Popes.*—E.

ALEXANDER II. pope, before he was elected to the pontificate named Anselm, was a native of Milan, and was removed from the see of Lucca to that of Rome in the year 1061. At the time when this pope came to the see of Rome, the church was endeavouring to throw off all dependence upon the civil power, and was even assuming a supreme authority in all secular affairs. Hence arose a violent struggle in the city of Rome between the clergy and the laity. At the head of the former faction was Hildebrand, who had guided the conclave under the preceding pope Nicholas II. at the head of the latter were the counts of Frescati and Galera. Hildebrand, on the death of Nicholas, procured the election of Anselm, under the title of Alexander II. without soliciting the concurrence and authority of the emperor Henry IV. or more properly his mother the empress Agnes, widow of Henry III. who was regent during the minority. She considered this election as an infringement of the imperial prerogative, and, supported by the lay-faction at Rome, and by the clergy and princes on the other side the Alps, procured a council at Basil, in which Cadalous, bishop of Parma, was, in opposition to Alexander, elected pope under the name of Honorius II. The pretensions of each pope were supported by a strong military force; and Alexander was in great danger of being driven from the papal chair; when Anno, archbishop of Cologne, formed a powerful party against Cadalous and the imperial interest by which he was supported, and, having terminated the appeal to arms, by seising the person of the young emperor, prevailed upon the contending parties to refer the dispute to a council, which was, accordingly, held at Mantua in the year 1064. Here Alexander and Cadalous, with their respective partisans, met, and the former was declared lawful pope. This memorable event was a signal triumph of the church over the civil power, and contributed in no small degree towards the establishment of that haughty dominion, which the papal see, from this time, long continued to exercise over the princes of Europe. Alexander was chiefly indebted for his success to the efforts of the ambitious Hildebrand, who, through his whole pontificate, had the chief direction of his councils.

The ecclesiastical proceedings of this pontiff chiefly respected the discipline and the privileges of the clergy. The bishop of Florence was arraigned and deposed for simony. New canons were issued from the council at Rome against simony, the marriage of the clergy, and incestuous marriages; and requiring the clerks to reside together near the churches which they served, and to enjoy their incomes in common. The privileges of the monks were extended, and a bishop of Clugni, who had exercised jurisdiction over a monastery in that province, was obliged to ask pardon of the pope, and enjoined to fast seven days upon bread and water. The person chiefly employed by the pope in conducting these regulations was Peter Damien, a monk, and a zealous defender of the monastic orders.

Whilst spiritual usurpation was thus reigning triumphant within the church, it was industriously and successfully extending its sway over kingdoms and empires. The Roman pontiff now claimed the high prerogative of deciding the quarrels of princes, and gladly seised every occasion of interposing in secular affairs. It was a circumstance which contributed, in no small degree, to encourage and establish this tyranny, that William, duke of Normandy, in framing his project for the conquest of England, applied for advice and protection to the holy see. Alexander, enlightened and stimulated by his counsellor Hildebrand, soon perceived that this application to the papal chair might essentially contribute towards the extension of its authority, and the enlargement of its emoluments, and gladly granted the bold adventurer the powerful support of his sanction. He denounced excommunication against Harold as a perjured usurper; and he sent William a consecrated banner, and a ring with one of St. Peter's hairs in it: thus, to borrow the expression of Hume, "safely covering over all the ambition and violence of that invasion with the broad mantle of religion." In those days of superstition, a more promising expedient could not be tried. It succeeded: William conquered England; and the dominion of the pope in that country was confirmed. Popes' legates, hitherto unknown in England, exercised arbitrary power. The

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archbishop of Canterbury, Stigand, was removed from his see, to make room for the pope's favourite Lanfranc: other English prelates and clergy were proscribed, to provide for Norman and Italian monks; and, though William still retained, even in the church, sovereign authority, the pope reaped great advantage from the change of government which he had contributed to introduce.

Other countries, as well as England, felt at this time the increasing power of the papal see. Not contented with prohibiting the young emperor from executing, on pain of excommunication, his design of divorcing his wife Bertha, Alexander, in the year 1073, exercised an authority which no pope had before ventured to exercise over a crowned head, in summoning the emperor to appear in person at Rome, to answer for his conduct in disposing of church benefices to provide supplies for his army. Henry resented the indignity; but the dispute was suddenly terminated by the death of the pope, which happened in the year 1073. The personal character of this pope is little known. In his public capacity, he appears to have acted an underpart, and to have been almost entirely under the direction of Hildebrand, who, consequently, is chiefly answerable for the increase of papal tyranny, which marks this period. Many of the letters written by Alexander II. are extant: they chiefly relate to public affairs: one of these does credit to the pope's humanity; it is addressed to the bishops of Spain, to require them to put a stop to the cruelties which were at that time exercised towards the Jews. Hildebrand, who had conducted the affairs of this pontiff, was his successor, under the well-known name of Gregory VII. *Dupin, Eccl. Hist. Moreri. Bower.*—E.

ALEXANDER III. pope, before his pontificate named Roland, bishop of Sienna, the place of his birth, and chancellor of the church of Rome, succeeded Adrian IV. in the year 1159. The contests between the emperors and popes, which had formerly been so violent, but had slept for thirty years, were renewed under his predecessor. Frederic I. had taken vigorous measures to reduce the power of the Roman see, and to support the rights of the empire. Alexander III. came to the papal chair at the time when an open rupture had been expected between Frederic and Adrian. The electors were divided into two parties. The more powerful party elected the bishop of Sienna; but the rest, dissatisfied with his choice, proceeded to another election, in which the papal dignity was conferred upon Octavian, a cardinal, afterwards known by the name of Victor IV. The emperor patronised Victor; and, being then in Italy, besieging Cremona, he summoned a council, in the year 1160, at Pavia, who confirmed Victor's election; and pronounced a sentence of excommunication on Roland and his adherents. This decision was generally admitted as valid in Germany and Italy; and Alexander, having first in his turn excommunicated his opponent, left Rome and fled into France, where, as well as in England, after some deliberation, he was acknowledged as lawful bishop of Rome. In the midst of the tumults which this contest occasioned, Victor died at Lucca in 1164; but the emperor, whose hostility to Alexander and his party still continued, found means to supply his place; and cardinal Guy was elected pontiff under the name of Paschal III. After the death of Victor, the whole interest of the Roman clergy was in favour of Alexander, and, at their request, he returned to Rome, and was restored to his see. Upon this the emperor, in 1166, called a council at Wurtzburg, where the German nobles and clergy united with him in an oath to acknowledge no other pope than Paschal. Alexander, on the opposite side, in 1167, called the council of Lateran, in which he solemnly deposed the emperor, and dissolved the oath of allegiance by which his subjects had acknowledged him their lawful sovereign. The appeal was now made to the sword. Frederic was at first successful; the insolent pontiff was even driven out of Rome, and his competitor, Paschal, put in possession of the apostolic chair. The tide of fortune, however, turned against the emperor. A pestilential disease laid waste his army. Paschal died, and it became necessary to elect another rival. John, abbot of Strum, was chosen, under the name of Calixtus III. but was ill supported in his claim to the papal chair. After a long struggle, Frederic was compelled to give up the contest; and, notwithstanding the oath which he had taken at Wurtzburg, in a formal treaty of peace, into which he entered with Alexander at Venice in the year 1177, he publicly acknowledged him legal pontiff. This was a proud day for Alexander; and he bore his triumph with the haughty exultation of a conqueror, rather than with the meek humility of a Christian bishop. Some writers assert, that when Frederic was prostrate at his feet, the pope insolently repeated the words of the psalmist, "Thou shalt tread upon the lion and adder; the young lion and the dragon thou shalt trample under foot;" and that the emperor answering, "Not to you, but to Peter;" the pope replied, "To me, *and* to

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Peter." This story, formerly believed, has of late been generally discredited. The silence of some writers, on a circumstance so disgraceful to the pope, is, however, no proof of the falsehood of the story; and Alexander's own account of the transaction, given in his letters, may leave some room to suspect that the fact really happened. "On the 24th day of July," says he, "the emperor came to the church of St. Nicolas, at the distance of a mile from Venice, and having, with all the bishops and German princes abjured the schism, he, together with them, received absolution. Afterwards, being arrived at Venice, he gave us the marks of his obedience, *with all manner of humility*, at the entrance of St. Mark's church, in the presence of an innumerable multitude of people; received from us the benediction of peace; gave us the right-hand, and conducted us with devotion to the altar. The next day, being the festival of St. James, we went to St. Mark's church to celebrate mass; when the emperor came to meet us without the church, gave us the right-hand; reconducted us when divine service was ended; held the stirrup whilst we mounted the horse; and paid us all the respect and duty which had been usual with his predecessors." (Dupin.) It ought, however, to be mentioned to Alexander's credit, that after he found himself established in his authority, he took no revenge upon his unfortunate rival Calixtus III. but, upon his submission, treated him with kindness, admitted him to his table, and appointed him to the see of Benevento.

The contest between Frederic and Alexander, which lasted eighteen years, and produced three successive claimants of the papal chair, thus triumphantly terminated on the part of the pope, confirmed the high pretensions of the Roman see to supreme jurisdiction; and it seems to have been the chief business of Alexander, after he had obtained the peaceable possession of his dignity, to secure the independence, and maintain the powers and privileges, of the triple crown. In order to prevent in future the contests which might arise between factions of nearly equal strength in the election of popes, he procured, in the third general council of Lateran, held in the year 1179, a canon, ordaining, that two-thirds of the votes of the electors should be necessary to a legal election to the pontifical dignity. In the same year he exercised that power over princes, which had been claimed by the pontiffs from the time of Gregory VII. in conferring the title of king, with the ensigns of royalty, upon Alphonso I. duke of Portugal, by an arrogant bull, in which he treats that prince as his vassal.

Early in the contest between the emperor and Alexander, while the latter was in France, that pontifical authority, which he was scarcely able to preserve, he exercised in supporting the arrogant pretensions of Thomas Becket, archbishop of Canterbury, against his sovereign Henry II. When the Constitutions of Clarendon, passed in council in the year 1164, were sent to the pope for his ratification, finding that they asserted the king's jurisdiction over the clergy, and abolished appeals to the pope, he rejected and annulled them. Upon the deposition and banishment of Becket, he gave him a welcome reception in France; obtained for him from the king of France a liberal pension, abrogated by a bull the sentence which had been passed upon him, invested him anew with his dignity, and appointed him his legate in England. During the whole dispute between the king and Becket, the pope held over the former the rod of excommunication; and, after the murder of Becket, though there was no proof that the king had consented to it, or been in any other way accessary than by a passionate speech which seems to have suggested the design to the assassins, Alexander compelled the terrified and suppliant monarch to pass through a severe course of penance. Even in the civil contest between Henry and his sons, this prelate, glad to embrace such an opportunity of exercising his power, at the request of the king, issued his bull of excommunication against the rebellious princes.

In his ecclesiastical functions, Alexander III. was a rigorous defender of the catholic faith. In the council of Lateran, he anathematised the heretics, who, from the Manichean sect of the Paulicians, had spread themselves in Italy under the names of Cathari and Patareni, and in France under the name of Albigenses. These mystics, who rejected all external forms of religion, and advanced many new opinions, were excluded by a decree of excommunication from human society, and driven into the deserts to perish with hunger.

Alexander III. had enjoyed the quiet possession of the pontifical chair scarcely four years, when, in the year 1181, he died; leaving behind more proofs of ambition to obtain, than of moderation in exercising, the supreme ecclesiastical authority. *Dupin, Eccl. Hist. Mosheim*, cent. xii. *Hume, Henry II. Moreri. Bower.*—E.

ALEXANDER IV. pope, whose name, before his election, was Raynald, was called from the bishopric of Ostia to succeed Innocent IV. in the year 1254. From the diocese of Anagni, in which he was born, he is called Anagninus. He came to the papal chair in the

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midst of the contests between the Guelphs and Gibelines. The kingdom of Sicily having been for some time in a state of feudal vassalage to the see of Rome, Alexander's predecessor had carried on a war in support of the papal claims against Mainfroy, who held the kingdom as regent for young Conradine, son of the emperor Conrad. Innocent IV. who, both as feudal lord of Sicily, and as vicar of Christ, claimed a right over the Sicilian crown, had, from the hope of obtaining a powerful ally, presented it to Edmund, the second son of Henry III. king of England. Alexander III. continued the same policy, and began his pontificate by publishing a crusade; for, under the cloak of this sacred name, the holy fathers did not scruple to disguise their projects of ambition. Henry III. was called upon for large contributions in support of his son's claim to Sicily; and a tenth was levied on all ecclesiastical benefices in England for three years. The enterprise proceeded unsuccessfully; and a legate was sent to England with fresh demands, and with a threat of excommunication if they were not instantly complied with. The demand was refused; and the crown of Sicily returned into the hands of Alexander, when it was no longer his to bestow. Mainfroy defeated the crusaders, and, in 1158, usurped the throne of the two Sicilies.

This pontiff was equally unsuccessful in his attempts to oppose the progress of Ezzelin, who, at the head of the Gibelines, and, on the part of the heirs of Frederic II. had made himself master of Lombardy. Though the banner of the cross was displayed under the command of an ecclesiastic, the pope's legate, the pontiff's army, after some partial advantages, was totally defeated, and the legate himself was imprisoned.

Even the fulmination of anathemas from the apostolic see was unavailing. In defiance of these, Ezzelin kept the legate in prison, and pursued his victories; and Mainfroy kept the crown which he had seised, without the consent or knowledge of the pope.

Alexander IV. considered in the light of a prince contending for territory against other powers, may be pronounced unfortunate. In his proper ecclesiastical character he is entitled to little praise. The authority of his apostolic bulls was chiefly employed in support of the mendicant Dominican friars against the members of the university of Paris, who refused to admit them to divinity professorships, and to other rights and privileges of their society. In the course of the dispute, one of the doctors of the Sorbonne, William de Saint Amour, published a book under the title of "The Perils of the last Times," in which the character and conduct of the Dominican friars are described, and their pride, hypocrisy, and licentiousness, indirectly but severely censured. This work was condemned by the pope as containing perverse opinions, contrary to the honour of those who make profession of poverty for God's sake, and as likely to raise great scandals, and to divert the faithful from devotion and charity. Another work, condemned by this pope in the council at Arles in 1260, was a book entitled, "The Everlasting Gospel," written by the abbot Joachim, of which the leading doctrine was, that the law of the gospel would soon be superseded by another law much more perfect, the law of the spirit, in the third state of the world, in which the active life will give way to the contemplative life. The professors of this doctrine, called Joachimites, who were numerous, were at the same time proscribed. From these affairs, which, however uninteresting they would now be thought, at that time excited general attention, the pontiff was called to the laudable office of settling the differences which had arisen between the states of Venice and Genoa. A council for this purpose was appointed to be held at Viterbo; but before the time fixed for its meeting arrived, in 1261, Alexander IV. died, from apprehension and vexation, as it is supposed, on account of the dissensions which disturbed the church. He appears to have been a narrow-minded bigot, more concerned to preserve and enlarge the privileges of a monastic order, than to correct abuses or encourage improvements. *Platina. Dupin. Moreri. Bower.*—E.

ALEXANDER V. pope, whose original name was Philargo, was born about the year 1339 in the isle of Candia, then subject to the Venetians. (Landi, Hist. de la Litt. de l'Ital. lib. ix. n. 62.) His parents, probably through poverty, abandoned him in his childhood, and he was under the necessity of begging his bread from door to door. An Italian monk of the order of friars minors, happening to remark in the boy a promising aspect, took him under his protection, instructed him, and obtained him admission into his order. Through the favour of his patron he was enabled to become a student in the university of Oxford; whence he went to Paris, and obtained the degree of doctor in divinity. Returning to Lombardy, his talents and learning recommended him to the favour of John Galeas Visconti, duke of Milan, who obtained for him, first the bishopric of Vicenza, then that of Novara, and afterwards the

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archbishopric of Milan. Pope Innocent VII. raised him to the dignity of cardinal, and appointed him his legate in Lombardy. After the deposition of Gregory XII. in the year 1409, at the council then held at Pisa, the cardinals unanimously elected Peter of Candia, archbishop of Milan, under the name of Alexander V. In this rapid and uninterrupted course of advancement, did this child of fortune rise, from the condition of a mendicant, to the first station in the church, and, according to the idea which then prevailed of the papal see, to the first dignity in the world. He enjoyed his honours for so short a period, that his history scarcely affords sufficient materials to enable us to form a judgment of his character. In the council of Pisa, in which after his election he presided, several decrees were passed, which indicated a liberal spirit. Those who had been promoted to benefices by the two competitors Gregory XII. and Benedict XIII. were permitted to retain the peaceable possession of their preferments. It was ordained, that the pope should make no translation without the consent of the parties concerned. All the arrears due to the apostolic chamber before the day of election were remitted, and the pope declared, that he did not intend to heap up to himself the spoils of deceased bishops, or the profits which should arise out of vacant benefices. He promised that he would apply himself diligently to the reformation of the church, and prorogued the council for three years, that after due deliberation they might enter upon this important business. The undertaking, thus postponed, as has often happened in similar cases, was never resumed; and we find the easy, good-natured pontiff employed in granting dispensations, creating offices, and giving entertainments. He was particularly indulgent to the mendicant orders of monks, loading them with favours, and renewing to them the privileges of preaching and confessing. One circumstance which greatly favoured the natural generosity of this pontiff, was, that he felt himself under no obligation to provide for a train of needy or ambitious relations: in this respect he had the advantage of all his predecessors, for he had never known father, or mother, brother, sister, or kinsman. In one instance only do we find the natural generosity of his disposition counteracted by the artificial obligations of his station. As guardian of the public faith, he sent severe orders to the archbishop of Prague to proceed with rigour against those who adopted the heretical tenets of John Huss, and summoned Huss himself to appear at the tribunal of the apostolic see to answer the charges brought against him. The manner in which Huss treated the summons seemed to imply some confidence in the pontiff's candor; instead of appearing personally at Rome, he sent two friends to plead his cause, and said, "I appeal from Alexander ill-informed, to Alexander well-informed." This pontificate would probably have been more splendid, and would, perhaps, have lasted longer, had not the pope's pliant temper brought him completely under the influence of Balthazar Cossa, cardinal of Bologna. This artful ecclesiastic prevailed upon Alexander to visit Bologna, with his cardinals. It happened, through the contrivance, as some have asserted, of Cossa, that while the pope was at Bologna, he died; and Cossa, who had now the cardinals under his power, was chosen to succeed him, under the name of John XXIII. Alexander V. died in the year 1410, having possessed the holy see little more than ten months. His munificence during his pontificate was so unbounded that he used to say, "When I became a bishop, I was rich; when a cardinal, poor; and when pope, a beggar." *Dupin. Platina. Mereri. Bower.*—E.

ALEXANDER VI. pope, a scandal to the papal chair, was born in 1431 at Valencia in Spain: his original name was Roderic Borgia, and his mother, from whom he derived the name, was sister to Calixtus III. Though in his youth exceedingly licentious, he found means to ingratiate himself with his uncle, the pope, and in the year 1455 obtained the dignity of cardinal. He was afterwards made archbishop of Valencia, and vice-chancellor of Rome. This last office was so profitable, that it is said to have brought him in, annually, twenty-eight thousand crowns; an income which enabled him to support the state of a prince. Pope Sixtus IV. sent him as his legate to Spain, where he lived in great extravagance and irregularity. At length, when advanced to a considerable age, after having seen the dignity at which he aspired pass, in succession, from his uncle to four pontiffs, by openly making profession of extraordinary piety and sanctity, and by secretly distributing among the cardinals large presents and liberal promises, Roderic was, on the death of Innocent VIII. in the year 1492, elected to the papal chair. When he ascended this seat of sanctity, in his sixty-first year, he was the father of five children, four sons and a daughter, by Vanozza, a Roman lady, with whom he had continued an illicit connection through all the stages of his ecclesiastical life. His second son, named Cæsar Borgia, was a monster of debauchery and cruelty. He is said to have quar-

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relled with his elder brother for the favours of their sister Lucretia, and to have killed him, and thrown him into the Tiber. His father, nevertheless, idolised him, and employed every means for his advancement. Alexander VI. in short, made no scruple of any acts of treachery, or cruelty, by which he could aggrandise his children, and enrich himself. He is at the same time charged with the most infamous licentiousness, and is even accused of incest with his own daughter. In political connections, this pontiff formed alliances with all the princes of his time, only to break them. He engaged Charles VIII. to come into Italy to conquer the kingdom of Naples, and as soon as that prince had succeeded in the enterprise, he entered into a league with the Venetians, and with Maximilian, to rob him of his conquest. He sent a nuncio to the sultan Bajazet, to entreat his assistance against Charles VIII. king of France; and, after a large remittance from him, delivered up to the king of France Zizim, the brother of Bajazet, then with the pope. To add hypocrisy to all his other vices, Alexander VI. proposed to the Christian princes a design of putting himself, notwithstanding his great age, at the head of an army against the Turks. This zeal for the honour of the Christian name served as a pretext for certain clauses annexed to the bull issued for a jubilee in the year 1500, which brought him immense sums from all parts of Europe. As a singular example of pontifical arrogance, may be mentioned the bull of this pope, by which he took upon him to divide the new world between the kings of Spain and Portugal; granting to the former all the territory on the west, and to the latter all the territory on the east, of an imaginary line, passing from north to south, at one hundred leagues distance from Cape Verd islands. This pontiff pursued his profligate career till the year 1503, when the poison, which he and his son Cæsar had prepared for Adrian, a wealthy cardinal, was, by mistake, taken by the father and the son; thus sharing themselves the fate which they had, in many instances, inflicted upon others. Some writers have questioned the truth of this account of Alexander's death, but it rests upon the authority of several reputable historians, of whom the principal is Guicciardini; and there is nothing in the story inconsistent with the acknowledged character of this pontiff and his son. The talents and accomplishments of Alexander VI. his eloquence and address, and above all his exalted and sacred station, were only aggravations of his crimes. One part of his character, his insatiable avarice, is pointedly expressed in the following lines:

Vendit Alexander claves, altaria, Christum.
Vendere jure potest: emerat ille prius.

Christ's altars, keys, and Christ himself,
Were barter'd by this pope for pelf:
But who shall say, he did not well?
That which he bought, he sure might sell.

Guicciardini, lib. v. *Bembo*, lib. vi. *Moreri. Nouv. Dict. Hist. Gordon's Life of Alexander VI. Burchard. Vit. Alex. VI.* 4to. Hanov. 1697. *Platina. Dupin. Bower.*—E.

ALEXANDER VII. pope, whose former name was Fabio Chigi, of the illustrious house of Chigi, was born at Sienna in 1599. While young he was sent by his friends to Rome, where the friendship of the marquis Pallavicini introduced him to the favour of pope Urban VIII. The talents for business and intrigue which he early discovered, procured him first the office of inquisitor at Malta, and afterwards that of legate at Ferrara. In the more important post which he next occupied, as nuncio in Germany, he was mediator at Munster, in the long conferences held there to restore the peace of Europe; and he conducted the negotiation with all the circumspection and skill of a crafty statesman. At his return he was made bishop of Imola in Romagna, and afterwards cardinal and secretary to the pope. Upon the death of Innocent X. he was elected to the papal see by the unanimous suffrages of the sixty-four cardinals; a circumstance which had seldom before occurred in the election of a pope, but for which it will not be difficult to account if we credit the observation, that "Fabio Chigi possessed, among other great qualities, that of perfectly dissembling his bad ones, which he did so artfully, that the whole college of cardinals could not discover it till they had made him pope." (Wicquefort, Traité de l'Ambass. t. ii. p. 308.) The manner in which he conducted himself during the course of his election, shows him, indeed, to have been a complete master of that art of dissembling which lord Chesterfield has described as of infinite advantage in business. The nomination of this cardinal having been agreed upon the preceding day, his brethren waited upon him with their congratulations; he received them, at first, only with tears in his eyes, and entreated them to make a better choice; but afterwards he took courage, and thanked them for their good-will. After the election, when he was carried, according to the custom, to receive the homage of the cardinals

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on the great altar, he refused to take the usual place at the middle of the altar, but took his station at one of the corners, not thinking himself, he said, worthy of the place which had been occupied by his predecessor. During the whole ceremony of the homage, he remained prostrate on the ground, with a crucifix in his arms. Upon his entrance on his apartments in the Vatican, the first order he gave was, to have his coffin brought and placed under his bed, as a perpetual memento of mortality. When his pontifical habit was put on, it was observed that he had a hair cloth under his shirt. To complete the farce of this affected humility, when a wealthy female, signora Olympia, the favourite of the late pontiff, came to congratulate him on his election, he dismissed her with a cold repulse, saying, "It is not decent for a woman to enter the dwelling of the father of the church."

The subsequent conduct of this pontiff fully proved, that in all this he was only practising the most crafty dissimulation. Though at his first admission to the papal chair his relations were forbidden to be seen in Rome without special permission, he soon grew more indulgent to them. It is reported that, having sworn never to receive his relations at Rome, father Palavicini relieved him from the perplexity of this oath, by advising him to go and meet them on the road from Sienna to Rome, which certainly would not be receiving them at Rome. With this wretched salvo for his conscience, it is said, that the pope was satisfied, and that he accordingly received his family on the high road. However this was, it is certain that Alexander VII. was not exceeded by any of his predecessors in the practice which has been called nepotism, or making provision for his relations. Offices and honours, ecclesiastical and civil, were poured upon them without limitation. So shamefully did the conduct of the pope, in this respect, contradict his former declarations, that father Palavicini found it necessary to cancel many sheets of a pompous eulogy prefixed to his History of the Council of Trent, in which he had exhausted all his powers of rhetoric in extolling the disinterested spirit of Alexander in not permitting his family to come to Rome. Though, while cardinal, he breathed nothing but zeal for religion, and bitterly lamented the miserable state to which the Christian world was reduced, by the obstinate wars which had been so long carried on by its chief princes; after he entered his pontificate, his zeal subsided, and he took no pains to promote the restoration of peace between the crowns of France and Spain. The truth was, that he was no friend to France, and was personally at variance with the French minister cardinal Mazarin: if he seemed to show respect to the king of France, by raising a pyramid at Rome, with an inscription expressing the outrage which had been offered to the French ambassador, the duke of Crequi, by the Corsican guards, and the satisfaction which had been given to the French court for this indignity, he was compelled to this measure by the fear of the warlike preparations made against him.

The principal ecclesiastical transaction of this pontificate was, the confirmation of the bull of the preceding pope Innocent X. against the Jansenists. That pontiff had declared five propositions, which were considered as containing the sum of their doctrine, to be heretical; but Jansenius not being named in the bull, the Jansenists defended themselves by pleading, that though the five propositions were justly condemned, the pope had not declared, and consequently they were not bound to believe, that these propositions were to be found in the book of Jansenius. Alexander VII. probably instigated by the Jesuits, the avowed enemies of the Jansenists, issued in the year 1656 a bull, declaring that the five propositions, which had been condemned, were the tenets of Jansenius, and were contained in his book. The pontiff persisted in enforcing this declaration, so evidently calculated to foment contention, and, nine years afterwards, in 1665, sent into France a formulary, to be subscribed by those who expected any preferment in the church, affirming, that the five propositions were to be found in the book of Jansenius, in the sense in which they had been condemned. This strange decision upon a matter of fact occasioned much disturbance and opposition, and was commonly thought, not only by the Jansenists, but by wise and moderate men in general, to imply an assumption of infallibility, in points to which the papal authority did not extend. The bull was certainly imprudent, intolerant, and oppressive, in the extreme; yet it has been asserted, that this pontiff was liberal in his opinions, and that there was a time, before he came within sight of the papal chair, when he was inclined to abandon the catholic faith, and rank himself among the Hugonots. Even after he arrived at the pontificate, he is said to have expressed his disapprobation of the severities exercised towards the Vaudois in Piedmont, and to have treated protestants who visited Rome with great

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condescension. It is related, (Curcellæi et Sorbier. Epist. apud Præstant. Vir. Epistolæ, p. 876. Amst. fol. 1684) that when some English gentlemen presented themselves at his feet to pay him the customary homage, finding upon inquiry that they were protestants, he affably said, "Rise; you shall not commit what you think an idolatry: I will not give you my blessing, but I pray God you may be worthy to receive it." If these accounts of this pope's moderation and liberality are to be credited, they can only be reconciled with his severity towards the Jansenists during his pontificate, and with the earlier hostility which he showed towards the protestants in Germany, by having recourse to that dissimulation which easily brings into the same character apparent inconsistencies.

Whatever were the real principles of this pontiff, he has at least the credit of having been a friend to the fine arts and to literature. He expended a large portion of the apostolic revenue in improving and embellishing the city of Rome; he afforded liberal patronage to men of letters, and erected the magnificent college *della sapienza*, which he furnished with a fine library, and a botanical garden. He instituted six new professorships, and augmented the salaries of former professors. Alexander VII. ranks among authors, though not with that high distinction which his panegyrists represent. A volume of Latin poems, under the title of "Philomathi Musæ Juveniles," consisting of heroic, elegiac, and lyric verses; and a tragedy, entitled "Pompey," written after the model of Seneca, was published, in folio, at the Louvre, in the year 1656: they were written in his youth, while a student in the school of Sienna. This pontiff died in the year 1667, with a higher reputation for talents than for honesty, and, as Bayle says, more lamented by the Jesuits, than by the Jansenists. *Heidegger, Hist. Pap. Ang. Corraro Relation de la Cour de Rome. Bayle. Mosheim. Moreri.*—E.

ALEXANDER VIII. pope, whose former name was Peter Ottoboni, was born at Venice in the year 1610. Of his early life, little more is known, than that having studied first at Venice, and afterwards at Padua, he, at twenty years of age, removed to Rome, where he discovered talents for ecclesiastical affairs, which recommended him to the notice of pope Urban VIII. From that pontiff he received several honourable appointments; under Innocent X. he was created a cardinal and a bishop; and after the death of Innocent XI. in the year 1689, at the advanced age of seventy-nine, he was elected pope. Having now, at the most, only a few years of life remaining, it might have been expected from the zeal and piety of an aged father of the church, that he would consecrate all his remaining labours to the service of religion. The industry, however, of Alexander VIII. was wholly occupied in providing for his relations, whom he loaded with honours and riches. It is related, that when he asked one of his domestics what the people said of him, the domestic answered, that the people said, "He lost no time in the advancement of his family;" and that the pope replied, "Right, for I have only half an hour left of the four-and-twenty." (Menagiana, p. 208.) So busily was he occupied in this iniquitous nepotism, that he gave himself no concern for the security and credit of the see which he occupied, and took no pains to accommodate the differences which subsisted between France and the court of Rome. His negligence in this business was construed by the French court into a disposition to yield to the claims of the clergy of France, and several French writers extolled this pope's liberality, and wrote verses in his praise. It soon appeared that their panegyrics were premature; for, when the pontiff, who had hitherto, in hopes of gaining some advantages, amused Louis XIV. with flattering intimations of compliance, found himself on the verge of the grave, he issued a bull of execration against all that had been done to the prejudice of the pope's authority in the assembly of the clergy of France in 1682. This bull, while it furnished an instructive lesson on the folly of writing any man's eulogy before his death, gave the French court full proof that the pope had deceived them. Alexander VIII. enjoyed the papal dignity only fifteen or sixteen months, and left his character stained with the reproach of avarice and duplicity: he died in the year 1691. *Bayle. Moreri.*—E.

ALEXANDER, an abbot in Sicily, was an historian of the twelfth century. He wrote four books of the life and reign of Roger, king of Sicily. The work was printed at Saragossa, in 1578, and afterwards inserted in the historical collection called, "Hispania Illustrata." *Dupin.*—E.

ALEXANDER, bishop of Alexandria, flourished at the beginning of the fourth century. He succeeded Achillas in the see of Alexandria, in the year 312, or 313. He was present at the council of Nice in 325, and died at Alexandria in that year or the next. This prelate is spoken of by Theodoret as an excellent defender of the evangelical doctrine. (Theod. Hist. Eccl. lib. i. c. 2.) He wrote numerous letters to bishops who

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espoused contrary sides in the Arian controversy; (Socrat. Hist. lib. i. c. 6.) but of these only two remain, one in Socrates, to the bishops of the catholic church throughout the world; (ibid.) the other, in Theodoret, (lib. i. c. 4.) to Alexander of Byzantium, with fragments of some others. He expresses himself with great acrimony against Arius and his followers, calling them apostates, impious, and enemies of Christ. *Cav. Hist. Lit. Lardner's Cred.* part ii. c. 68. —E.

ALEXANDER AB ALEXANDRO, so called because both his Christian and family name were Alexander, a civilian and polite scholar, was born at Naples in the year 1461. In early life he studied and practised the law, first at Naples, and afterwards at Rome; but he found so many things in the practice of the courts to disgust an honest mind, that he determined to relinquish an employment which threatened to corrupt his integrity, choosing rather to be contented with a humble fortune in peaceful retirement, than to hazard his conscience in the pursuit of gain. The reasons which induced this worthy man to abandon his profession, reflect so much credit upon his character, that it would be injustice to his memory not to give them in his own words. "When I saw these things, and that it was impossible for the advocates to support their clients against the power and favour of the great, I said it was altogether fruitless for us to study with so much labour and assiduity the controverted points of law, and the varieties of its cases, when we could not but observe, that the issue of suits depended, not upon the justice of the cause, but upon the favour and will of an indolent or corrupt judge, whom the laws suppose to be a man of probity; and that the provisions of law, so wisely contrived, were thus iniquitously set aside, and perverted." (Genial. Dier. lib. vi. c. 7.) In so corrupt a state of legal practice, it was no wonder that an honest man despaired of success: in such times, "*probitas laudatur, et alget.*" Our civilian, who had early acquired a taste for classical studies, having, as we learn from himself, when he was very young, attended the lectures of Philelphus on Cicero's Tusculan Questions, and those of Perottus and Calderinus on Martial, employed his leisure in reading the works of the ancients. From these he made a large collection of passages, relating to the history and customs of the Greeks and Romans, which, with some grammatical discussions, and other miscellaneous articles, he arranged in six books, giving the work the title of "Dies Geniales," in imitation of the "Noctes Atticæ" of Aulus Gellius, and the "Saturnalia" of Macrobius. Among the miscellaneous matter of this work are many particulars concerning the author, and several tales, which prove him to have been a very credulous man. He relates wonderful stories of dreams and spectres, and tells of apparitions which haunted the house in which he lived at Rome. The historical part of the work was first published at Rome, without quoting the authors from which the materials were collected; but this defect was afterwards supplied by a learned commentator, Tiraquellus, who reprinted the work, with notes, at Lyons, in 1587. An edition, with notes of various writers, was published in two volumes, 8vo. at Leyden, in 1673. The work discovers more learning than judgment or taste. The author died at Rome, probably about the year 1523. *Alexand. ab Alex. Genial. Dier. Voss. de Hist. Lat. Bayle.*—E.

ALEXANDER of Ægea, a peripatetic philosopher, a disciple of Sosigenes, flourished in the first century. It was to this philosopher, together with Seneca, that Agrippina, the wife of the emperor Claudius, committed the education of her son Nero; but the philosopher gained little credit in this office, for he is suspected of having corrupted his pupil. He published a commentary on Aristotle's Meteorology. *Suidas. Fabric. Bibl. Græc.* lib. iii. c. 11.—E.

ALEXANDER APHRODISÆUS, so called from a city of Caria, which gave him birth, was, about the end of the second century, a celebrated philosopher of the school of Aristotle. Under the emperor Septimius Severus he was professor of the Aristotelian philosophy, but whether at Athens or Alexandria is uncertain. He inscribed the first fruits of his labours, his book "De Fato," to that emperor. He wrote various commentaries on the works of Aristotle, and was thought to have clearly conceived, and accurately expressed, the meaning of his author. On account of the variety and excellence of his comments on Aristotle, he was emphatically called The Commentator. He was esteemed by his contemporaries an excellent preceptor in the peripatetic philosophy; and his judgment, as a commentator, was highly respected by subsequent Aristotelians, both among the Greeks and Latins. Even the Arabians, particularly Averroës, followed his interpretations, and Hottinger and Herbelot attest, that Arabic translations of the commentaries of Alexander Aphrodisæus are still extant. Jerom (Epist. ad Domnion.) says, that he translated these commentaries into Latin, in order to make himself master of the Aristotelian philosophy.

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In various parts of his writing: this philosopher speaks with reverence of the Supreme Being, and asserts in explicit terms the doctrine of divine providence. To separate providence from the deity, is, he says, the same thing as separating whiteness and cold from snow, heat from fire, or sweetness from honey. (Quæst. et Solut. lib. ii. c. 21.) Concerning the soul, he maintained, that it is not a distinct substance by itself, but the *form* of an organised body; (Præf. in lib. de Anima.) he denied its immortality, and asserted, that, to maintain the possibility of its existing separately from the body, was as absurd as to say that two and two make five. (Comm. in Topic. lib. ii.) The works of this philosopher, still extant, are, his book "De Fato," published, without any division of chapters, by V. Trincavellus, from the press of Aldus, in folio, at Venice, in the year 1534; by Grotius, with a translation, in 12mo. at Amsterdam, in 1648; and, in 8vo. at London, with a new Latin translation, in 1688: his commentaries on Aristotle's Topics, Analytics, Metaphysics, Physics, Rhetoric, &c. were first published at Venice, at the press of Aldus, early in the sixteenth century, and many of them were afterwards reprinted at different places; but since the study of Aristotle has fallen into neglect, his best commentator has been forgotten. Some medical treatises, ascribed to this writer, were probably written by some other Alexander. *Fabric. Bibl. Græc.* lib. iv. c. 25. —E.

ALEXANDER Celisenus, abbot of Ceglio, an historian, flourished in the twelfth century, in the time of Roger, king of Sicily, who reigned from the year 1102 to the year 1154. Upon the death of Roger, this monk undertook to record the actions of his reign. He is extremely negligent with respect to dates; a fault the more unpardonable, as he relates events which passed in his own time, concerning which it could not be difficult to gain information. The work will be found in the third volume of "A Collection of Spanish Historians." *Voss. de Hist. Lat.* lib. ii. c. 53. *Moreri.*—E.

ALEXANDER, Cornelius, surnamed Polyhistor, an historian and grammarian, according to Suidas a native of Miletus, but according to others, of Cotyæum in Phrygia, flourished about eighty years before Christ. Probably, not by birth, but by misfortune, he had been a slave, and was sold to Cornelius Lentulus, who, finding him qualified to become his preceptor, gave him his freedom, and the surname of Cornelius. He was a disciple of Crates. He was at Rome in the time of Sylla. The house in which he was at Laurentum being on fire, he perished in the flames; and his wife, when she heard of the accident, became frantic with grief, and hanged herself. Time has deprived the world of numerous volumes, produced by the industry and ingenuity of this learned man. Suidas, to whom we are chiefly indebted for our information concerning this writer, says, that among innumerable other books, he wrote five concerning Rome. Suidas adds this singular circumstance—that the author says, that there was a Hebrew woman, named Moso, whose writings were the law of the Hebrews. He is mentioned by Plutarch, Diogenes Laërtius, and others, as the author of various works in history and philosophy. Clement of Alexandria cites a book of his concerning the Jews; and Eusebius in his "Præparatio Evangelica," (lib. ix. c. 17.) not only quotes it, but makes a large extract from it, at the same time praising the author as a man of great ingenuity and various learning, well known to those of the Greeks who devote themselves diligently to study. It is probable that this is the work referred to by Justin Martyr, in his "Exhortation to the Greeks," when he mentions those who speak of Moses as the leader and chief of the Jews. Athenæus (lib. xi.) and Plutarch (De Musica, sub init.) speak of him as a writer upon music; and Pliny appears, from frequent references to this writer, to have been considerably indebted to him in his natural history. We have only to lament, that all the works of a writer who appears to have obtained so much celebrity, should be lost. *Suidas. Voss. de Hist. Græc.* lib. i. c. 22.—E.

ALEXANDER, a Christian divine, bishop of Hierapolis, flourished about the year 430. He was a zealous advocate for the doctrine of Nestorius, that there were two distinct persons in Christ. In a synod, summoned by John of Antioch at Ephesus, he supported this doctrine, and signed the excommunication of Cyril. The party of Cyril prevailing, he was himself expelled from his see, and sent into exile in Egypt. Several Latin epistles of this bishop are extant in the "Ephesian Epistles," edited by Lupus. *Cav. Hist. Lit.*—E.

ALEXANDER Jannæus, king of the Jews, son of Hyrcan, succeeded his brother Aristobulus, B. C. 106. He was taken out of prison, in which he had been kept with his brothers by Aristobulus, and placed on the throne by queen Salome as the best of the family; but he began his reign with the death of his fourth brother, who had made some attempts to sup-

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plant him. Having a great passion for conquest, he marched an army against Ptolemaïs in the first year of his reign, but was obliged to raise the siege of that place by an invasion of his own territories from Ptolemy Lathyrus king of Egypt, who ravaged the country, and gave him a signal defeat. This was the commencement of a long war, attended with variety of success. One of its events was the capture of Gaza by Alexander, which he utterly demolished, after treating the inhabitants with great severity. Returning to Jerusalem, he was treated with great disrespect by the people, instigated by the faction of the pharisees who were always his enemies, and a tumult arose which was the cause of much bloodshed. He proceeded again to foreign conquests, but a rebellion was raised in his absence, which caused a civil war of six years' continuance. The rebels called in the aid of Demetrius Euchærus, who gave Alexander a defeat; but in the end he proved victorious, and destroyed vast numbers of his foes. He used his success with detestable cruelty, if the account of Josephus, a strict pharisee, may be credited; who charges him with causing eight hundred of the captives to be crucified at Jerusalem in one day, after their wives and children had been butchered before their faces; and asserts that he had a banquet prepared near the place, where, with his concubines, he beheld and enjoyed the scene. Alexander, after having thus secured his throne, pursued his conquests in Syria, Idumæa, Arabia, and Phœnicia, where he took many places, and incorporated them with his dominion; so that he may be looked upon as one of the most warlike and successful princes of his race. His constitution being at length ruined by intemperance and fatigue, he died in his camp before Regaba, a fortress beyond Jordan, in the twenty-seventh year of his reign, B. C. 79. *Univers. Hist.* —A.

ALEXANDER, bishop of Jerusalem, in the former part of the third century, though not known to posterity among the Christian fathers by his writings, deserves to be remembered with high respect, on account of his amiable virtues, and his firm adherence to his Christian profession in the midst of persecution. In the early part of his life he was instructed, as appears from fragments of his letters preserved in Eusebius, by Pantænus and Clement of Alexandria, of whom he speaks (Euseb. Hist. Ec. lib. vi. c. 14.) in terms of warm affection, as masters to whom he had been much indebted: it is, therefore, probable that though no proofs remain of his learning, he possessed a competent share of knowledge, to qualify him for the stations which he afterwards occupied in the church. Early in the third century, about the year 204, under the emperor Severus, Alexander, who was then bishop of the church in Cappadocia, was imprisoned for his profession of the Christian faith. Unless he was imprisoned more than once in the reign of Severus, he remained in prison seven or eight years: for, in a letter to the church at Antioch, cited by Eusebius, (Ib. lib. vi. c. 8.) he speaks of himself as comforted in his bonds by the account which he had received of the ordination of Asclepiades to the bishopric of Antioch, which happened in the year 211. The fidelity with which this worthy man had served the Christian cause, while bishop of Cappadocia, induced the church at Jerusalem, after his release from prison, to make choice of him as colleague to their venerable bishop Narcissus, now advanced to the uncommon age of a hundred and sixteen years. Jerom, who quotes a letter from Alexander, in which this circumstance is mentioned, also relates particulars respecting his election by the church at Jerusalem, which will not, in the present day, easily obtain credit. (Hieron. de Vir. Ill. c. 62. Conf. Euseb. Hist. Ec. lib. vi. c. 8, 11.) He speaks of a special revelation to Narcissus and many of his clergy, apprising them that the next day, in the morning, would come into that church a bishop, who should be a helper of the sacerdotal chair. Eusebius mentions the same story, with the additional circumstance, that a voice was heard distinctly by some persons eminent for piety. The simple fact appears to have been, that Alexander happening at this time to visit Jerusalem, he was promoted to the bishopric of that church. In this honourable station he remained near forty years; and though the particulars of his ministry are not preserved, it may be reasonably concluded, from what is known of his character, that he discharged its duties with credit to himself and benefit to the churches. In the reign of Decius, the persecution of the Christians was renewed; and about the year 250, as we learn from Eusebius, this good man, now venerable for his old age and grey hairs, was brought before the governor's tribunal at Cesarea, and, having in the presence of his persecutors renewed his profession of the Christian faith, was cast into prison, where he was treated with great cruelty, and in the year 251 he expired. (Euseb. Hist. Ecc. lib. vi. c. 39.) Origen, with whom he had an intimate friendship, in a homily which he delivered at Jerusalem, bore this testimony to the mild spirit of this

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excellent man. "You are not," says he, "to expect in us what you have in your bishop Alexander; for we acknowledge that he excels us all in the virtue of gentleness. Nor do I alone commend him for this quality; you all, from your own experience, know and admire his amiable character. I know that you have ever been accustomed to hear the mild discourses of your most gentle father; whereas the fruit of our plantation has somewhat of roughness in its taste." (In lib. Reg. hom. i. tom. ii. p. 482.)

It ought to be added, as a circumstance which reflects credit upon the memory of this worthy bishop, that he formed a library at Jerusalem, in which many valuable writings were preserved, and which remained, undestroyed in the succeeding persecutions, to the time of Eusebius, who acknowledges (Hist. Ecc. lib. vi. c. 20.) that he collected materials from it for his ecclesiastical history. *Lardner*, part. ii. ch. 34. *Cave's Life of Origen. Cav. Hist. Lit.* sec. ii. — E.

ALEXANDER, bishop of Lincoln, in the twelfth century, a Norman by birth, and nephew of Roger, bishop of Salisbury, was preferred to his episcopal see in the year 1123. From the habits of his education, he was fond of a luxurious and splendid style of living, and indulged himself so lavishly in ostentatious expense, that he was called in the court of Rome, Alexander the Magnificent. Vying with the nobility in show and state, his expenditure far exceeded his income, and he was obliged in order to support his extravagance to rack and oppress his tenants. It is a striking example of the inconsistency into which historians may be led by a desire of flattering the great, that Henry of Huntingdon, the historian who records the preceding particulars concerning this prelate, in dedicatory verses prefixed to the work, addresses him in a strain of high panegyric, calling him the glory and pattern of the age, and the flower of human kind. St. Bernard treated him more honestly, in a letter which he wrote to this prelate about a year before his death, in which he admonished him not to be dazzled with the lustre of worldly greatness, or to value his fortune more than himself. (Epist. 64.) This prelate expended vast sums, in imitation of the barons and some of the bishops of that time, in erecting castles: he had one at Banbury, another at Sleaford, and a third at Newark. These stately edifices, and strong fortresses, gave great umbrage to king Stephen, who, fearing that they might be employed in support of the pretensions of the empress Maud, determined to seize them. The castle of Newark after some resistance surrendered, and the bishop himself was for several months imprisoned. In the year 1142 he visited the court of Rome, and returned in the capacity of legate from the pope, with power to call a synod for regulating the affairs of the English church. He made a second journey to Rome in 1144; and, in 1147, he went into France to meet the pope, where he fell sick; and, returning home with great difficulty, he soon afterwards died. This prelate, instead of leaving behind him the "monumentum ære perennius," which genius alone can raise, left only perishable monuments of his munificence in public edifices. To that kind of praise which he seems most to have valued, he was certainly entitled; for, besides his castles, he founded two monasteries; and he rebuilt the cathedral church at Lincoln, which had been accidentally burnt down, secured it against a similar accident by a stone roof, and made it one of the most magnificent edifices in the kingdom. *Matt. Paris. Hist. Angl. Godwin, de Præsul. Angl. H. Huntingdon, Hist. apud Script. post Bedam. Girald. Cambrens. de Vitis Episcop. Lincoln. Chronic. Bromton apud Decem Script. Biogr. Brit.* — E.

ALEXANDER of Lycopolis, a city of Thebaïs in Egypt, is chiefly known as a writer against the sect of the Manichees. It is uncertain whether he was a pagan or a Christian. Photius calls him archbishop of Cyropolis: modern writers have entertained contrary opinions concerning him. The account of Tillemont may deserve attention: he says, (T. iv. Les Manich.) that "by his book he appears to have been a pagan philosopher, who observing that some of his fellow disciples embraced the opinions of the Manichees, wrote this piece to confute it by natural and philosophical reasons: he speaks with some respect of Jesus Christ, and prefers the doctrine of the churches to that of Mani; but it may be perceived by those very places, that he is by no means a Christian." The work entitled, "Προς τας Μανιχαιε Δοξας," [A Refutation of the Opinions of Manicheus] was published in Cambelisius, T. 2. auctor. noviss. Paris, 1672, folio. *Photii Cod.* 85. *Fabric. Bibl. Græc.* lib. v. c. i. *Auct. Vet. de Man. Lardner*, part ii. ch. 63. — E.

ALEXANDER Nevskoi, a Russian saint and hero, son of the great-duke Yaroslaf, was born in 1218. This was a period in which Russia was pressed by enemies from every quarter, and particularly by the Tartar hordes on the south. In order to be nearer at hand to oppose them, Yaroslaf quitted his residence at

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Novogorod, and left his two sons, Feodor and Alexander, his viceroys in that city. On the death of Feodor, Alexander became sole viceroy. He married a princess of the province of Polotzk; and, having naturally a martial disposition, he employed himself with great vigour to defend his government from all assailants. He drew a line of forts along the river Shelonia to the Ilmen lake, by way of security against the incursions of the Tshudes or Esthonians. In 1239, while Yaroslaf was engaged with the Tartars, a combined army of Swedes, Danes, and knights of the Teutonic order, undertook an expedition against Novogorod, and landed from their ships on the banks of the Neva. They sent a haughty embassy commanding Alexander to submit to a force superior to any he could bring to oppose them; but the brave prince rather chose to try the fortune of the field. An obstinate engagement ensued, in which Alexander overthrew the enemy with great slaughter, wounding with his own hand (it is said) the king of Sweden. This battle is one of the most distinguished events in the Russian history, and is decorated with a variety of circumstances, probably the fictions of a rude age. From the river Neva, near which the action was fought, Alexander obtained the surname of Nevskoi. The remainder of his life was passed in extraordinary exertions of valour and activity against the invaders of his country. He defeated the Tartars in various engagements, and delivered Russia from a tribute imposed by the successors of Zinghis Khan. He died at Gorodetz near Novogorod about the year 1262; and the grateful admiration of his countrymen raised him to the rank of one of the national saints. Peter I. like a great man, took advantage of the enthusiastic veneration of the Russians for a character of such patriotic virtue, and built a splendid monastery not far from his new city of Petersburg on the spot marked by tradition for the scene of St. Alexander's most glorious exploit. He also instituted an order of knighthood bearing the name of St. Alexander Nevskoi, though he did not live to appoint the knights. This was done by Catharine I. in 1725; and the order now flourishes in great splendour. *Coxe's Travels into Russia. Gen. Biogr. Dict.* edit. 1798.—A.

ALEXANDER, Noel, a Dominican, one of the most industrious writers of the seventeeth century, was born at Rouen in 1639. This voluminous author wrote in Latin, in eight volumes folio, "An Ecclesiastical History of the Old and New Testament," first published in separate portions between the years 1678 and 1686, and afterwards collected in 1699. Another edition was published at the same time, in twenty-six volumes 8vo; and a third at Lucca, in 1754. The learned dissertations in this work are much esteemed. The author having given offence to the court of Rome, by supporting certain claims of the Gallican church, and the rights of kings, his work, as far as it was then published, was in 1684 proscribed by an express decree of pope Innocent XI. This proscription did not, however, prevent Alexander from proceeding with his work, and he was suffered to complete it without molestation. His judicious replies to the censures of the inquisition will be read with pleasure. Another elaborate work produced by the industry of this learned ecclesiastic was, "A System of Theology, Positive, Dogmatic, and Moral," published in ten volumes 8vo. in 1694, and afterwards in two volumes, folio, in 1703. He published in 1699, at Cologne, "An Apology for the Dominican Missionaries in China;" and in 1700, a treatise "On the Agreement of the Chinese Ceremonies with the Greek and Roman Idolatries." Seven letters to the Jesuit fathers Dez and Le Compte, upon the same subject, afterwards appeared. This learned Dominican's two last works, were, "A Literal and Moral Exposition of the four Evangelists," printed in folio in 1703; and a similar "Exposition of the Epistles," in 1710; they are written in Latin. Noel Alexander was successively a professor of philosophy and theology; he was created a doctor of the Sorbonne, in 1675, and died, at Paris, in 1724. Notwithstanding the proscription passed upon his works, pope Benedict XIII. called him master, and many patient readers have probably profited by his labours. *Moreri. Nouv. Dict. Hist.* — E.

ALEXANDER of Paphlagonia, born at Abonotichos, a town of Paphlagonia on the Euxine, an infamous impostor, probably practised his delusions towards the latter end of the second century. His story is humorously told by Lucian, who declares himself to have been an eye-witness of his impostures, but evidently with a mixture of fiction, which it is difficult to separate from the truth. We shall content ourselves with barely mentioning a single incident. In the war between Marcus Aurelius and the Quadi and Marcomani, this deceiver, having free access to the court of the emperor by means of Rutilianus, delivered an oracle, commanding, that two lions should be thrown alive into the Ister with spices and a sacrifice, promising, that the consequence would be victory,

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glory, and peace. The command was executed, and the lions, which swam on shore in the enemies' country, were destroyed: but, contrary to the expectation excited by the prediction of this pretended oracle, the Romans shortly afterwards suffered a total defeat. Alexander, in order to save his credit, had recourse to the expedient so often tried at Delphos, and coolly said, that the oracle had indeed foretold a victory, but did not declare whether it would happen to the Romans or to their enemies. Those who wish to read further particulars concerning this Alexander, are referred to the entertaining and satirical piece of Lucian, entitled, "Alexander, or Pseudomantis."—E.

ALEXANDER of Paris, a French poet, who flourished in the twelfth century, was born at Bernai in Normandy. He left his native province, then under the jurisdiction of the kings of England, and removed to Paris, where he cultivated letters, and became in some measure the founder of French poetry. He imitated Gasse, also a Norman, in the form of his versification, adopting his verses of twelve syllables, as most proper for heroic subjects. In this measure he wrote his poem of "Alexander the Great," which was very favourably received in the court of Philip-Augustus, and gave the first idea of what could be done in that way by the French language. The poem is a sort of metrical version of a life of Alexander then current, but mixed with several facts which, under the name of Alexander, allude to the history of France at that period. The versification is in many parts harmonious, with passages of strong sense. It has been supposed that the name of Alexandrines, applied to lines of twelve syllables, has been taken from this work either in reference to its author or its subject. *Moreri.*—A.

ALEXANDER, WILLIAM, earl of Stirling, a poet and statesman, was the son of Andrew Alexander of Menstrie in Scotland, and was born in 1580. He travelled as tutor or companion to the earl of Argyle, and, on his return, lived as a private gentleman in the court of king James VI. and exercised those poetical talents which he had very early manifested. After having preluded with amorous verses, he changed his strain to the themes of philosophy and morals, and aimed at holding the mirror to princes, in a series of tragedies in rhyme, formed somewhat upon the ancient model with chorusses. One, on the story of Darius, was published at Edinburgh in 1603; and it was reprinted with three more, viz. Crœsus, the Alexandræan, and Julius Cæsar, in 1607, under the title of "Monarchick Tragedies." They are grave, lofty, and sententious; and the language and versification are such as even still would seem to require little correction. He published other poems of a political kind; particularly a "Parænesis" to prince Henry, in which is contained a noble lesson to an heir of royalty. He also wrote a supplement to complete the third part of sir Philip Sidney's romance, published in 1613, in which year he was made one of the gentlemen ushers of the presence to prince Charles. In 1614 he printed a sacred poem of considerable length, called "Dooms-Day;" and in that year was knighted by king James, and made master of the requests. Now began his political career. Having projected the settlement of a colony in Nova Scotia, he had a grant made him of that country in 1621. Charles, on his accession, greatly countenanced the scheme, and, to promote it, founded the order of knights baronet in Scotland and Nova Scotia, each of whom were to have a portion of land in the new colony. Sir William Alexander himself was to have precedence as his majesty's lieutenant of Nova Scotia. He had also the privilege of coining small copper money. This design, however, was attended with little success, and sir William underwent some discredit in the sale of his honours. At length he disposed of the whole country to the French for five or six thousand pounds.

The king created him secretary of state for Scotland in 1626, and a peer of that realm, by the style of viscount Stirling, in 1630. He was raised to the dignity of earl in 1633, at the solemnity of the king's coronation at Holyrood-house. He discharged the office of secretary of state with great reputation till his death in 1640. To a new edition of his poems, printed some time before, he added the first book of an heroic poem, entitled, "Jonathan;" and he polished and improved the style of the whole with much care. They compose a very respectable portion of the polite literature of that age; though their gravity and prolixity are not much suited to the taste of the present. It does not appear that his plays were ever acted. They are rather dramatic poems for perusal in the closet. *Biogr. Britan.*—A.

ALEXANDER TRALLIANUS, a physician of Tralles, in Lydia, flourished in the reign of Justinian, in the sixth century. He was brought up under his father, and arrived at high reputation and extensive practice, as well at Rome, as in various parts of the empire into which he travelled; whence he bore the name of Alexander the physician. He appears to have been

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employed among people of high rank. He was a man of learning, and chiefly followed the practice of Hippocrates, and the theory of Galen. His works in Greek have come down to our times, and are not unworthy of notice. They are less of a compilation than those of other Greeks about that age, and contain many observations drawn from his own practice. He even ventures occasionally to contradict the authority of Galen. He describes diseases in a plain and precise manner, from those of the head to those of the feet; and gives various formulæ of medicines of his own invention. Amidst several useful things are mingled amulets, incantations, and other follies of the time; on the whole, however, he is one of the most valuable of the early practitioners. His works have several times been published both in Greek and the Latin version. Of the latter, Haller gave an edition at Lausanne in 1772. *Freind, Hist. of Phys. Haller, Bibl. Med. Pract.*—A.

ALEXIS MICHAELOVITCH, czar of Russia, the son of the czar Michael Theodorovitch, was born in 1630. At the death of his father in 1646, he was immediately crowned by the care of his governor Morosou, who became his prime-minister and chief confidant, and endeavoured to divert him from attention to public affairs. He married him to the daughter of a nobleman of small fortune dependant on himself, and took the sister for his own wife. The mal-administration of this minister and his confederates occasioned a terrible insurrection of the inhabitants of Moscow, who succeeded in obtaining the punishment of several of them, and Morosou was with difficulty saved by the intercession of the czar himself.

Alexis afterwards took the reins of government into his own hands, and exhibited tokens of great vigour and capacity. He made war with the Poles, and recovered the towns and provinces which had been ceded to them at the last peace. When Poland was invaded by Charles Gustavus, king of Sweden, Alexis made a truce with that kingdom in 1656; and soon after thought it necessary to turn his arms against Charles, who had appropriated Lithuania to himself. A war ensued with various success, which was terminated by the treaty of Carlis in 1661. During the course of these wars, the czar paid the greatest attention to the internal improvement and prosperity of his dominions; and, with very little advantage of education, showed a truly enlightened mind. He caused an epitome of several sciences to be translated into the Russian language, and took great delight in the perusal of it. He collected into one body all the laws of the various provinces of his empire, and had them printed together in Russian—a very laudable attempt in legislation, though the result, in so rude a state of civilisation, could be no better than an imperfect and ill-digested compilement. He introduced several new manufactures, particularly of silk and linen; added two suburbs to Moscow; and built market towns in several districts, which he peopled with Poles and Lithuanians. He also brought several large desert tracts into cultivation by settling upon them prisoners taken in war. He even formed a design of maintaining fleets in the Caspian and Black seas, and sent for shipwrights from Holland for the purpose of building them. He received ambassadors from Persia, China, and other countries in Asia; and was the first czar who maintained a close correspondence with the principal European powers. He endeavoured, though circumspectly, to augment the power of the crown; a necessary preparative to improvement in a country possessed by a potent and barbarous aristocracy. He instituted a private chamber for the trial of offences against himself; and, though he proceeded cautiously in examinations, he executed justice with rigour on the guilty, and generally in a private manner. Though his revenues were proportionally very small, yet, by good economy, he kept a magnificent court and large army, and left his treasury rich. Besides his foreign wars, a very extensive and formidable domestic rebellion obstructed his plans for the good of his country. This was excited in 1669 by Stenko Razin, chief of the Don Cossacs, and for a long time was carried on with equal success and cruelty. Stenko gained possession of Astrakan; and, being joined by a multitude of oppressed peasants who rose against and murdered their lords, there were at one time two hundred thousand rebels in arms. Equal severity was employed in suppressing it; but it was not fully quashed till 1671, when Stenko was betrayed into the czar's hands, and executed.

The affairs of Poland caused several haughty and menacing messages to pass between the grand seignior and the czar, which at length ended in direct hostilities. Alexis endeavoured to engage all the princes of Christendom in a league against the Turks; and sent an ambassador to Rome, who refused to degrade his master's dignity by kissing the pope's toe. He was, however, highly caressed by that court, and brought back promises, but little else. Alexis then joined with the Poles, and, by the diversion he gave to the Turkish arms, contributed much to the great victory obtained by John Sobieski.

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At the vacancy of the crown of Poland, he proposed his son for king, with the project of an union between Poland, Lithuania, and Russia; but the electors preferred Sobieski. Various jealousies arose between the two crowns in the progress of the war against Turkey, which ended in the conquest of the whole Ukraine by the Poles. In this state of affairs, Alexis was seised with an illness which carried him off at the early age of forty-six, A. D. 1677. He left behind him two sons and four daughters by his first wife; and one son and daughter by his second wife, Natalia, the daughter of Nariskin, a captain of hussars. This last son was afterwards the great czar Peter; to whom Alexis was a worthy predecessor and example. *Mod. Univers. Hist.* — A.

ALEXIUS I. (COMNENUS,) emperor of the east, son of John Comnenus, who was brother of the emperor Isaac, was born at Constantinople in 1048. After receiving an excellent education, he was early employed in military service, and, along with his elder brother, Isaac, commanded against the Turks, then invading the empire under their great sultan, Alp Arslan. The two brothers adhered to the emperor Michael Ducas; and Alexius suppressed a rebellion against him formed by Ursel, or Ruselius. At length, Nicephorus Botoniates having assumed the purple, and Michael Ducas retiring to a monastery, Alexius offered his services to the new emperor, desiring him to judge of his future loyalty by his past opposition. Being received to trust, he defeated Bryennius and Basilacius, two competitors for the throne, in which exploits he equally distinguished his valour and humanity. In consequence of some court intrigues, and the hostile designs of the favourites of the emperor, the two brothers of the Comneni were driven into rebellion; and, withdrawing to the army on the borders of Thrace, they obtained its concurrence in the deposition of Nicephorus. Isaac, though the elder, readily consented to the preference of Alexius. He was saluted emperor by the troops, and immediately proceeded with them to Constantinople. The capital was betrayed into his hands, and his barbarian soldiers obtained much wealthy spoil from the churches and monasteries. By the influence of George Palæologus, the fleet was induced to declare in his favour; and the resignation of Botoniates transferred, without bloodshed, the crown to Alexius in 1081.

After atoning by a public penance for the disorders of his troops, he began to make preparations for stopping the progress of the Turks. He had obtained some successes against them, when he was obliged hastily to accept their overtures for peace, on the advice that Robert Guiscard, the famous Norman, was invading the empire on the side of Epirus. Robert advanced to Durazzo (Dyrrhachium), to which he was laying siege, when Alexius met him at the head of a large army. A battle ensued, in which the emperor was defeated with great loss; and Durazzo surrendered. Alexius was indefatigable in raising new levies; and, in order to replenish his exhausted treasury, he made free with some of the wealth of the church, a measure that gave great offence to the clergy. He likewise entered into an alliance with Henry, emperor of Germany; by whose invasion of Calabria, Robert was recalled home. His son, Bohemond, however, continued the war in Greece with various success: but at length he found it expedient to evacuate his conquests, and follow his father. In 1084 Robert made a second expedition into Greece, to oppose which Alexius engaged the Venetian fleet to join his own. Three engagements were fought near Corfu, in the two first of which the Greeks and Venetians had the advantage; in the latter, the Normans obtained a complete victory. But Robert dying, the Normans withdrew their forces from Greece, and tranquillity was restored.

Immediately after the termination of this war, another succeeded with the Scythians, who, crossing the Danube, laid waste the country of Thrace. The emperor's generals at first sustained some defeats from these barbarians; but Alexius himself marching against them, put an end to the war by a victory in which the ravagers were almost totally destroyed. Wars with the Turks, and a renewed war with the Scythians, kept the empire in almost constant agitation, till the period when it was still more seriously endangered by the events of the famous first crusade.

Alexius himself originally contributed to rouze this storm of war which fell so heavily on his own dominions. His ambassadors appeared at the famous council of Placentia, where, by strong representations of the danger of Constantinople from the Turks, and suppliant addresses to the martial princes of western Europe for their aid, they obtained assurances of powerful and speedy succour. But the first expedition under Peter the hermit was sufficient to excite the apprehensions of the Greek emperor with respect to such ferocious and dangerous allies; and when Godfrey of Bouillon, with the other confederate princes, arrived at Constantinople in

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1096, Alexius was rather disposed to regard them as enemies than friends. His policy was therefore irresolute and ambiguous; and he has been charged by the Latin writers with the basest treachery, while his intentions seem to have been no more than to guard against the dangers which pressed him on all sides. He made a treaty, in which it was stipulated that he should assist them with his forces, and supply them with all necessaries, while on their parts they should restore to the empire all the conquests they should make from the Turks and Saracens. He attached the leaders by presents and flattery, and having induced them all severally to pay him homage, he dismissed them as speedily as possible to the seat of war in Asia. Nice was the first place obtained by the arms of the crusaders; and the emperor's lieutenant was put in possession of it. Afterwards Antioch surrendered to them; but of this metropolis and its territory they elected Bohemond king, regardless of their stipulations with the emperor, who, they alleged, had failed in his part of the conditions. Alexius, however, reaped some advantage from the successes of the Christian princes, since they enabled him to recover from the Turks several of the Greek islands, with some maritime towns in Lesser Asia. But he was thereby involved in a war with Bohemond, who took from him Laodicea, as appertaining to his kingdom of Antioch. The emperor then fitted out a great fleet, which met and defeated that of the crusaders near Rhodes. He also ordered one of his generals to lay siege to Laodicea, who retook it. Bohemond afterwards, reinforced by large succours from Europe, landed in Greece, and besieged Durazzo. It held out, however, till the war was terminated by a negotiation; and soon after, the emperor was delivered by death from his ambitious foe. Alexius then marched in person against the Turks, who had made incursions to the gates of Nice, and gave them a great defeat; but they returned next year, and several actions ensued between them and the emperor's lieutenants, till at length they were brought to sue for peace.

Alexius, now grown old and disabled with the gout, no more left his capital, but spent the latter part of his life in endeavouring to heal the divisions which rent the Greek church. He ingratiated himself with the clergy as a champion of the orthodox faith; and, though not cruel by nature, was led by zeal to the persecution of heretics. His long reign of thirty-seven years fatigued his subjects, and when he died, in 1118, he had, in a great measure, lost their affection and reverence. On his death-bed he resisted the solicitations of the empress Irene for disinheriting his son John in favour of the husband of his daughter Anne; and the empress indignantly replied to a pious ejaculation that he made on the vanity of the world, "You die as you have lived—a *hypocrite*." His character has been painted in the most opposite colours by friends and enemies. His daughter, the celebrated historian, Anna Comnena, represents it as a composition of every royal and private virtue; while the Latins paint him as a monster of perfidy. Considering the peculiar difficulties under which he laboured, some craft and duplicity may be excused; and it must be acknowledged that his incessant vigilance and activity were worthy of his station, and that few princes have done more for the benefit of their people. He was bountiful to his friends, and clement to his enemies—a lover of letters, and equally versed in the arts of government and of war. *Univers. Hist. Gibbon.*—A.

ALEXIUS III. Angelus, emperor of the east in 1195, usurped that station by the basest perfidy towards his brother Isaac Angelus, whom he confined in a melancholy prison, and deprived of sight. Quitting his family name, he assumed that of the Comneni; but he employed his elevation merely as an instrument of riotous luxury, committing the management of all public affairs to his wife Euphrosyne, who oppressed the people by extortion, and set the chief offices of state to sale. His nephew Alexius, the son of Isaac, escaping from his power, went to Venice, where a body of western princes and nobles were assembled for the purpose of a fourth crusade against the infidels. He engaged these by a treaty to assist him in the recovery of his paternal crown; and, in 1202, the united powers of the French and Venetians appeared before Constantinople. The usurper in vain endeavoured to divert them from an attack by a suppliant embassy. They laid close siege to the city; and, though at first received by the Greeks with firmness, they at length, in 1203, broke within the fortifications, and repulsed Alexius, who, at the head of a much superior body, attempted to drive them back. In the ensuing night, collecting all the treasure he could find, and deserting his wife and people, Alexius escaped in a bark through the Bosphorus to an obscure harbour in Thrace, and his blind brother Isaac, with his son, were by the people restored to their throne. Alexius, after various adventures, fell into the hands of his son-in-law,

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Theodore Lascaris, (against whom he had instigated the Turks) who put out his eyes, and shut him up in a monastery at Nice in Asia, where he died some years after. *Univers. Hist. Gibbon. Moreri.*—A.

ALEXIUS IV. or the Young, was made joint emperor with his father Isaac in 1203, in the manner above related. The obligations under which he had laid himself to submit the eastern empire to the authority of the pope, and to bestow ample rewards on his western auxiliaries, involved him in great difficulties; and quarrels soon arose in Constantinople between the Latins and Greeks, one of which occasioned a dreadful conflagration that destroyed a great part of the city. Alexius made a progress through his dominions, escorted by the marquis of Montferrat; but, on his return, he found the affections of his subjects alienated. His measures to raise the sums due from him to his allies occasioned a tumult, fomented by a prince of the house of Ducas, surnamed Murtzuffle, in which Alexius was deposed, imprisoned, and soon after put to death. This happened in the year 1204. Whether his father was first dead, or not, is a fact not agreed upon among historians. *Univers. Hist. Gibbon. Moreri.*—A.

ALEXIUS V. DUCAS, surnamed *Murtzuffle*, from his black shaggy eyebrows, was a near relation of the imperial family, and possessed both vigour and address, but allied to treachery and cruelty. After the murder of his predecessor he was raised to the empire by the unanimous acclamations of the Constantinopolitans, and proceeded to prepare for that defence of his metropolis, which he foresaw would soon be necessary. The Latins, pitying the fate of their unhappy ally Alexius the young, and irritated at the prospect of losing their rewards, collected all their forces for a second siege. Murtzuffle, in a nocturnal sally, was defeated with great loss, and his great standard, consisting of a miraculous image of the virgin, was taken. The defence, however, was continued three months longer, till all was prepared on the part of the Latins for a general assault, in the month of April 1204. It succeeded; and Murtzuffle made his escape in the night in a small vessel along with Euphrosyne, the wife of Alexius III. and her daughter Eudoxia, whom he had married after abandoning his lawful wife. He repaired to the camp of his father-in-law in Thrace, who received him at first with apparent favour; but, soon after, he caused him to be seised in the bath at a feast, deprived of his sight, stripped of his treasures, and turned out to wander. Murtzuffle procured a conveyance into Asia, but was seised in his passage by the Latins, who caused him to be tried for the murder of young Alexius, and condemned him to an ignominious death. The mode of it was singular. He was made to ascend the Theodosian column, a pillar one hundred and forty-seven feet in height, whence he was cast down headlong, and dashed in pieces. *Univers. Hist. Gibbon. Moreri.*—A.

ALFENUS, VARUS, a Roman civilian, a disciple of Servius Sulpitius, flourished about the year of Rome 754, or the second year of the Christian æra. Horace mentions him as one who had been brought up in the mechanic trade of a shoe-maker, but had quitted this humble occupation for a profession in which he had acquired reputation. (Sat. lib. i. sat. 3. v. 130.)

> ——————— Alfenus vafer, omni
> Abjecto instrumento artis, clausaque taberna,
> Sutor erat.

Ammianus Marcellinus, speaking of the advocates of his time, says, that, in order to be thought deeply read in the science of the law, they talk of Trebatius, Cascellius, and Alfenus; whence it appears, that his name in matters of law was of high authority. (Amm. M. lib. iii. c. 4.) Alfenus wrote forty books of Digests, which are mentioned in the index of the Pandects, and sundry books of collections. Aulus Gellius, while he criticises the passages which he cites from these works, speaks of the author as a diligent inquirer into antiquities—"Rerum antiquarum non incuriosus." (Aul. G. lib. vi. c. 5.) The civilian Paulus wrote an abridgment of the works of Alfenus. One of the old scholiasts upon Horace, in his note on the passage above referred to, relates, that he was buried at the public expense. If this was true, Alfenus, without enriching himself by his profession, had acquired an honest reputation, which may afford a great encouragement to genius to step boldly out of the lower walks of life, and enter upon the honourable career of professional merit. *Bayle. Moreri.*—E.

ALFORD, MICHAEL, an English Jesuit, a native of London, was born in the year 1587, and entered into the society in 1607. After having studied philosophy and theology, partly in Spain and partly at Louvain, he resided five years at Rome. Returning to England, he was arrested at Canterbury and sent to London, but was soon set at liberty. From that time he resided in England as a missionary from the society upwards of thirty years. He died at St. Omer's in the year 1652, and left two treatises in ecclesiastical history; "Britannia Illustrata," printed in 4to. at Antwerp, in 1641; and "Annales

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Ecclesiastici Britannorum," &c. printed at the same place. *Moreri.*—E.

ALFRAGAN, or ALFERGAN, MAHOMET, an Arabian mathematician and astronomer, was born at Fergan in Sogdiana, now called Samarcand. He lived in the time of caliph Al-mamon, who died in the year 833. He wrote in Arabic a work entitled, "The Elements of Astronomy," in which he chiefly follows Ptolemy, and frequently cites him. This work was first translated into Latin in the twelfth century by Johannes Hispalensis, and printed at Ferrara in 1493, and at Nuremberg in 1537, with a preface by Melancthon. A second translation, by Christman, from the Hebrew version of Antoli, appeared at Francfort in 1590. This translation is accompanied with a commentary, in which the translator compares the calendars of the Romans, Egyptians, Arabians, Persians, Syrians, and Hebrews, and shows the correspondence of their years. A third, by Golius, professor of mathematics and Oriental languages at Leyden, accompanied with the Arabic text, and with valuable notes to the end of the ninth book, was published in 4to. at Amsterdam in 1669. This translator did not live to complete his commentary. *Moreri. Hutton's Math. Dict.*—E.

ALFRED, or ÆLFRED, surnamed *the Great*, the most illustrious of the Anglo-Saxon kings, was the youngest son of Ethelwolf, king of the West-Saxons, and was born at Wannating, supposed to be Wantage in Berkshire, A. D. 849. So early as the fifth year of his age he was taken by his father to Rome, and he was again sent thither some time afterwards with a numerous retinue. On his second visit he is said to have received the royal unction from the pope, Leo IV. on a report of his father's death; though it is certain he could not be regarded as the heir of the crown while he had three older brothers. It may be supposed that at this polished court he imbibed, though so young, that taste for civilised society, for which he was afterwards so much distinguished; yet it appears, that on his return, the indulgence of his parents suffered him to misspend his time in youthful sports, so that in his twelfth year he was not yet able to read. His mother first excited in him the desire of literary attainments by the recital of some Saxon poems; and, when he had mastered these compositions, he proceeded to acquire a knowledge of the Latin language, and gained such a relish for study, that he was totally absorbed in these pursuits, till the state of the kingdom called him forth to active life.

His father died when he was only ten years old, and was succeeded by his sons Ethelbald and Ethelbert, in conjunction. The former soon dying left the latter sole king; who, after a reign of five years, died and gave way to his next brother Ethelred. The condition of England was at this time most calamitous. The piratical Danes, continually pouring in fresh bands of plunderers, had laid waste a great part of the kingdom, and established themselves in several of the central districts. Alfred had no great cause to be satisfied with the justice or generosity of his brothers towards him; but philosophy had rendered him content with a small maintenance, in lieu of a large patrimony which his father had bequeathed him. On the summons of Ethelred, however, he quitted his beloved studies, and took up arms against the invaders. He fought along with his brother with various success; and when Ethelred lost his life in consequence of a wound, Alfred, then twenty-two years of age, A. D. 871, ascended a throne which promised much more anxiety and danger than ease and splendour. It is observable, that the crown was entailed by Ethelwolf on his four sons, and that some of Alfred's brothers had left sons; but the laws of hereditary succession were not yet so settled as to give them a preferable claim. Indeed an infant heir would have been a great misfortune in such turbulent periods.

It would be unsuitable to the intention of a biographical work like the present, to trace minutely all the public events of this busy reign, the chain of which is sufficiently perplexed in the relation of professed historians. It will be more to the purpose to select a few which particularly exhibit the character of this great prince.

Adversity was his first lesson. New swarms of Danes overspread the whole kingdom, and no power was left to oppose them except in Alfred's peculiar dominions, in the south-western part of the island. Many battles were fought, and treaties made and broken; till at length the cause of the Saxons seemed so desperate, that Alfred was deserted by all his adherents, and compelled to quit the regal ensigns, and to seek for safety in disguise and concealment. Under a peasant's habit he took shelter unknown in the cottage of one of his neat-herds, where an incident passed, which, though trivial, has become memorable in popular story. As he sat one day by the fire-side, trimming his bow and arrows, the neat-herd's wife committed to his care during her absence the baking of some cakes on the hearth. Alfred, absorbed in reflection, neglected his charge; and, on the good

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woman's return, received a sharp reprimand for suffering those cakes to burn which he was ready enough to eat.

Soon after, collecting a few faithful followers, he took possession of a spot of firm ground in a morass formed by the confluence of the Thone and Parrett in Somersetshire, where he made a kind of fortress, and gave the place the name of Æthelingey, or the Isle of Nobles, now Athelney. Here he passed a year with his family, occasionally sallying out in profound secrecy, and beating up the quarters of the unguarded Danes in the vicinity. At length news came to him that the earl of Devonshire had defeated and slain Hubba, a distinguished Danish leader, and taken their famous magical standard of the Raven. It was now time to show himself. He left his retreat; and proceeding towards the camp of Guthrum, the Danish prince, he entered it in the disguise of a harper or minstrel, and made his observations on the state and position of the enemy for several days. He then summoned his nobles with their followers to a general rendezvous on the borders of Selwood forest, where he was received with transports of joy and loyalty. He led them against the Danes, whom he first defeated, and then, surrounding the fortified camp in which they had taken refuge, compelled to surrender. Such was the number of that nation in the island, that he thought it advisable to try to convert them into peaceable subjects rather than aim at their destruction or expulsion. Accordingly he gave them settlements in East Anglia and Northumberland, on the conditions of allegiance to him and conversion to Christianity. The terms were accepted, and Alfred was sponsor for Guthrum at the font. He likewise gave the same laws to both nations, and endeavoured by every politic measure to incorporate them into one people. This method succeeded so well, that, excepting one incursion of a body of Danes up the Thames, the country was not for some years exposed to their ravages.

In order to secure his kingdom against future depredations, he established a regular militia into which all his people fit to bear arms were enrolled. Of this, part was stationed in castles and fortresses erected in proper situations, and part was appointed to be in readiness for assembling at stated places in case of alarm. To this internal defence was added what has since become the favourite protection of the nation —an armed fleet. He increased the English shipping to the number of one hundred and twenty ships of war, manned partly by his own subjects, and partly by hired Frisians; and these he distributed in squadrons round the island, at such parts of the coast as were most accessible to an enemy.

All these wise regulations, however, could not afford uninterrupted security against so numerous and enterprising a foe. In the year 893, Hastings, a potent Danish chieftain, after ravaging the sea-coast of France, disembarked a large force in Kent and began to plunder the country. Alfred opposed the different parties of Danes with success; but in the mean time their countrymen, who had been settled in East Anglia and Northumberland, no longer restrained by their princes, broke out into rebellion, and embarking in a numerous fleet, appeared suddenly on the western coast of England. Alfred met and repulsed them there; but while absent in these parts, the Danes with Hastings found sufficient employment for his forces elsewhere. However, the chief fortress of the Danish chief was taken, with his wife and children, whom Alfred generously restored on condition of his quitting the kingdom. Other molestations from the piratical Danes succeeded the departure of Hastings; but the whole warfare was closed by the capture of some Northumbrian Danes who were ravaging in the west, and whom Alfred, after a legal trial at Winchester, executed as the common enemies of civilised society. Henceforth full tranquillity reigned in England; for such was the awe inspired by the vigour and abilities of this great prince, that the Danish settlers in the east and north humbly submitted on his approach, and the Welch likewise recognised his authority; so that he reigned the sole and undisputed king of the island as far as the frontiers of Scotland. This quiet at the latter part of his reign was purchased at the expense of fifty-six battles by sea and land, in which he had been personally engaged, and by a life of incessant toil and vigilance.

But the warlike exploits of Alfred, great and beneficial as they were, formed, perhaps, the least of the services he rendered his country. As a legislator, a reformer of manners, and a promoter of learning and the arts, his exertions in such an age were still more extraordinary. Much controversy, indeed, has arisen as to his claim to originality in some of the admirable institutions which are found prevailing in his reign; but no doubt can subsist with respect to the wonderful change he effected by them in the state of a country, which, at his accession, was sunk in barbarism and all the evils of anarchy. He framed a complete body of laws, which the learned antiquary Spelman supposes to have been the foundation of the common law of the land. (Life

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of Alfred.) They appear, however, to have been a collection of such ordinances in the laws of king Ina, and other Saxon princes, as appeared to him most beneficial and reasonable; and they were confirmed by the assent of the wisest persons in the kingdom. The institution of trial by jury, that palladium of English liberty, is popularly attributed to him; but sir W. Blackstone (Comment. vol. iii.) is of opinion that this tribunal made a part of the constitutions of all the northern nations, and was coeval with the first civil government of England. The division of the kingdom into shires, trithings, hundreds, and tithings, for the purposes of judicature and police, is more confidently ascribed to him; yet in this point, too, certain antiquaries, particularly Mr. Whitaker, (Hist. of Manchester, vol. ii.) deny him the praise of invention, since they find traces of similar regulations in all the tribes of German origin. What appears certain is, that he caused a general survey of the kingdom to be taken, called the "Book of Winchester," of which the famous Domesday-book is only a new edition; and that he at least renewed an obsolete practice in the division and subdivision of the people, which he made so effectual an instrument in the preservation of justice and order, by means of mutual pledges for good behaviour, ascending from the individual to the tithing, hundred, &c. that he put an end to theft and robbery, and all acts of violence, and rendered the roads so secure, that (according to the historians of the time) money or jewels might have been left upon them without danger of their being touched by passengers. He seems to have been even a rigorous reformer of judicial administration; for it is recorded, that in one year he inflicted capital punishment upon forty-four judges, for iniquitous practices in the execution of their office. No doubt the corruption of the times required severe remedies.

Alfred is likewise considered as a kind of founder of the political constitution of England, at least of that important part of it, which ordains the regular convocation of the states. His great council, like that of his predecessors, consisted of bishops, earls, the king's aldermen, and his chief thanes or barons. These, in the more settled part of his reign, were, by an express law, called together at London at least twice in the year, for the purpose of the well governing of the realm; and thus constituted an image of later parliaments. Many of the principal cities in the kingdom, also, were indebted to him for their restoration from the ruined state into which the cruel inroads of the Danes had reduced them; and of some he was the original founder. He repaired all the royal palaces, and maintained a numerous court in a high degree of comparative lustre. He founded and rebuilt many religious houses, which in that age were not mere offerings of superstition to false piety, but were the most effectual instruments in promoting civilisation. The arts were at that time in so mean a condition, that much splendour could not result from his exertions of this kind; yet the appearance of the country must have been greatly improved from the state in which he received it.

His encouragement of learning, and his own proficience in it, were still more extraordinary features in Alfred's character. The learning, such as it was, of the age, was almost entirely confined to the ecclesiastics; and even of these, Alfred complains that there were very few on this side Humber who understood the service of the church, or could translate a single epistle from Latin into English. For the purpose of remedying this, at an early period of his reign, he invited to his court men of learning from Wales, Scotland, Ireland, and France, whom he honoured with his own conversation, and placed at the head of seminaries in various parts of the kingdom. He endowed a number of schools, and secured the attention of his subjects to education by making a certain degree of literature necessary for all who were to execute the functions of magistracy, as well as for all orders of ecclesiastics. Whether he was the original founder of the university of Oxford, is a point that has been warmly disputed; but it is not questioned that he greatly improved the system of education there, by erecting and endowing schools for the various branches of science, which he furnished with eminent professors. He is likewise acknowledged to have founded University College. He himself was one of the most learned persons of his kingdom, and stands at the head of the list of royal authors. Indeed, so many works have been attributed to him, that, in order to keep within the bounds of credibility, it must be supposed that he received the aid of others in those voluminous translations which bear his name. And we have his own authority, that in some instances his share was converting into elegant Anglo-Saxon (of which he was a great master) the sense of authors, which were interpreted to him by the foreign ecclasiastics who attended about his person. (Prefat. epist. to the Pastoral of Gregory.) Versions of Orosius, of Bede, of Boëtius, of some pieces of St. Gregory, of Æsop's fables, of the Psalter and other religious works, and

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collections of legal and historical matters, are particularly ascribed to his pen. A more curious relic than any of these is an account, extant in his translation of Orosius, of a voyage made under his patronage by Ohthere, a Dane or Norman, and Wulfstang, an Englishman, for the discovery of a north-east passage. Nor was this the only mark of his attention to commerce and navigation; for, in consequence of a vow, he fitted out an expedition to carry alms to the Christians of St. Thomas, in the East Indies, and received back in his ships a quantity of the precious commodities produced in those remote regions.

To accomplish all these things, an exact distribution both of his time and his revenue, was essential. With regard to the former, we are told that he divided it into three equal parts, one of which he devoted to the service of God, another to the affairs of his kingdom, and the third to rest and refreshment. As it is scarcely to be supposed that the mere repetition of devotional forms, or barren meditation, could occupy such a man eight hours in the twenty-four, it may be presumed that his literary employments, many of which had a moral and religious purpose, were included in this portion. A method which he took of ascertaining the consumption of time curiously displays the want of art in that period, and his own ingenuity in contrivance. He caused wax candles of a certain length and thickness to be prepared, on which were marked the spaces that were found in the burning to correspond to certain portions of time; and that these might not be affected by the wind, he invented horn lanterns for their security. As to his revenue, he first divided it into two moieties, one dedicated to sacred, the other to civil uses. The former comprehended alms to the poor, the support of religious houses of his own foundation, and the rebuilding or repair of other monasteries and churches, and also the maintenance of the public schools. The latter went to the support of his household; the payment of his workmen, and the entertainment and relief of strangers.

In private life, Alfred was one of the most amiable of men. Of a temper equal and serene, but inclined to chearfulness, affable, gentle, kind, forgiving, fond of society, and not averse to innocent amusements, eminently pious, and free from any stain of licentiousness, he was equally beloved and reverenced by those about him. His person, also, corresponded with his mental excellencies; for though the hardships he endured had made him liable to great infirmities, he had by nature a handsome and vigorous form, and a dignified and engaging aspect.

Thus, during a glorious reign of twenty-eight years and a half, did this truly great prince fill his allotted station, and shed blessings on mankind. He died (according to the most probable computation) in 901, in the vigour of his faculties, being only in his fifty-third year. By his queen Ælswitha, daughter of Ethelred earl of Mercia, he had three sons and three daughters. His eldest son, Edmund, died in his lifetime. The next, Edward, surnamed the Elder, succeeded him. Æthelfleda, one of his daughters, wife to a Mercian earl, seems to have inherited the largest portion of her father's endowments.

The life of Alfred has been a favourite theme with our monkish historians, who have varied considerably in their narrations, and intermixed their story with fabulous circumstances. They all agree, however, in bestowing on him the highest commendations; which his affection to the church, and benefactions to religious and learned men, may be supposed not a little to have influenced. But the best praise of Alfred is his actions; and since we have not a single record from history of any thing that can throw a shade on his character, it ought to be admitted, however improbable the fact, that there has existed a *perfect prince*. *Biogr. Britan.* *Hume's Hist. of England.* —A.

ALGARDI, Alexander, a famous sculptor, was born at Bologna in 1602. He studied painting and design in the school of Lewis Carrachi; but it was his acquaintance with Conventi, a Bolognese sculptor, that gave him a turn to statuary. At the age of twenty he accompanied to Mantua Gabriel Bertazzuoli, the architect of duke Ferdinand, into whose service he entered for the purpose of working in ivory, and making models of figures and ornaments to be executed in metal. But his talents and good conduct here acquired him the permission to study after the pictures of Julio Romano, and the antiques in the ducal gallery, which contributed greatly to his improvement. He thence went to Venice; and in 1625 he visited Rome, where he was employed by cardinal Ludovisi to repair his antiques. Here he became intimately acquainted with Domenichino, who obtained for him the statuary work in the chapel Bandini, which he himself was painting. For several years, however, he had few great works to execute, and was chiefly employed in restoring antiques, and modeling for goldsmiths. At length, his reputation procured him employment worthy of his abilities. One of

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the first which displayed his powers of managing marble was a statue of St. Philip de Neri, with an angel holding a book before him, in the sacristy of the fathers of the oratory at Rome. He made a great group of the decollation of St. Paul for the Barnabite church at Bologna; and afterwards executed the tomb of Leo XI. in St. Peter's. But a bas-relief in this cathedral, representing the story of Attila, which cost him four years, and is thirty-two feet by eighteen, was one of his capital performances, and gained him universal applause, with the honour of knighthood and the golden cross. His bronze figure of Innocent X. is reckoned the finest of the statues of the popes in Rome. A crucifix of his became extremely famous, and has been copied by many of the ablest artists. It is called by way of distinction Algardi's crucifix. He was industrious and quick in execution; but growing corpulent and infirm at an early period, he was obliged to make use of the assistance of his pupils, of whom he formed an eminent school, which long maintained the credit of the art. He died of a fever in 1654, at the age of fifty-two.

Algardi was of a lively disposition, and pleasant conversation. His morals were irreproachable. He lived in celibacy, and left his property to a sister. His works are still regarded as among the most excellent of their kind; but the air of his heads is thought to be rather artificial and studied, and he is somewhat of a mannerist, especially in the folds of his draperies. The greater part of his works are at Rome and the villas in its vicinity. There are some at Bologna, and other places in Italy. *Vies des Fameux Sculpteurs par M. D'Argenville.*—A.

ALGAROTTI, Francis, was born at Padua in 1712. After imbibing the rudiments of literature at home and in Rome, he was sent to the university of Bologna, where he studied six years under the most eminent professors of the place. He commenced his travels early; and it was probably his visit to England which gave him that predilection for the Newtonian philosophy which occasioned him to make it the subject of a work dated from Paris in 1736, entitled, "Newtonianismo per le Dame." [Newtonianism for the Ladies.] This ingenious piece is a dialogue formed upon the model of Fontenelle's "Plurality of Worlds;" and is esteemed a very good popular view of the sublime philosophy of Newton, rendered entertaining by elegant turns of wit and gallantry, though not without a degree of affectation, pardonable in a young Italian. The author afterwards visited the court of Berlin, where he met with a very gracious reception from the great Frederic, who made him a knight of the order of Merit, decorated him with the title of count, and gave him the honorary post of chamberlain. He afterwards was a considerable time domesticated at the court of Stanislaus king of Poland, who created him a privy-counsellor. The character he sustained was that of a man of letters, a philosopher, and one of the first connoisseurs in Europe with respect to the fine arts of music, painting, sculpture, and architecture. He was a great reformer of the Italian opera; and wrote verses in his own language, replete with sentiment and imagery. One who lived with him at Berlin has thus, perhaps satirically, painted him. "He was full of wit, of affectation, and of self-love; a Frenchman in genius, an Italian in character, disagreeable in society, often exposed to the royal pleasantry, and receiving it as a favour." On revisiting Italy, he died at Pisa in 1764, having first erected a mausoleum for himself, which may pass as well for a specimen of taste as of vanity. The epitaph with which he inscribed his tomb was *Hic jacet Algarottus, sed non omnis.* "Here is contained Algarotti, but not the whole of him." Whether this is to be construed as a declaration of his belief in a future existence, or whether, like the *Non omnis moriar* of Horace, (whence it is obviously taken) it is only an assertion of the vitality of his fame, must be decided by those who were best acquainted with his sentiments.

A collection of his works in Italian was published at Leghorn in 1765, in four volumes 8vo. They consist of his Newtonianism, of essays on the fine arts and on commerce, of dissertations on subjects of language, of historical disquisitions, and of miscellaneous pieces, literary and philosophical. They have been translated into French, English, and other languages. They all display depth and vivacity, but sometimes at the expense of nature and simplicity. *Nouv. Dict. Hist.* — A.

ALGAZEL, a learned Arabian, a native of Tos or Tus, in Asia, who probably lived about the beginning of the twelfth century, wrote numerous treatises in defence of the Mahometan religion against the Jews and Christians; among which are, "A Demonstration of Islamism;" and "A Treatise on the Unity of God." He also wrote "The Resurrection of the Law of Science;" "The Balances of Justice," a moral work, translated by Abraham Chaldai into Hebrew; and a philosophical work, entitled "The Destruction of Philosophers," of which a Latin version was printed at Venice in 1560.

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This philosopher was a public preceptor at Bagdat, where he amassed great riches. Towards the close of his life, he distributed his wealth among the poor, took the habit of a hermit, and retired to Mecca. Thence he travelled into Syria and Egypt, and returned to Bagdat, where he died. After his decease, a treatise of his was found, which freely censured some of the indulgences of the Mahometan law: it was condemned, and every copy of it ordered to be burned. "*Pococke, Specim. Hist. Arab. Leo Africanus. Herbelot. Brucker*, lib. v. c. i. *Moreri.*—E.

ALHAZEN, a learned Arabian, lived in Spain about the beginning of the twelfth century. He wrote a treatise upon Astrology, and another upon Optics: the latter was printed in Latin, by Risner, at Basil, in 1572, under the title of "Opticæ Thesaurus." Alhazen was the first writer who showed the importance of refractions in astronomy; a subject little understood by the ancients. He treats concerning the twilight, and the height of the clouds. *Moreri. Hutton's Math. Dict.*—E.

ALI, the son of Abu Taleb, Mahomet's uncle, is one of the most distinguished names in the Mahometan history. At the age of fourteen he was a convert to the divine mission of his cousin, and engaged in his cause with all the zeal of youth and enthusiasm. When Mahomet first summoned his kindred, and, declaring his prophetic office, asked which among them would be his vizir, or companion, Ali cried out, "I am the man; whoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet! I will be thy vizir over them." Mahomet accepted his offer, and ever after found in him a faithful and affectionate coadjutor, whom he entitled his brother, his vicegerent, and the Aaron to a new Moses. He was equally celebrated for his eloquence and his valour; and the surname of *the Lion of God always victorious* sufficiently indicates his military renown. By descent he was, after his father's death, chief of the illustrious family of Hashem, and hereditary guardian of the city and temple of Mecca. To these honours he joined that of being the husband of Fatima, Mahomet's daughter, by whom he had children during the life time of their grandfather. These claims of pre-eminence naturally caused him to be looked to as the successor of Mahomet in his regal office; but he was set aside during the reigns of the three first caliphs, Abubeker, Omar, and Othman; and it was not till the vacancy caused by the assassination of the latter that the election fell upon him. At the hour of prayer, repairing to the mosque of Medina, cloathed in a thin cotton gown, a coarse turban on his head, his slippers in one hand, and his bow instead of a walking-staff in the other, he was saluted caliph by the companions of the prophet, and the chiefs of the tribes, A. D. 655, Hegir. 35.

A strong party, however, headed by Ayesha, Mahomet's widow, Ali's mortal foe, opposed his succession; and Telha and Zobeir, two men of great influence, after a reluctant homage to the new caliph, fled to Bassora, and there raised the standard of rebellion. Ali had before taken the very impolitic step of resolving to displace all the governors of provinces, now become very powerful; but of his new governors only one was allowed to take possession of his post; and Moawiyah, the former governor of Syria, excited a strong party against Ali, which demanded vengeance against the murderers of Othman. Telha and Zobeir, collecting a large army of mal-contents, and persuading Ayesha to march at their head, proceeded to Bassora, where Ali met them with an army inferior in number, but consisting of veteran troops. The bloody battle which ensued, is called the *day of the Camel*, because the most desperate part of the combat was around the camel on which Ayesha was carried in her litter. Ali gained a complete victory, making Ayesha captive, whom he treated with respect, and sent back to the tomb of the prophet. Telha was killed in the battle, and Zobeir was dispatched by one to whom he had surrendered on promise of quarter; an action of which Ali showed his abhorrence in such strong terms, that the assassin stabbed himself.

Ali next marched against Moawiyah, who had been proclaimed caliph, and was supported by the house of Ommijah, and Amru, the conqueror of Egypt. The two armies came in presence of each other at the plain of Siffin, on the western banks of the Euphrates. Ali proposed to Moawiyah to decide their differences in single combat; but this was refused. A desultory war ensued for one hundred and ten days, in which a vast number of petty actions were fought, with great loss on both sides, though much less on the part of Ali than of his competitor. In a nocturnal combat, Ali displayed his courage and vigour to such a degree, that, according to eastern exaggeration, he repeated four hundred times his ejaculation of *Allah Achar*, or "God is victorious," when he smote a foe. At length Moawiyah and Amru made use of a pious artifice in order to produce division among the friends of Ali. Fix-

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ing a number of korans to the points of lances, they caused them to be carried at the head of their troops, and proclaimed, "This is the book which ought to decide our differences, and which forbids mussulmans to shed each other's blood." Ali was compelled to submit to the award; and two umpires were chosen; on the part of Ali, Abu Moussa, a worthy but weak man; on that of Moawiyah, the artful Amru. On the day of decision, Abu Moussa, ascending the pulpit, cried, "I depose both Ali and Moawiyah from the caliphate, as I draw this ring from my finger." He then descended, and Amru, getting up, said, "I also depose Ali, and I invest Moawiyah with the caliphate, as I put on this ring." He added, that Othman had declared Moawiyah his successor and avenger. This was the commencement of that famous schism among the Mahometans, which the two parties long carried on with mutual curses and excommunications, and which still subsists.

Ali and his partisans were, of course, much surprised and irritated at this injustice; but for the present they were obliged to make a kind of compromise, and retire to Kufa. Meantime Ali was deserted by the Kharegites, a sect of enthusiasts, who openly revolted against him, and preached a new doctrine different from that of Mahomet. Ali, however, found means to detach the greater part of their army, and he entirely destroyed the rest in battle, which again gave him the possession of Arabia. But his rival established himself in Syria and Persia, and Amru seised upon Egypt in his name. The Syrians also made an incursion into Yemen, where two of Ali's sons were taken and put to a cruel death.

At length the disorders which prevailed over the Saracen empire were terminated by an unexpected event. Three Kharegites discoursing in the temple of Mecca on the blood that had been shed, and the miseries that were still enduring, in consequence of this unhappy civil war, resolved to end it by assassinating the three authors of it, Ali, Moawiyah, and Amru. They accordingly set out with poisoned swords to execute their purpose. One, at Damascus, wounded Moawiyah, but not mortally. Another by mistake dispatched a friend of Amru, instead of that leader himself. The third, whose name was Abdalrahman, came to Kufa, where associating two persons with him, they fell upon Ali at the door of the mosque, and Abdalrahman gave him the fatal blow. The murderer was taken; and Ali humanely charged his son Hassan, if he himself should die, to dispatch the assassin by a single stroke. Ali expired on the fifth day after his wound, in the sixty-third year of his age, A. D. 660, A. Hegir. 40.

Ali, after the death of Fatima, had eight other wives. He left a numerous progeny, of whom the most noted were Hassan and Houssain, his sons by Fatima. He and his house were distinguished by their bravery. Ali, however, is also of high repute for learning among the mussulmans. There is extant by him a collection of a hundred maxims or sentences, which have been translated from the Arabic into the Persian and Turkish; as also a divan, or collection of verses. But his most celebrated relic is a parchment written in mysterious characters, intermixed with figures, prophetic of all the great events that are to happen in the world. This was a deposit in the hands of his family. Many sayings and apophthegms of Ali are also found in authors. One of the most instructive is the following: "He who would be rich without wealth, powerful without subjects, and a subject without master, has only to forsake sin, and serve God."

Two of the principal titles given by the mussulmans to Ali are *Vassi*, or the *executor* or *heir* (of Mahomet); and *Mortadhi*, or the *accepted of God*. His particular sectaries are called by the Sonnites, or orthodox, *Shiites*, heretics. These have possessed various states in Asia and Africa; and at present the Persians, part of the Usbec Tartars, and some Mahometan sovereigns of India, are of the sect of Ali. His sepulchre near Kufa was kept concealed during the caliphate of the Ommiades; but in the year of the Hegira 367, A. D. 977, Adhad ed Dowlat erected a sumptuous monument over it, which received decorations from all succeeding Persian kings, and is a great object of the devotion of his votaries. A city, named Meshed Ali, has also been built to his honour not far from the ruins of Kufa. Some of his bigoted devotees suppose him still living, and imagine that he will come in the clouds at the end of the world, and fill the earth with justice. The descendents of the house of Ali are distinguished by wearing a green turban. *D'Herbelot, Biblioth. Orient.*—A.

ALI BEY, a modern adventurer, who for a time excited much notice in Europe and the east, is supposed to have been born among the Abezans, a people of mount Caucasus, whence he was brought for sale to Cairo in Egypt, as a slave. He was first purchased by two Jews of the custom-house, who presented him, then about twelve or fourteen, to Ibrahim, a Kiaya, or veteran colonel of janizaries, at that time the

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most powerful man in Egypt. Here he was taught the rudiments of letters, and the usual military exercises, in which last he exhibited a fire and vivacity that obtained him the surname of Djendali, or madman. By his patron he was made free, married, promoted to the rank of governor of a district, and at length placed by election among the twenty-four beys, or governors of provinces. After the death of his patron, he engaged in the intrigues for power so perpetual in that unsettled government; and by the prevalence of an opposite faction was driven to exile in the Said, or upper Egypt, where he resided two years, employed in maturing his plans for future dominion. He returned to Cairo in 1766, killed or expelled the beys who were his enemies, and seised upon the supreme authority. Not content with this, he proceeded to throw off his dependence upon the Porte, expelled the Turkish pacha, refused the accustomed tribute, coined money in his own name, and in short affected the rank of sultan of Egypt. The Porte, occupied in other concerns, was obliged to temporise; and Ali Bey made use of the opportunity to recover a port of the Said which had been seised by an Arab shaik, and even to fit out a fleet from Suez which took possession of Djedda, the port of Mecca, while a body of cavalry, commanded by his favourite Mohammed Bey, occupied and plundered Mecca itself. His project, suggested by a young Venetian merchant, was to revive the ancient trade to the East Indies by the Mediterranean and Red Seas. In 1770, making an alliance with the famous shaik Daher, a rebel against the Porte in Syria, he projected the conquest of all Syria and Palestine. He first dispatched a body of Mamlouks to secure Gaza, and then sent the largest army he could raise, under Mohammed Bey, who at Acre formed a junction with the troops of Daher, and proceeded with them to Damascus. Here a battle was fought, on June 6, 1771, against the Turkish pachas of the neighbourhood, who had assembled their forces, in which Mohammed and Daher were victorious. Without further opposition they took possession of the town of Damascus; and the castle had actually capitulated, when Mohammed suddenly commanded a retreat, and hastened with all his Mamlouks back to Egypt. The cause of this unexpected event was said to have been a report of Ali Bey's death; but others attribute it to an impression made upon Mohammed and the other beys by the agents of the Turkish commander. Ali Bey, greatly disappointed, still however kept in view a renewal of the enterprise; but his efforts towards it were unsuccessful. He became suspicious of Mohammed, and failing in an attempt to seise him, drove him to exile in the Said. Mohammed shortly returned with a strong party, and defeating Ali Bey and his friends in a skirmish at the gates of Cairo, obliged him to make his escape to his old ally shaik Daher. Joining forces with him, Ali Bey marched to raise the siege of Sidon, then invested by Osman, the Turkish commander; and in a battle fought in July 1772, the confederates entirely defeated the Turkish army, though thrice as numerous. They next took Jaffa, after a siege of eight months. Ali Bey was now impatient to return and try his fortune at Cairo, having a promise of the support of Daher and the Russians, and being invited by letters from thence, which afterwards proved to be fabricated for the purpose of ensnaring him. He was also told by an astrologer, in whose predictions he put great faith, that the aspect of the stars was propitious, and the fortunate hour was come. He set forward, therefore, in April 1[illegible] at the head of his Mamlouks and some troops of Daher's; but when he had advanced [illegible] the desert which separates Gaza from Egypt, he fell into an ambush of a thousand chosen Mamlouks, commanded by Murad Bey, who was animated with the promised reward of Ali's beautiful wife, with whom he was in love, if he should get possession of Ali's person. They attacked with impetuosity, and Murad himself wounded Ali Bey in the forehead, made him prisoner, and took him to Mohammed. This former servant received his master with much feigned respect and sensibility; but on the third day, either in consequence of his wounds, or poison, Ali's life came to an end.

Ali Bey was certainly a character of original vigour and capacity, and was superior in his views to what could have been expected from one who was bred in a school of barbarism and ignorance. He governed Egypt with a steady hand, and was particularly favourable to the Franks; but he undertook more than he had power or talents to perform, and exhausted his revenues in fruitless enterprises. He is also blamed for too soon resigning active labours to his lieutenants, and for placing unlimited confidence in his favourite, and winking at the exactions of his officers. His morals were those of his class and country, where perfidy and murder are allowable means in pursuing the objects of ambition; yet he was not devoid of generosity and a sense of justice. *Volney's Travels in Egypt and Syria.*—A.

ALIMENTUS, Cincius, a Roman histo-

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rian, frequently mentioned by Livy, was a prætor in the consulship of Claudius Marcellus, and Marcus Valerius, in the year 152 before the Christian æra, and was afterwards sent, upon the death of the consul Marcellus, to his colleague Crispinus, and fell a prisoner into the hands of Hannibal. Livy speaks of him as a diligent collector of historical facts, and as an eminent writer: (lib. vii.) he gives him the appellation of "maximus auctor." (lib. xxx.) Though he was a Roman, he wrote the History of Hannibal; he also wrote the History of Gorgias of Leontium, probably from documents which he collected during the time of his residence as prætor in Sicily. Alimentus, besides these historical works, was the author of a treatise on the military art, mentioned by Aulus Gellius. (lib. xxvi. c. 4.) Arnobius mentions this writer in the following curious passage: (lib. iii.) "Foreign divinities are, from their novelty, called, by Cincius, *Novensiles*; for it is a custom with the Romans, with respect to the gods of the cities which they conquer, to adopt one part of them through private families, and to honour the other part by public consecration; and lest, through ignorance or inattention, any of these numerous divinities should be overlooked, they briefly and compendiously comprehend them all under one general name of Novensiles." *Voss. de Hist. Lat.* lib. i. c. 4.—E.

ALKENDI, Jacobus, a distinguished Arabian philosopher, a native of Bassora, flourished in the caliphate of Al-mamon, at the beginning of the ninth century. He studied philosophy at Bassora, and acquired so much celebrity, both among his contemporaries, and in subsequent ages, that the most lofty titles were bestowed upon him. He was called, The great astrologer — the learned physician — and the subtile philosopher; Cardan ranks him among the first twelve sublime spirits of the world. Though these encomiastic characters are, doubtless, extravagant, Alkendi appears to have possessed eminent talents, and to have gone in search of knowledge beyond the usual limit of the age. In philosophy, he was a follower of Aristotle, and, in the schools, interpreted and illustrated his writings. Of his astronomical and medical knowledge he has left evidence, in his two treatises which have been printed, "De Temporum Mutationibus;" and, "De Gradibus Medicinarum compositarum investigandis." Other works of Alkendi, cited by authors, are, "De Ratione sex Quantitatum;" "De Quinque Essentiis;" "De Motu diurno;" "De Vegetabilibus;" and, "De Theoria Magicarum Artium." The bare titles of these works may serve to give some idea of the variety of the author's studies. From the treatise last mentioned, it has been inferred, that Alkendi practised the art of magic, but without foundation; for the purport of the work is, to account in a natural way for all that is attributed to good or bad angels. The truth probably was, that this learned Arabian shared the fate of many philosophers in the ages of ignorance and superstition; and, merely because he was better acquainted with the phænomena and laws of nature than most of his contemporaries, was thought to be a magician. A story is related concerning this philosopher by Abulfaragius, which reflects great credit upon the character of Alkendi, and affords an instructive example of moderation.

Alkendi, having in the course of his instructions at Bagdat, endeavoured to explain the doctrines of the Mahometan religion in a sense consistent with the principles of philosophy, gave great offence to Abu-Maashar, an ignorant and bigoted advocate for the vulgar interpretation of the Koran; who, with strong expressions of indignation, accused him to the caliph of impiety. Instead of employing his interest with the caliph, in forcibly restraining the petulance and malignity of this angry zealot, Alkendi generously attempted to subdue his resentment by enlightening his understanding. He found means to engage a preceptor to instruct him, first in mathematics, and afterwards in philosophy. It is the natural effect of knowledge to soften and meliorate the temper. Abu-Maashar felt its genial influence; his ferocity was subdued; he was ashamed of his folly; and, convinced of the superior merit of the man whom he had persecuted, became his convert and disciple, and was an ornament to his school. Such men as Alkendi, though certainly no friends to vulgar superstition, are friends to reason and virtue, and, as such, are entitled to honourable remembrance. *Pococke, Spec. Hist. Arab. Abulfar. Dyn. IX. Bayle. Brucker.*—E.

ALKMAAR, Henry of, a native of the town of Alkmaar in Holland, was the author of the celebrated fable of "Reynard the Fox," a poem written in low Dutch, in the fifteenth century, which, under the allegory of a society of animals, satirises the different vices of mankind. The good sense and ingenuity of this performance rendered it so popular that it was translated into all the languages in Europe. Mr. Gottsched has given a fine edition of it in German, adorned with figures, and enriched with learned dissertations.

Such is the common account; but Tiaden, in

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the first volume of his "Gelehrten Ost Friesen," [Learned East Friesland] printed at Aurach, in 1785, under the article of Nicholas Baumann, an East-Frieslander, has satisfactorily proved, that Henry von Alkmaar, supposed author of the satirical work called "Reinec de Voss," [Reynard the Fox] never existed; but that Baumann himself wrote the work in question, and assumed the above name in order to secure himself from the inquiries of the ducal court of Juliers. This Baumann was a member of the council of duke Magnus of Juliers, who died in 1503; but being driven from court by means of a cabal, he composed this allegorical poem for the purpose of satirising his enemies, and painting the intrigues carried on there. The language and phraseology of the earlier editions of this work prove the writer to have been an East-Frieslander. Baumann had no concern in the edition of 1522, or any subsequent ones. *Nouv. Dict. Hist. Tiaden, Gel. Ost-Fries.*—A.

ALLARD, Guy, born in Dauphiné about the middle of the seventeenth century, acquired reputation by numerous works respecting the history of that province. His "Nobiliaire du Dauphiné avec les Armoiries," printed in 12mo. at Grenoble, in 1714; and his "Histoire des Maisons Dauphinoises," in four volumes 4to. printed in 1672-1682, are his principal works: they have been much esteemed in France. *Moreri. Nouv. Dict. Hist.*—E.

ALLATIUS, or Allacci, Leo, born in the island of Chios, in the year 1576, was one of the most voluminous writers of the seventeenth century. He was at first educated in the Greek church, but, being at nine years of age brought into Calabria, he came under the patronage of a catholic family, and embraced the Romish religion, for which, as frequently happens to converts, he was afterwards a most zealous advocate. He studied classical learning, philosophy, and divinity, in the Greek college at Rome; and acquired a degree of reputation which obtained him the office of grand vicar to the bishop of Anglona. The same employment was afterwards conferred upon him by the bishop of Chios. This gave him an opportunity of passing a few years in his native country. Even with this powerful motive for predilection, it was not likely that the island of Chios would long be thought an eligible situation by a man of letters, who had experienced the advantages of a residence at Rome. Allatius returned thither, and studied physic, but does not appear to have pursued that profession; for we find him soon afterwards employed in teaching the Greek language in the college of his nation. Pope Gregory XV. sent him, in the year 1622, into Germany, to bring from Heidelberg to Rome a library, which the elector of Bavaria had presented to that pontiff. The death of the pope deprived him of the recompense which he expected for this service; but his fondness for books, and his well-known learning, induced cardinal Barberini to make him his librarian. In this situation he was always industriously employed in bringing to light ancient manuscripts, or in writing books. The reputation which he by these means obtained among the learned, procured him the favour of pope Alexander VII. who appointed him librarian of the Vatican. Allatius continued in this post till his death, at the age of eighty-three, in the year 1669. Of his numerous publications, some are editions of old manuscripts; some, translations of Greek authors; and some, treatises composed by himself. Among the latter some of the principal are, "De Ecclesiæ Occidentalis et Orientalis perpetua Consensione" [On the perpetual Agreement of the Western and Eastern Church], printed in 4to. at Cologne in 1648; "On Purgatory," printed in 8vo. at Rome in 1655; "De Patria Homeri" [On the Country of Homer], printed at Lyons, in 8vo. 1640; "De Septem Orbis Spectaculis" [On the Seven Wonders of the World], printed in 8vo. at Rome, in 1640; "Confutatio Fabulæ de Joanna Papissa" [A Confutation of the Fable of Pope Joan]; "De Psellis" [On the Pselli]; "De Georgiis" [On the Georges]; "De Simeonibus," &c. [On the Simeons.] Allatius appears to have been very well qualified by a retentive memory, and a habit of industry, for drawing up catalogues: he published a work, which is now become scarce, under the title of "Apes Urbanæ," containing a literary history of all the learned men, who adorned the city of Rome in the years 1630, 1631, and 1632, with a catalogue of their works: the fanciful title of this piece is an allusion to the bees which pope Urban VIII. had in his coat of arms. He drew up another similar catalogue, relating to dramatic works and their authors, under the title of "Dramaturgia;" it was published at Rome in the year 1636, and was reprinted at Venice in 1755, with a continuation. Industry appears to have been this writer's chief merit. He was constantly employed in writing, wrote with surprising rapidity, and never employed an amanuensis. Though he wrote Greek verses on the birth of Louis XIV. and on other occasions, it does not appear that he possessed any large portion of genius. Of his taste and judgment we have a sufficient specimen, in the books in which he gives an account of all the Simeons;

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and passes on from the Simeons to the Simons, the Simonides, and Simonactides. If Allatius was deficient in judgment, he was not less deficient in candour and urbanity. He loads his antagonists in controversy with the most vulgar abuse, calling them impudent liars, fools, and blockheads. Against heretics and schismatics, even of the church within the pale of which he was born, he denounces the severest penalties, saying, that they ought to be proscribed, exterminated, and, if obstinate, committed to the flames. The implicit credulity, or the abject servility of this bigot, is strongly pourtrayed in the terms in which he speaks of the pope, at the beginning of his book concerning the perpetual agreement of the eastern and western church. "The Roman pontiff," says he, "owes fealty to no one; he judges every one, and is judged of none; obedience is to be paid him, though he govern unjustly; he gives laws, but receives none; he alters them at his pleasure; he creates magistrates; he determines matters of faith, and directs as he pleases the great affairs of the church; he cannot err if he would, for no infidelity or error can come near him; and, if an angel should say otherwise, invested as he is with the authority of Christ, he cannot change." A whimsical instance of indecision of character shall close this memoir. "Why," said pope Alexander VII. to Allatius, "do you not take orders?" "It is," answered Allatius, "because I would be always ready to marry." "Why then," said the pope, "do you not marry?" "Because," replied Allatius, "I would always be at liberty to take orders." (Mabillon, Mus. Ital. tom. i. p. 61.) *Bayle. Dupin. Moreri. Nouv. Dict. Hist. Launi, Hist. Lit. d'Italie.* lib. xiv. n. 4.—E.

ALLECTUS, a person of unknown origin and country, was lieutenant and first minister to Carausius, emperor in Britain. Fearing to be called to account for the oppressions he had been guilty of, he murdered his master in 294, and possessed himself of the imperial dignity. He retained it during three years, while Constantius Chlorus was making preparations to restore Britain to the Roman dominion. At length his general Asclepiodotus passed over to the island with his fleet, and, under cover of a fog, escaped that of Allectus, stationed off the Isle of Wight; thus convincing the Britons (says Mr. Gibbon), "that a superiority of naval strength will not always protect their country from a foreign invasion." Allectus made a hasty march into the west to encounter him; but he was entirely defeated and slain in the engagement; and, by the event of a single battle, Britain returned under the Roman government, A. D. 297, ten years after it had formed a separate empire. *Gibbon. Univers. Hist.*—A.

ALLEGRI, Gregorio, an eminent musical composer, was a native of Rome, and an ecclesiastic by profession. He was admitted as a singer into the pope's chapel in 1629, having been a disciple of Gio. Maria Nanino. He was distinguished by his devout temper and his benevolent disposition, which last he manifested by relieving daily the poor at his door, and making frequent visits to the prisons and other abodes of distress. As a singer he was not excellent, but he obtained great fame as a composer of church music, in which many of his works are still preserved in the pontifical chapel. Among these is the celebrated "Miserere," which is still constantly performed at that chapel on Wednesday and Good Friday in Passion-week by the best singers in Italy, and the choral band in ordinary. The most extravagant praises have been given to this composition, which is simply a piece of counterpoint, in five parts. It is kept in the chapel library with great care and reserve, and very few correct copies of it have been suffered to get abroad. A very complete one, however, was presented about 1773 by the pope to king George III. as an inestimable curiosity. Allegri died in 1672. *Burney, Hist. Mus.* vol. iii. *Hawkins, ditto*, vol. iv.—A.

ALLEGRI. See Correggio.

ALLEIN, Richard, an English nonconformist divine, was born at Ditchet in Somersetshire, in the year 1611. He was educated by his father, the rector of Ditchet, for the university of Oxford, where he received the degree of master of arts. As a clergyman, he discharged his duty with great industry and fidelity, first, as assistant preacher to his father, and afterwards as rector of Batcomb in Somersetshire. Having early received from his father a bias towards the sentiments of the Puritans, in the time of the contest between Charles I. and his parliament, he attached himself to the party of the latter, and sometimes met with disturbance from the king's forces. He was a zealous supporter of the solemn league and covenant, and, in 1648, subscribed a paper to this purpose, entitled, "The Testimony of the Ministry of Somersetshire to the Truth of Christ." With his father, he was employed as an assistant to the commissioners appointed by parliament for ejecting scandalous ministers; a commission which originated in intolerance, and was executed with rigour. At the restoration, Allein discovered a disposition towards peaceable sub-

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mission to government; but not being able, without violating his conscience, to comply with the terms of conformity then required, he chose the manly and virtuous part of relinquishing his preferment to preserve his integrity: after having enjoyed his living upwards of twenty years, he suffered himself to be deprived, by the act of uniformity, of his accustomed means of subsistence, and ranked himself in the meritorious band of sufferers for an honest adherence to their principles, who, to the number of two thousand, were at that time known by the appellation of the ejected ministers. Though the narrow and injurious system of ecclesiastical policy, which then prevailed, would not protect this worthy man in the exercise of his clerical functions, it neither deprived him of friends, nor altogether suspended his useful labours. At the request of Mr. More, a gentleman of distinction in his neighbourhood, who had formerly been a member of parliament, he frequented his house to preach to his family and some of his neighbours: and, though this illegal action subjected him to a short imprisonment, he was not deterred from returning to his professional duties. His persevering zeal several times brought him before the magistrates, to receive a reprimand for holding a conventicle; but his well-known piety, learning, and exemplary conduct, secured him from rigorous treatment. After the severity of this persecution was increased by the enaction of the law, called "The Five Mile Act," which prohibited any ejected minister from residing within five miles of any market town, Allein retired from Batcomb to Frome Selwood, where, in the house of a friend, he still continued to exercise his ministry, notwithstanding the hazard to which he was exposed. He remained in this situation till his labours and troubles were terminated by death in the year 1681. Richard Allein was distinguished by the diligence with which he discharged the public and private duties of his profession, and was admired as a practical, pathetic preacher. Next to the merit which he displayed in a firm adherence to his principles in times of difficulty and hazard, must be mentioned to his credit the candour and moderation, which secured him respect in his neighbourhood among both laity and clergy of sentiments different from his own. The vicar of the parish where he resided, Mr. Jenkins, preached his funeral sermon, and bore an honourable testimony to his piety, moderation, and probity. Richard Allein, in common with the generality of his nonconformist brethren, chiefly confined his publications, if not his studies, to subjects of religion. His works, all of the devotional kind, which have been frequently reprinted, and were formerly much read, are strongly marked with the peculiar features of the religious character then prevalent among the nonconformists, as will be in part seen from the titles of his publications. His most celebrated work is, "Vindiciæ Pietatis, or, A Vindication of Godliness in the greatest Strictness and Spirituality, with Directions for a godly Life;" it was published in 1665 without a printer's name, because it was not licensed; and for some unknown, though probably not a very good reason, the copies of it were seised, and sent to the king's kitchen for waste paper. The rest of Richard Allein's works are, "Heaven opened, or a brief and plain Discovery of the Riches of God's Covenant of Grace;" printed in 1665: "The World conquered;" published in 8vo. in 1688: "Godly Fear;" printed in 8vo. in 1674: "A Rebuke to Backsliders, and a Spur for Loiterers;" printed in 8vo. in 1677: "A Companion for Prayer;" in 12mo. 1680: "A brief Character of Mr. Joseph Allein;" and "Instructions about Heart-Work, what is to be done on God's Part and ours, for the Cure and Keeping of the Heart;" a posthumous piece published in 8vo. by Dr. Annesley in the year 1681. *Wood's Athen. Oxon. Calamy's Life of Baxter*, vol. ii. *Biogr. Brit.*—E.

ALLEIN, Joseph, an English nonconformist divine, was born at the Devizes in Wiltshire in 1633. Early habituated to devotional exercises, he discovered while a boy a strong inclination to the clerical profession, and, after due classical preparation, he was sent to Oxford, where he was uncommonly studious, and maintained a settled gravity of behaviour. When he had in his option a fellowship, or the office of chaplain to Corpus Christi college, of which he was a member, he preferred the latter, because it gave him an opportunity of daily exercising his talents in prayer. During the latter part of his residence in college, he discharged the duties of a tutor with diligence and success, and had many pupils, who afterwards occupied respectable stations either in the established church, or among the nonconformists. From the year 1655, when he left college, to the year 1662, when he shared the severe fate of the nonconforming clergy, he was an assistant minister at Taunton Magdalen, in Somersetshire. With a very small income, at first only forty, never more than eighty pounds a year, except such addition as arose from his wife's industry in keeping a boarding-school, he supported his family reputably; and he was not discouraged

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by the straitness of his circumstances from giving unwearied attention to his pastoral duty. Besides his services in the church, he spent several afternoons in every week in paying his parishioners religious visits; a practice which, in modern times, except where a few sparks of puritanic zeal yet remain unextinguished, has been, by mutual consent of priest and people, discontinued.

In the humble but useful, or at least well-meant, labours of his ministry, this industrious and pious teacher was in some measure interrupted by the stern authority, which, in 1662, for want of compliance with the hard conditions of the act of uniformity, drove him from his living. Still, however, his zeal prompted him to persevering exertions in the service of religion; and, with the perpetual hazard of prosecution, he preached in private commonly six or seven, and sometimes fourteen or fifteen times a week. He did not desist till, in 1663, the strong hand of the law seised him, and shut him up in prison. He was committed to Ivelchester jail, where seven ministers and fifty quakers were already suffering confinement and hardships on the same account. Being shut up together in the same room, they continued their mutual exhortations till the assises. Allein was then convicted before judge Foster, of having preached on the 17th of May preceding, and was sentenced to pay a hundred marks, and to remain in prison till the fine was paid. It was the modest language of conscious innocence, and not the arrogant boast of perverse and criminal obstinacy, which he uttered on receiving his sentence: "I am glad," says he, "that it has appeared before my country, that, whatever I am charged with, I have been guilty of nothing but doing my duty; and that all that appeared from the evidence was, that I sung a psalm, and instructed my family, others being there, and both in my own house." For such an offence such a penalty was, surely, bigotry itself being judge, too severe. The twelve months' imprisonment which followed, so far impaired Allein's constitution, that he never afterwards enjoyed sound health; and, after renewed labours and repeated sufferings, he arrived at the end of his course in the year 1668, when he had scarcely half completed the usual term of human life. If it may not be easy wholly to separate from the character of this good man a tincture of fanaticism, it must be remembered, that it was the natural effect of the notions then prevalent, especially among the nonconformists, concerning the nature of religion; and that this defect was abundantly compensated by an honesty which no allurement could corrupt, and no force could subdue. The works of Joseph Allein, like those of his relation, are all on religious subjects. They are, "An Explanation of the Assemblies shorter Catechism;" printed in 1656. "A Call to Archippus," urging the ejected ministers to continue their ministry, 4to. 1664. "An Alarm to the Unconverted," of which, when first printed in 1672, twenty thousand copies were sold; and, soon afterwards, in 1675, under another title, "A Sure Guide to Heaven," fifty thousand. "Christian Letters full of Spiritual Instruction;" printed in 1672. "Cases of Conscience." "Remains," &c. *Life and Death of Mr. J. Allein. Calamy's Life of Baxter*, vol. ii. *Neale's Hist. of the Puritans. Wood's Athen. Oxon. Biog. Brit.*—E.

ALLEN, or ALLEYN, THOMAS, an eminent mathematician in the sixteenth century, was born at Uttoxeter, in Staffordshire, in the year 1542. He studied at Oxford in Trinity-college, where he was admitted to a fellowship: but his love of retirement and scientific pursuits induced him to resign his fellowship and quit the college. In 1570 he took up his residence at Glocester-hall, where he diligently employed himself in the study of mathematics, philosophy, and antiquities. His learning and talents attracted the attention of several persons of distinction, under whose patronage he might easily have advanced his fortune; but he preferred the pleasures of a studious life to every other object. When strongly solicited by Albertus L'Askie, count of Sirade in Poland, who happened to be in England in the year 1583, to accompany him into that country, he declined the proposal. Allen's retirement, however, was rather that of an independent man of letters than of an austere recluse. He did not deny himself the gratification of occasional intercourse with society; and in the family of the earl of Northumberland, who was a patron of men of science, particularly of mathematicians, he had an opportunity of becoming acquainted with the most celebrated masters of mathematical learning. Among the nobility, Allen was honoured with the friendship of the earl of Leicester, queen Elisabeth's favourite, who placed such confidence in him, that he had frequent communications with him on affairs of state. The high estimation in which he was held by other eminent men of that period may be inferred from the testimonies borne to his merit by Selden and Camden; of whom the former speaks of him as "a man of universal erudition and consummate judgment, the brightest ornament of the famous university of Oxford," (Not. ad Ead-

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mer. p. 200.) and the latter gives him the praise of being "highly accomplished in an extensive acquaintance with liberal science," (Britan. de Saxon.) Allen collected, with great industry, curious manuscripts in various branches of learning. He published in Latin, with a commentary, the second and third books of Ptolemy, "Concerning the Judgments of the Stars," or, as it is commonly called, "Of the Quadripartite Construction." He also wrote notes on Bale's work, "De Scriptoribus Maj. Britanniæ," and on several of the writings of Lilly. Allen died at Glocester-hall in the year 1632. It may be regretted, that a man so much esteemed by his contemporaries, and by one of his panegyrists extolled as "the soul and sun of all the mathematicians of his time," has left posterity so few of the fruits of his mathematical studies. *Burton, Orat. Funeb. T. Alleni, Lond.* 1632. *Wood's Athen. Oxon.* n. 662. *Biogr. Brit. Hutton's Mathem. Dict.*—E.

ALLEYN, EDWARD, a celebrated comedian, was born in London in 1566, and was early trained to the stage. Having a good person, a flexible voice, and a facility in adopting a variety of characters, he rose to be the most popular performer in his time, especially in dignified parts, and was an original actor in several of Shakspeare's and Jonson's plays. He became master of a company, which exhibited in a playhouse of his own building, called the Fortune; and he was likewise keeper, by patent, of the royal bear-garden, or theatre of wild beasts. By means of these advantages he amassed a considerable property, which he bestowed in a manner that has rendered his name more memorable than his professional merit could have done. This was in the foundation of a college, for the maintenance of aged people and the education of children, at Dulwich in Surry, still subsisting. The building was finished, from a plan of Inigo Jones, about 1617, at an expense of eight or ten thousand pounds; and he endowed it with all his lands, and resided in it, together with his wife, adopting the simple life of one of his own almoners. He died in 1626, and was buried in the chapel of his own college. *Biog. Britan.*—A.

ALLESTRY, RICHARD, an English episcopalian divine, was born at Uppington, near the Wreken, in Shropshire, in the year 1619. He received part of his classical learning at Coventry, under the voluminous translator Philemon Holland. In 1636 he was entered by his father, a gentleman of an ancient family in Derbyshire, a commoner in Christ Church College, and was put under the tuition of Richard Busby, afterwards a celebrated master of Westminster-school. His talents and industry soon procured him respect and distinction in his college; and, after he had taken the degree of bachelor of arts, he was chosen moderator in philosophy. From the pursuit of literary honours, he was suddenly called, by the exigency of the times, to military service. In the year 1641 he engaged, with many other Oxford scholars, in the king's service, and continued to give this proof of his loyalty till sir John Biron, who was sent with a party of horse to encourage and support the scholars in arms, left Oxford. Returning, during a short interval, to his gown and his studies, he was exposed to great personal danger from a republican party, who entered Oxford to plunder the colleges. Some of these soldiers, having with much difficulty broken open the treasury, and found nothing in the iron chest but a groat and a halter, in hopes of repaying themselves for their lost labour, went to the deanery and collected many valuable articles, which they locked up in an apartment, intending the next day to carry away their plunder. In the mean time Allestry, who had a key to the rooms during the absence of the dean and his family, observed what they had done, and conveyed away every thing they had collected. Discovering that Allestry had been the cause of their disappointment, they seised him, and would probably have treated him severely, had not these forces been suddenly called away by the earl of Essex. In October following he again took arms, and was at the battle of Keinton-field, in Warwickshire. On his way to Oxford, whither he was going to prepare for the reception of the king at the deanery of Christ-church, he was taken prisoner by a party of horse from Broughton-house, then garrisoned by lord Say for the parliament; but this garrison soon afterwards surrendered to the king's forces, and he was released.

Allestry now for a short time interrupted his military service, and, resuming his studies, took his degree of master of arts. A pestilential disease, which then raged in the garrison of Oxford, seised him, and brought his life into extreme hazard. Upon his recovery he entered a third time into the king's service, enrolling himself in a regiment of volunteers, formed of Oxford scholars, who served without pay, and who, from their zealous attachment to the royal cause, chearfully submitted to the restraints, fatigues, and hazards of military life. Allestry, though master of arts and fellow of a college, thought it no discredit to serve his king as a common soldier. In the mean time he did not

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altogether neglect his studies, "frequently," as his memorialist expresses it, "holding his musquet in one hand and his book in the other, and making the watchings of a soldier the lucubrations of a scholar." He continued in the service of the crown till the end of the war, when, finding the republican party triumphant, he retired to his college. Here he was appointed to the office of censor of the college, and was employed as private tutor to several students. At this time, when the decided part he had taken in defence of the unsuccessful cause cut him off from all present prospect of ecclesiastical preferment, he entered into holy orders. Still true to the party he had espoused, and courageous in its support, he signed the decree and judgment passed in the university of Oxford against the solemn league and covenant. The consequence was, that he shared the fate of those members of the university who could not persuade themselves to submit to the new authorities, and was, by visitors from the parliament, proscribed and banished from Oxford. The visitors refused him a short respite, which he solicited for settling his affairs, for a singular reason assigned by one of their number, "because he was an eminent man." The indulgence he requested was, however, conceded by the governor of the town, lieutenant-colonel Kelsy.

During the depression of the royalists, Allestry found a secure retreat at first in the family of the honourable Francis Newport, Esq. in Shropshire, to whom he was chaplain, and by whom he was sent over to France to settle the affairs of his father lord Newport; and afterwards in that of sir Anthony Cope in Oxfordshire, which he made his stated residence for several years. The friends of Charles II. who were secretly preparing the way for his restoration, had such entire confidence in the known abilities and tried fidelity of Allestry, that they frequently employed him in conveying messages to the king. After several successful expeditions of this sort, on his return from Flanders in the summer before the restoration, he was seised at Dover by a party of soldiers, and, upon examination before a committee of the council of safety, was sent prisoner to Lambeth-house, the common jail for the king's friends, in which he suffered a dangerous illness. After a few weeks' confinement, by the interest of the earl of Shaftesbury, who highly respected him, he obtained his release. Paying a visit at this time to his relations in Shropshire, he hoped, on his return, to have seen his friend the learned and worthy doctor Hammond at his house at Westwood near Worcester, but had the affliction to meet at the gate his body carrying to the burial: he received, however, by his will a testimony of esteem in the legacy of his valuable library, accompanied with this reason for the bequest; "well knowing that in his hands they would be useful weapons, for the defence of that cause he had during life so vigorously supported."

Soon after the restoration of Charles II. Allestry returned to Oxford, and took the degree of doctor in divinity. His faithful services and sterling merit did not remain unrewarded. He was made a canon of Christ Church, and, upon a vacancy in the divinity chair, was chosen regius professor. In 1665 the king conferred upon Allestry the provostship of Eton-college; a benefice, which he appears to have accepted less on account of its emolument than to prevent the irregularity of its falling into lay-hands. That he was not distinguished by higher preferment, appears to have been wholly owing to his moderation, or rather indifference to wealth, of which he gave a singular proof in neglecting to renew the patrimonial estate which he held by lease for life. His munificence was displayed, in an exemplary retrenchment of his dues as provost of Eton college, in order to redeem the debts occasioned by former negligence and profusion; in erecting at his own expense the west side of the outward court of Eton College; and the grammar-school in Christ-church College; and in several settled pensions on indigent persons and families, as well as occasional charities. Having no call from domestic connections to accumulate property, he expended his income liberally, and is said never to have purchased an inch of ground or any lease or annuity. In 1679, Allestry, finding his health declining, resigned the professorship of divinity, which he had filled with reputation seventeen years; and, in 1681, a dropsy terminated his life. He left a valuable library to his college. Allestry is spoken of by his original biographer, as a man of uncommon talents and singular merit. "Memory, fancy, judgment, elocution, great modesty and no less assurance; a comprehension of things, and fluency of words; an aptness for the pleasant, and sufficiency for the rugged parts of knowledge; a courage to encounter, and an industry to master all things, make up the character of his happy genius. There was not in the world a man of clearer honesty and courage: no temptation could bribe him to do a base thing, or terror affright him from the doing a good one. This made his friendships as lasting and inviolable as his life, without the dirty considerations of profit, or sly reserves of craft; not the pageantry of ceremonious address, or

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cold civility, much less the servile falseness of obsequious flattery." Whatever different opinions may be entertained of Allestry's political principles, concerning the honesty and consistency of his character no doubt can remain. He appears to have been a hard student; for we are told, that after long continued study, his spirits were frequently so much exhausted, that he was in great danger of fainting. Of his literary talents, posterity is left to judge from a volume of sermons, forty in number, printed in folio at Oxford in 1684. In these sermons will be found an example of credulity, in the manner in which the author introduces and comments upon a marvellous story related in Mendez Ponto's Voyages, which we should scarcely have expected from so intelligent and learned a man as Allestry. The credulous character of the age furnishes, however, some apology for this fault; the sermons, in other respects, do no discredit to the memory of the author. The epitaph, inscribed on Allestry's monument in Eton chapel, is remarkable for its terseness and elegance. *Wood, Athen. Oxon. Preface to Dr. Allestry's Sermons. Biog. Brit.*—E.

ALLIX, PETER, an able defender of the Protestant faith, and a learned divine of the church of England, was born at Alençon in France, in the year 1641. He entered upon the clerical profession among the protestants in France, at a time when the edict of Nantes permitted the protestant clergy to exercise their functions, and was, till the thirty-fifth year of his age, minister of the reformed church at Rouen. During this time he wrote several pieces in the controversy between the papists and protestants on the subject of the eucharist, which obtained him great reputation among those of his own communion. From Rouen he removed to Charenton near Paris, to take the charge of the principal church of the reformed, frequented by persons of the first distinction among the French protestants. In this situation, Allix rendered essential service to the protestant cause, by preaching a course of excellent sermons in its defence. The principal object of these discourses was to repel the attack of the bishop of Meaux, who was one of the most ingenious and able opponents of the reformation. Twelve of these sermons were afterwards published in Holland, and increased the writer's reputation.

The impolitic and cruel revocation of the edict of Nantes, in the year 1685, interrupted this worthy man in his useful labours; and he sought refuge from persecution, with multitudes of his protestant brethren, by withdrawing from France and passing over into England. Here his talents and learning, and his approved zeal for the reformed religion, procured him a welcome reception. Within three years after his arrival in England, he had made himself so perfectly master of the English language, as to be able to write, in very correct English, a "Defence of the Christian Religion." The work, which was published in 1688, was dedicated to James II. in testimony of gratitude for his kindness to the distressed refugees; a circumstance, which, considering this monarch's strong predilection for popery, places his character in a singularly favourable light. In justice to his memory, as well as to give a specimen of the talents of Allix, we shall make an extract from this curious dedication.—"As your majesty continues still to give such illustrious instances of your clemency and royal protection to those of our nation; so I confess, sir, I thought myself under an obligation to lay hold upon this opportunity of publishing what all those, who find so sure a protection in your majesty's dominions, feel and think, as much as myself, upon these new testimonies of your royal bounty. When your majesty had taken us into your particular care, and had granted us several privileges, and so made us sharers in all the advantages, which those who live under your government enjoy; your majesty did yet something more, and inspired all your subjects with the same compassion towards us, with which your royal breast was already touched. You saw our miseries, and resolved to give us ease; and this generous design was executed; and your royal clemency diffused in the hearts of all your subjects. The whole world, sir, which has received upon all its coasts some remainders of our shipwreck, is filled with admiration of the unexampled effects of your majesty's clemency.—I could wish, sir, that this work which I now present to your majesty, might be so happy as to pass to posterity with this character of our acknowledgment, and that it might stand as a faithful record for ever, to perpetuate the memory of that lively sense of your bounty, which is imprinted on all our hearts."

Soon after his arrival in England, Allix received the honour of the degree of doctor in divinity; an honour, to which his extensive theological learning, and his numerous and useful writings on subjects of divinity, had well entitled him: he, at the same time, received the more substantial reward of a beneficial office, as treasurer of the church of Salisbury. Allix, as champion for the protestant cause, continued his literary labours in its defence, and, with much learning and ability, maintained, in opposition

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to the bishop of Meaux, that the protestants were not chargeable with heresy and schism, and retorted the charge upon the church of Rome, by showing, that while she had loaded others so freely with the opprobrium of heresy, she had herself introduced new articles of faith.

Having hitherto devoted his labours to the general defense of Christianity, and of protestantism, Allix next undertook the task of supporting the doctrine of the Trinity against the Unitarians, who maintained that the notion of the divinity of Christ could be traced no higher than the time of Justin Martyr. With much display of erudition he attempted to prove, that the trinitarian doctrine was held by the ancient Jewish church. Towards the close of his life, when his reputation for learning and ability was well established, he brought upon himself some degree of ridicule, by the temerity with which he ventured, from his comments upon scriptural prophecies, to predict the time of the second coming of Christ, which he fixed to the year 1720, or, at the latest, to 1736. His studious life was protracted to the length of seventy-six years: he died at London in the year 1717, leaving behind him numerous proofs of considerable talents, extensive learning, and great industry, as well as of zealous attachment to the Christian faith, to the protestant cause, and to the doctrines of the church of England. Allix wrote in Latin, on the subject of transubstantiation, "An Answer to a Dissertation of Father Anselm Paris," printed, at the end of Claude's Answer to Arnaud, in 8vo. at Quevilly, in 1670. In Latin and French, "Ratramn, or Bertrand the Priest, on the Body and Blood of our Lord;" printed in 12mo. at Rouen, in 1672. In Latin, "Dissertations, or the First Rise of the Trisagium, or Doxology;" "On the Life and Writings of Tertullian;" "On the Authority of certain Councils," printed about the year 1680; "Anastasius's twelfth Book of Contemplations on the Creation," printed at London, in 1682. In French, "Twelve Sermons on several Texts," printed in 12mo. at Rotterdam, in 1685; "The Maxims of a good Christian," at Amsterdam, 1687; "St. Paul's Farewell to the Ephesians," Amsterdam, 1688. In English, "Reflexions upon the Books of the Holy Scripture, to establish the Truth of the Christian Religion," in two volumes 8vo. London 1688; "Remarks upon the Ecclesiastical History of the ancient Churches of Piedmont," in 4to. London, 1690; "Remarks upon the Ecclesiastical History of the ancient Churches of the Albigenses," in 4to, London, 1692; "The Judgment of the ancient Jewish Church against the Unitarians," 8vo. London, 1689; "Preface and Arguments on the Psalms;" "The Prophecies which Mr. Whiston applies to the Times immediately following the Messiah's Appearance, considered," 8vo. London, 1707; "Remarks on some Places in Mr. Whiston's Books," 8vo. London, 1711. In French, "Preparations for the Lord's Supper," Geneva. In Latin, "On the two Advents of the Messiah," 12mo. London, 1701; "Nectarius's Confutation of the Pope's Authority in the Church," 8vo. London, 1702; and, "A Dissertation on the Year and Month of the Birth of Jesus Christ," 8vo. London, 1707.. Bayle bestows high encomiums upon Allix's writings; of his sermons he says, that they contain a thousand beautiful passages, equally strong in sentiment, and delicate in their turn of expression. *Nouvelles de la Repub. des Lettres*, tom. iii. v. vi. *Wood's Fasti Oxon. Biogr. Brit.* — E.

ALMAGRO, Diego de, one of the conquerors of Peru, was a Spaniard of such mean extraction that he did not know his father, but took his name from the village where he was born, about 1463. After a youth spent in military service, he went over as an adventurer to the new world, and was settled and become wealthy in Panama, when, with Pizarro and de Luque, he made an association, in 1524, for discovery and conquest on the coast of Peru. The part that Almagro undertook, was the conducting of reinforcements and provisions to Pizarro, as he might need them in the prosecution of the enterprise. This task he performed in their first unsuccessful expeditions in 1525 and 1526. In 1531, Pizarro, furnished with full powers from Spain, sailed to the coast of Peru, leaving Almagro in his former office at Panama. At the end of the next year, Almagro followed with a supply of men nearly equal in number to those Pizarro had with him. The Inca Atahualpa was now in the hands of the Spaniards, and the sharing of his ransom caused a difference between the two leaders. They joined, however, in the execrable deed of trying and executing like a criminal the wretched Inca; and Almagro is charged with having been the most urgent for his death. When the news of the success of these adventurers arrived in Spain, the promised honours were bestowed on them by the court; and Almagro was constituted Adelantado, or governor, with jurisdiction over two hundred leagues of country beyond the southern limits of the province assigned to Pizarro. These honours and privileges, however,

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were the immediate cause of dissensions. Almagro attempted to seise Cuzco, the residence of the Incas, as being within his boundaries; in which he was opposed by Pizarro; and they were preparing to decide the dispute by the sword, when the brother of Pizarro, arriving from Spain, mediated a reconciliation. The condition of this was that Almagro should undertake the conquest of Chili. Accordingly, in 1535, at the head of five hundred and seventy Europeans, a great number to be collected beyond the Atlantic, he crossed the mountains, and, after suffering great hardships and losses, descended into the plains of that devoted region. Here he met with more resistance than had been experienced in the other countries invaded by the Spaniards; he had, however, made some progress, when he was recalled to Peru by the news of the investment of Cuzco and Lima by the natives, who had risen in a great body against their oppressors. Almagro, after a toilsome march along the sea-coast, arrived at Cuzco, resolved to occupy the place both against the Indians and his Spanish rivals. He repulsed with great slaughter an attack by the Peruvian army, and proceeded without farther interruption to the gates of Cuzco. Here he forced or gained admittance, and made prisoners two brothers of Pizarro who were in the place, and resisted him. This was the commencement of a civil war; the first event of which was highly advantageous to Almagro, who by skilful manœuvres entirely routed a body of Spanish troops coming to the relief of Cuzco, and made prisoner of their commander Alvarado. But instead of improving his success by advancing to Lima against Pizarro, he returned to Cuzco, and there waited the approach of his rival. Pizarro, sensible of his own weakness, proposed an accommodation, and with great art protracted the negotiations, and worked upon the credulity of Almagro, till he was sufficiently in force to attack him openly. One of the Pizarros, with Alvarado, had escaped from prison, and Almagro, confiding in a pretended treaty, set the other at liberty; so that Pizarro was now free to act. He advanced to Cuzco, and met the troops of Almagro, who, disabled by age and infirmity, had resigned the command to Orgognez, though he was present with them. A fierce battle ensued, in which Almagro's army was defeated, and himself made prisoner. He was kept several months in custody, and at length brought to trial for high treason, and condemned to death. All his supplications for life, though abject, were vain; but he underwent his fate with manly firmness. He was strangled in prison, and afterwards publicly beheaded, and his body was treated with all the ignominy of a common malefactor. He suffered in his seventy-fifth year, A. D. 1538. He left an only son by an Indian woman of Panama, whom, though then a prisoner at Lima, he appointed his successor in his government.

Almagro was a more amiable, though less able, man than his rival. He was brave, openhearted, liberal, unsuspicious, and well formed to gain the attachment of military adventurers, by whom he was generally beloved. He is also said to have acquired the confidence and affection of the poor Indians, who looked to him for protection against the stern and unfeeling Pizarro.

ALMAGRO the younger, the son abovementioned, was placed, after the death of his father, at the head of the party, and was highly esteemed for his courage, generosity, and accomplishments. He was defeated by Vaca de Castro, and, on being betrayed into his hands, was beheaded in Cuzco, A. D. 1542. *Mod. Univ. Hist. Robertson's Hist. of America.*—A.

ALMAIN, JAMES, a scholastic philosopher, who flourished at the beginning of the sixteenth century, was a native of Sens, and professor of divinity at Paris in the college of Navarre. He was a subtle logician, and deeply versed in abstruse metaphysics. The masters whom he chiefly followed were the profound Scotus and Occam. He was employed to write in favour of Lewis XII. against pope Julius II. and afterwards to vindicate the authority of the councils, against a treatise written by cardinal Cajetan. He died very young, in the year 1515, and left a treatise on logic, entitled, "Consequentiarum Tractatus," printed at Paris in 1508; "A Treatise on Physics," printed in 1505; "A Treatise on Ethics," printed in 1510; and various tracts in scholastic divinity: they were collected by Lugduneus, and published in folio at Paris in 1516. *Dupin. Moreri. Bayle. Cav. Hist. Lit.*—E.

ALMAMON, or *Mamon*, also called *Abdallah*, caliph of Bagdad, son of Haroun-al-Raschid, was born about A. D. 785. At the death of his father he was governor of Chorasan; and, though he soon found that his elder brother, Al Amin, who had succeeded to the caliphate, had been rendered his enemy, he caused him to be proclaimed throughout his government, and took measures to preserve the public peace. Soon after, however, Al Amin was persuaded to exclude his brother from the succession, in opposition to their father's will, who had directed that his three sons should succeed in order.

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This brought on an open rupture, in the course of which Almamon caused himself to be proclaimed caliph. His general, Thaher, after various successes, laid siege to Bagdad, and gained possession of it; then, pursuing Al Amin to his retreat, he caused him to be assassinated, and Almamon remained without a competitor. This happened, A. D. 813.

The beginning of his reign was disturbed by rebellions in various parts of the empire, which were at length extinguished. But the caliph's conduct in favouring the sect of Ali, at the instigation of his visir, caused more dangerous and lasting commotions. He invited to court Ali-ebn-Musa, commonly called the Imam Rizza, married him to his daughter, and even declared him his successor in the empire. At the same time he assumed the green turban (the colour of the house of Ali), and obliged his courtiers and troops to do the same. The house of Abbas and the orthodox musulmans, alarmed at these steps, excited a revolt in Bagdad, and proclaimed Ibrahim, Almamon's uncle, caliph. A civil war was on the point of being commenced, when Rizza died, and Fadel, the visir, was assassinated; in consequence of which the people of Bagdad deposed Ibrahim, and returned to their allegiance. Thaher, the general, in the mean time, took the occasion of Almamon's absence to make himself sovereign in Khorasan, where he founded a dynasty, which subsisted for sixty years.

Almamon employed the interval of tranquillity that ensued, in his plans for that introduction of science and literature into his dominions, which forms the great glory of his reign. During his residence in Khorasan, in his father's life-time, he had shown his love of knowledge by collecting from various countries a number of learned men, whom he formed into a college, appointing for their president Mesue, of Damascus, a famous Christian physician. On his father's remonstrance against conferring such an honour on a Christian, he replied, that he had chosen Mesue, not as a teacher of religion, but as a preceptor in science and useful arts; and that his father well knew that the most learned men and skilful artists in his dominions were Jews and Christians. On his possession of the throne of the caliphs, he rendered Bagdad the seat of learning, by opening public schools, founding an academy, and inviting men of eminence from all quarters. He likewise caused translations to be made into Arabic from a number of valuable books in the Greek, Persian, Chaldean, and Coptic languages, among which were the works of Aristotle and Galen. The caliph himself was accustomed to visit the schools, and to treat the professors with great respect, thereby setting an example to others of due regard to mental cultivation. He was himself no mean proficient in several branches of knowledge, particularly mathematics, astronomy, and philosophy. He drew up with his own hand astronomical tables, which have been much valued for their accuracy. In consequence of these encouragements, the Saracens, from a rude and ferocious people, began to be changed into that character of politeness and civilisation, which advantageously distinguished them at a time when the most powerful of the European states were plunged in ignorance and barbarism. It is to be regretted, that a partiality to his own language, or, perhaps, a desire of enhancing the reputation of the Arabic writers, led him to destroy the originals of the translated manuscripts; whence literature has sustained some irreparable losses. The introduction of philosophy and letters gave that alarm to the zealous religionists among the Mahometans, that it has ever done elsewhere to the patrons of narrow and unintelligible opinions; and the caliph has been treated by the Sonnites, or orthodox, as little better than an infidel. He appears, indeed, not to have been sufficiently careful in preserving a philosophical mean betwixt the different sects which sprung up during the prevalence of discussion, and he showed too open an inclination to the doctrines of the Motazeli, who denied the eternity of the Koran, and affirmed the free-will of man. The murmurs which arose against him on this account, are said at one time to have stimulated him to exhibit his zeal for religion, by establishing a kind of inquisition, which should compel all his subjects to make profession of islamism; but if this really took place (which, with respect to his Christian subjects, it certainly did not) the experiment soon issued in the better and juster expedient of universal toleration.

With respect to the public transactions of his reign—he lent a body of troops to Thomas, a Greek, who, in 822, made war on the emperor of Constantinople, Michael the Stammerer, and besieged his capital. This expedition, however, which appears to have been unjust on the part of the caliph, proved unsuccessful, and Thomas was made prisoner and put to death. Afterwards, in 829 and 830, he made direct war upon the Greeks, and succeeded in rendering himself master of many places, and ravaging their territories to a wide extent. Nothing, however, of great importance was the result. He made an expedition into Egypt in 831, in order

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to suppress a rebellion, which he effectually performed. In that country a great treasure was discovered to him, buried under two columns by Merwan, the last caliph of the house of Ommijah. Almamon displayed his love of science by erecting a new *mikias* or measuring-pillar for determining the gradation of the increase of the Nile, and repairing a decayed one of the same kind. He again visited Egypt in 833; and, on his return, penetrated into the territories of the Greek emperor as far as Tarsus in Cilicia. Returning thence towards Bagdad, he encamped on the banks of a river, the waters of which, by their coolness and limpidity, invited him to quench his thirst. At the same time, expressing a longing for some dates of a particular kind, it happened that some mules laden with them passed by, and furnished him with a plentiful supply. An immoderate indulgence in the fruit and cold water brought on a complaint in his stomach, which terminated in a fever that soon brought him into imminent danger. Sensible of his condition, he wrote letters into the provinces, declaring his brother Motassem his successor, and then patiently awaited the event. After a long struggle, uttering this ejaculation, "O thou who never diest, have mercy on me, a dying man!" he expired at the age of forty-eight or forty-nine, after a reign of twenty years and some months. His body was buried at Tarsus, which some zealots interpreted as a mark of reprobation.

The character of this illustrious caliph was a pleasing instance of the efficacy of science and letters in humanising the temper. The cruelty and violence of a Saracen and a despot seem to have been entirely lost in him; and he appears under the mild features of a liberal, virtuous, and beneficent sovereign. His conduct towards his uncle and rival Ibrahim was an unusual example of clemency and magnanimity. That prince, after his deposition, kept himself some years concealed in Bagdad. Being at length discovered, he was brought before the caliph, and told that the council had unanimously condemned him to death. "Your counsellors (said Ibrahim) have judged according to the customary rules of political government; if you pardon me, you will not, indeed, judge according to precedent, but you will have no equal among sovereigns." The caliph, raising and tenderly embracing him, said, with great emotion, "Uncle, be of good cheer—I will not do you the least injury;" and he not only pardoned him, but bestowed upon him a rank and fortune suitable to his birth. When Almamon's courtiers came in crowds to compliment him on this generous action, he exclaimed, in the fullness of his heart, "O! did men but know the pleasure I feel in pardoning, all who have offended me would come and confess their faults!" It was probably this generosity of disposition that chiefly induced him to show those favours to the oppressed house of Ali, which involved the beginning of his reign in trouble. His free communication with men of different religions gave him a liberality on that head very unusual in a mussulman, who was not a profligate; and the preference he discovered to particular opinions seems to have proceeded from their superior rationality. *Mod. Univers. Hist. Marigny, Hist. des Arabes.*—A.

ALMANZOR (the Victorious), the name usually given to Abu Giaffer, second caliph of the dynasty of Abbassides, succeeded his brother Abul Abbas in 753, A. Hegir. 136, and was inaugurated the following year. He had at first a formidable rival in his uncle, Abdallah-ebn-Ali, whom, by means of the famous general Abu Moslem, he defeated. Soon after, dreading the power and abilities of Abu Moslem, he caused him to be assassinated by his guards in his own presence; and not content with this, he committed outrages on the dead body, and kept it several days in order to glut his eyes with the spectacle. The next event of this reign was a revolt in Khorasan by a Persian named Sinam. The caliph sent against this rebel his general Giamhour, who defeated him: but Giamhour and his army being disgusted by the avarice of Almanzor, who demanded all the booty, the general himself seised the sovereignty of the province. He in his turn was defeated, and the rebellion terminated. About this time, the patriarch of Antioch being detected in a correspondence with the Grecian emperor, the Christians in the caliph's dominions were laid under several restraints.

In 757 Almanzor sent a large army into Cappadocia, which occupied and fortified the city of Malatia. In this year an eastern sect called Ravendians, believers in the metempsychosis, being molested in their worship by Almanzor, made an attack upon him, in which he was near losing his life; but he was generously rescued by Maan, an Ommijan chief, who was living in concealment through fear of the caliph's resentment. This event happened at his capital of Hashemia; and the disgust it gave Almanzor was the cause of his founding Bagdad, where he fixed his after-residence. Mahomet and Ibrahim, grandsons of Hassan the son of Ali, having rebelled against the caliph, he sent troops to seise them; but for a time they eluded the

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pursuit; and the caliph's fury fell upon their father Abdallah and others of the family. Almanzor is said to have caused twelve of the sons of Hosein to be shut up together in so small a room that they perished for want of air. Afterwards both Mahomet and Ibrahim were defeated and killed. The caliph, likewise, by assurances of pardon and safety, got into his possession his uncle Abdallah, who had rebelled against him at the beginning of his reign; when, by his contrivance, a house which was built for his uncle suddenly fell and crushed him in its ruins.

About the year 769 Almanzor fell into a dangerous illness, from which he was freed by the aid of George ebn-Baktishua, a famous Christian physician. The caliph showed himself very grateful for the cure; and learning that George had only one wife, old and infirm, he sent him two beautiful Greek girls, with a sum of money. George, to his great surprise, sent them back, alleging the unlawfulness of polygamy to a Christian; which conscientious scruple increased the caliph's esteem for him.

Various other military transactions took place in this reign, in which Almanzor's troops were for the most part victorious. He exercised much severity towards his Christian subjects, collecting the capitation with great rigour, and impressing upon them the marks of slavery. In the year 774 he set out on a pilgrimage to Mecca, but was taken ill on the road of a disease which from the first threatened danger. He sent for his son and intended successor Al Mohdi, and gave him some salutary advice, of which one of the most important articles was, "Never to permit any of his women to intermeddle in affairs of state, or influence his counsels—but this advice (added he) I know you will not take." He was carried on till he arrived at Bir Maimun, or the Well of Maimun, where he expired in the sixty-third year of his age, and twentieth of his reign. He was interred at Mecca. The qualities ascribed to him by historians are very contradictory, comprising most of the virtues and vices of a prince. It seems on the whole to be agreed, that he was brave, prudent, conversant in the arts of government, and fond of the learning of his age and country; at the same time he was extremely avaricious, unfeeling, and, wherever his interest was concerned, cruel and treacherous. *Mod. Univers. Hist. Marigny, Hist. des Arabes.*—A.

ALMEIDA, Francis d', son of the count d'Abrantes, a grandee of Portugal, served with great distinction king Ferdinand of Castile in his war with Grenada, and was in high esteem at the court of his own sovereign. King Emanuel nominated him, without any solicitation on his part, the first governor-general and viceroy of the newly conquered countries in the East Indies; and he set sail from Lisbon in March 1505-6 with a powerful fleet. He reduced Mombaza, built a fortress at Angediva, near Goa, and another at Cananor, and secured Cochin in the Portuguese interest. The island of Madagascar was discovered during his government. His son, don Lorenzo, first surveyed the Maldive islands, and then discovered the fine island of Ceylon, and obliged its principal sovereign to own himself a vassal of Portugal. This young warrior was afterwards killed in a sea-fight with the Zamorin; a loss which his father bore with great heroism, saying, "that Lorenzo could not die better than in the service of his country." Almeida, however, was not equally superior to the impressions of jealousy; for, on the arrival of Alphonso d'Albuquerque, whom he knew to be his destined successor, he declined the assistance he might have had from him, and even confined him in the citadel of Cananor, under pretence of misconduct. In 1508-9, Almeida attacked in the port of Diu a numerous fleet, commanded by Mir Hocen, admiral of the sultan of Egypt, united with the Zamorin and other country powers, and entirely defeated it, himself boarding and taking the ship of Mir Hocen. This victory gave a great blow to the Mahometan power in the Indies, and facilitated the enterprises of Albuquerque. On being superseded, he embarked for Europe with the great riches he had acquired, but which he did not live to enjoy: for, having touched at Saldanha point, on the coast of Africa, to water, some of the sailors on shore quarrelled with the natives, who drove them to their ship. Some fiery young officers, burning to revenge this affront, as they thought it, persuaded Almeida himself to go ashore, with a body of one hundred and fifty men, armed only with swords and lances. "Whither do you carry my sixty years?" said Almeida on stepping into his boat. The Portuguese pushed on to attack the natives, now augmented to a great number; and Almeida, with fifty-seven of his men, fell victims to this rash and unjust attempt. *Moreri. Mod. Univers. Hist.*—A.

ALMELOVEEN, Theodore Jansson, a scholar of repute in Holland of the seventeenth, and the beginning of the eighteenth century, was professor in history, the Greek language, and medicine, at Harderwick. He died at Amsterdam in the year 1742. He wrote notes upon various ancient authors, and other works.

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Of these the most known are, "De Vitis Stephanorum," [The Lives of the Stephens] in 12mo. printed at Amsterdam in 1683; "Onomasticon Rerum inventarum," [Catalogue of Inventions] in 12mo. 1694; Bibliotheca promissa et latens," [The promised and concealed Library] in 12mo. 1692; "Amœnitates theologico-philologicæ," [Theologico-philosophical Amusements] in 8vo. 1694; "Plagiariorum Syllabus" [List of Plagiaries]; "Fasti Consulares" [Consular Tables], in 8vo. Amsterd. 1740. *Nouv. Dict. Hist.*—E.

ALP ARSLAN, second sultan of the dynasty of Seljuk, was the son of David, brother of Togrul Beg, and was born about A. D. 1030. His first name was Israel, which he exchanged for Mohammed on becoming a musulman. *Alp Arslan*, signifying in Turkish *a valiant lion*, was a surname conferred on him on account of his military renown. He succeeded his uncle Togrul in 1063, after having commanded ten years in Khorasan as his lieutenant. At the beginning of his reign he had several rebellions among his subjects to quell, in which he advantageously made use of the services of his visir, the famous Nezam-el-Mulc. He himself crossed the Euphrates with his cavalry, and plundered Cæsarea, the metropolis of Cappadocia. He also completed the conquest of Armenia and Georgia; and as a punishment for the obstinate resistance of the Georgians, he compelled their grandees to wear a horse-shoe at their ears in token of slavery—a mark of ignominy which induced several of them to adopt the exterior profession of Mahometism in order to get rid of it.

In 1068, Alp Arslan turned his arms against the Constantinopolitan empire, then possessed by Eudocia, who, for her defence, gave her hand and sceptre to the brave Romanus Diogenes. The new emperor was successful in three campaigns, and drove the Turks beyond the Euphrates. In the fourth, he attempted the relief of Armenia. With a great army he advanced into the country, where he was met by the sultan at the head of forty thousand cavalry. Romanus refused to listen to the proposals of peace which Alp Arslan made, and a decisive battle ensued. The sultan, before the engagement, gave free permission for all among his troops who chose it to retire from the field; and tying up his horse's tail with his own hand, and exchanging his bow and arrows for a mace and scymetar, cloathed himself in a white robe perfumed with musk, and resolved to perish on the spot unless victorious. By the artful manœuvres of the Turkish cavalry, the Greek phalanx was at length broken, and routed. Romanus, in the retreat, fighting valiantly, was taken prisoner. When brought before Alp Arslan, it is said that the sultan leapt from his throne and set his foot on the neck of his captive. This action, however, is scarcely compatible with the respect and generosity with which the sultan is allowed to have treated him, and which would have done honour to the most civilised court. As the price of the emperor's liberty, he enjoined a large ransom, an annual tribute, intermarriage between the families, and the deliverance of all the captive musulmans. Romanus, consenting to the terms, was dismissed with rich presents; but he was not able to make good his agreement on account of the revolt of his own subjects.

Soon after this event, Alp Arslan, having assembled all the governors, generals, and great men of his extensive dominions, declared his eldest son Malek Shah his sole heir and successor, and placing him by his side on a golden throne, caused all present to swear allegiance to him. He then declared his intention of attempting the conquest of Turkestan, the original seat of his ancestors; and, having made great preparations for this expedition, he marched a powerful army to the banks of the Oxus. It was necessary, before he crossed the river, to gain possession of some neighbouring fortresses. One of these was vigorously defended for several days by Joseph Cothual, a Carizmian, who, being at length obliged to surrender, was brought before the sultan. Enraged at his presumption, the sultan addressed him in very reproachful terms. Joseph replied with so much spirit, that Alp Arslan, losing all patience, commanded him to be fastened to four stakes in order to be put to a cruel death. Joseph, rendered desperate, drew a dagger concealed in his boots, and approached the sultan to stab him. The guards moved forwards to seise him; but Alp Arslan, the best archer of his time, forbid them to advance, and let fly an arrow at the Carizmian, which missed him. Joseph then rushed forwards and gave the sultan a mortal blow; and afterwards wounded several of the guards before he could be dispatched. Alp Arslan lived some hours after the wound, but finding his end approach, he said to those about him, "I now recollect two pieces of advice given me by a wise man; the first, never to despise any one; the second, never to think too highly of myself. I have broken both these precepts; for, yesterday, surveying my numerous host from an eminence, I thought there was nothing on earth that could resist me, nor any mortal who would dare

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to attack me; and to day, seeing the man approach me with his dagger drawn, I trusted in my own power to defend myself, and prevented the interference of my guards. But I now see that no strength or skill avails against destiny." He died in 1072, and was buried at Meru, one of the capitals of Khorasan. On his tomb was inscribed this epitaph. *O ye who have seen the grandeur of Alp Arslan lifted to the skies, come to Meru, and you will behold it buried in the dust.*

Alp Arslan had a commanding size and gracious demeanour. He wore very long whiskers, and generally covered his head with a high turban folded in the form of a crown. He was equally esteemed for his valour and his liberality. In power, no contemporary prince could compare with him. He was sole and absolute monarch of all the countries between the Oxus and Tigris; and twelve hundred princes or sons of princes have stood at the foot of his throne. The caliph, Bemrillah, conferred on him the title of *Ezzedin*, or *Adadheddin*, signifying *Defender of the Faith. D'Herbelot. Gibbon.*—A.

ALPHERY, MIKEPHER, an English divine in the seventeenth century, was a native of Russia, of the imperial line. At the time of the civil commotions of Russia, towards the close of the sixteenth century, this gentleman, with his two brothers, were sent over to England, to the care of Mr. Joseph Beddel, a Russia merchant, by whom they were entered at Oxford. Here two of the brothers died of the small pox, and the survivor took orders in the English church, and was presented to the rectory of Warley in Huntingdonshire. During the civil wars he suffered great hardships from the republican party, and was ejected from his living. At the restoration he was again put in possession of it, but, being infirm, he was obliged to transfer the duty to a curate. He died at a great age, much respected; affording, in his life, a singular example of a vicissitude of fortune. *Biograph. Brit.*—E.

ALPHIUS, AVITUS, a Roman biographer, probably lived about the time of Alexander Severus, at the beginning of the third century. He wrote in verse the lives of eminent men. His contemporary, Terentianus Maurus, mentions him, as well as Priscian the grammarian. Of his portraits, in miniature, the following lines, describing, in part, the adventure of the schoolmaster at Falisci, will be a sufficient specimen.

Tum literator creditus
Ludo Phaliscûm, liberos
Caussatus in campi patens,
Extraque muri ducere;
Spatiando paullatim trahit
Hostilis ad valli latus.

'Twas then Falisci's pedagogue,
A crafty, sly, and treach'rous rogue,
Giving his boys a morning-walk,
Cheated their ears with pleasant talk,
Till, far beyond the city-wall,
Into the hostile camp they fall.

He wrote in the same manner the history of the Carthaginian war. *Voss. de Hist. Lat.* lib. iii.—E.

ALPHONSO I. or *Alonzo Enriquez*, first king of Portugal, was the son of Henry of Burgundy, count of Portugal, who possessed part of that country as the dowry of his wife Theresa, daughter of Alphonso, king of Leon and Castille. After the death of count Henry in 1112, his son, Alphonso, being only in his third year, was left under the tutelage of his mother. When he was about eighteen, Theresa being suspected of an intention of marrying the count of Trastemara, and conferring on him the supreme authority, Alphonso, at the instigation of the nobility, assumed the sovereignty, defeated his mother's party who opposed him, and kept her in confinement the rest of her life. At the commencement of his administration he sustained several wars as well against the king of Leon and Castille, as against the Moorish princes or governors, who then possessed great part of Portugal and Spain. These last being reinforced by an army sent from the Moorish emperor in Barbary, invaded Alphonso's territories in 1139 with forces much more numerous than he could bring to oppose them. He however stood their attack on the plains of Ourique, and there gained a most signal victory on July 25, the anniversary of which has ever since been kept, as the event which secured the Christian cause in that country. Alphonso, who had hitherto only governed as count, was proclaimed king of Portugal on the field of battle; which nomination was afterwards confirmed, and the laws of the monarchy established, in an assembly of the states at Lamego in 1145. He continued to wage war with various success against all his enemies; and in 1147 he recovered Lisbon from the Moors by the aid of a band of military adventurers, from different countries, who had taken the cross for an expedition to the Holy-land, and put into the Tagus by accident. In consequence he became complete master of four of the six provinces which now compose Portugal, and he employed himself with great prudence and industry to put his dominions into a prosperous condition. He married Matilda, daughter of the count of Savoy, by whom he had a numerous progeny, which enabled him to contract useful alliances with the neighbouring powers. One of his daughters was married to

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Ferdinand, king of Leon, which did not prevent him from engaging in a dispute with his son-in-law, who made him prisoner in a battle, but restored him to liberty. His son, Don Sancho, who inherited his military disposition, conducted several wars towards the latter part of his reign, and gained a glorious victory over the emperor of Morocco, who had led a great army into Spain, and had advanced as far as Santaren in Portugal. Alphonso died in 1185, in the seventy-sixth year of his age, after a long reign of fifty-seven years. His martial ardour, with his great size and strength, have rendered him the subject of many popular fables in his country. He seems to have possessed the true spirit of chivalry as it then existed, and he was the founder of the order of knighthood called Avis, still subsisting with honour. *Mod. Univers. Hist.*—A.

ALPHONSO IV. king of Portugal, surnamed *the Brave*, was the son of king Denis, and was born in 1290. While prince he revolted against his father, and engaged in a civil war, instigated, it is said, by the queen-dowager of Castille, his wife's mother, and jealous of the influence of Alphonso Sanchez, his natural brother. He was brought to submission, and repeatedly broke again with his father, whom he succeeded in the throne in 1324. At the beginning of his reign, he spent all his time in hunting, to the neglect of affairs of government. One day, after having given his council a history of a month's sport from which he was just returned, a nobleman arose and very freely represented to him the injury he did to his people by such an abuse of his time, concluding with telling him that if he did not redress the grievances of his subjects, they must look out for another and a better king. Alphonso left the room in a transport of rage; but soon returning calm and composed, he expressed his conviction of the justness of the reproof, and his resolution to be no longer Alphonso the sportsman, but Alphonso the king. He kept his word; and no prince ever attended with more diligence to the business of governing, though it was as a stern unprincipled politician, rather than as a good king. He declared his natural brother a traitor, and drove him into rebellion, but afterwards forgave and received him to favour. By his crooked politics he involved his country in a long war with the king of Castille; but he terminated it meritoriously by affording him effectual assistance when attacked by the Moors. But nothing has made his memory so odious as his conduct to the fair Agnes or Ines de Castro, the mistress and concealed wife of his son Don Pedro. At the instigation of his cruel counsellors he gave orders for her murder; and, though he was at first moved to compassion by her entreaties, he repeated his command, and afterwards owned and justified the deed. It drove his son to phrensy; and a civil war ensued, which was terminated by a reconciliation not over sincere on the prince's part. Alphonso, now advanced in years, endeavoured by acts of piety and bounty to efface the character for tyranny he had too well merited; and he enacted many wholesome laws and regulations for the benefit of his subjects. Indeed, like many other unfeeling but wise monarchs, he appears to have ruled with general justice, and to have consulted the good of his people in the encouragement of industry, and the security of property. He brought all ranks of men under submission to the laws, and protected the weak against the strong. He died in 1357, in the sixty-seventh year of his age, and thirty-second of his reign. *Mod. Univers. Hist.*—A.

ALPHONSO V. king of Portugal, surnamed *the African*, son of king Edward, was born in 1432. His father dying when he was only six years of age, the regency was given by the states to his uncle don Pedro, who governed with great reputation, and married his daughter to the young king; but this did not prevent his being treated as a traitor at the expiration of his regency, and put to death with several of his adherents. The king, who, from his youth, was only an instrument of the regent's enemies in this business, afterwards did justice to his memory. The queen dying in 1455, Alphonso showed his attachment to her by thenceforth renouncing all connections with the sex. His passion was military glory, which he indulged in a war against the Moors in Barbary. In 1458 he crossed over into Africa and took Alcazar; and his expeditions thither continued from time to time with various success till 1470, when he had reduced Arzilla and Tangier. On occasion of this war he instituted the order of *knights of the sword*, the name of which is said to have arisen from a fable of a sword kept by the Moors with extraordinary care in Fez, which a Christian prince was fated to conquer, and which exploit he thought reserved for himself. A less fortunate contest was that which he carried on against Ferdinand and Isabella of Castile, in support of the claim of his niece Joan to that crown. His ill success led him to take a journey to France in order to engage the assistance of Louis XI.; and, on discovering how much he had been duped by the empty promises of that faithless king, he was so affected, that

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he determined on resigning his crown, and making a pilgrimage to Jerusalem. He proceeded so far as to direct his son don Juan to proclaim himself king, and his subjects to regard him as their sovereign. He was, however, prevailed upon to return home, when his son, who had ruled with great ability in his absence, reinstated him on the throne. But a melancholy had taken possession of him which he could not shake off, and which confirmed him in his resolution of retiring to a monastery; and he was on his way to put this into execution, when he was seised at Cintra with the plague, of which he died in 1481, in the forty-ninth year of his age, and forty-third of his reign. He was greatly beloved for his benignity and affability of temper, and his bounty and charitableness, which he particularly displayed in the ransom of prisoners, so as to acquire the popular title of the *redeemer of captives*. He was likewise singularly temperate, and fond of letters, and was the first Portuguese king who formed a library in his palace. Guinea was discovered in his reign under the auspices of his uncle the celebrated don Henry; and a very lucrative trade was established by the Portuguese to that country, which he vindicated against the claims and attempts of the Spaniards. *Mod. Univers. Hist.* — A.

ALPHONSO III. the Great, king of the Asturias, was born in 847, and succeeded his father Ordogno in 865. Soon after his accession he was obliged to retire from his kingdom in consequence of the rebellion of Don Froila; but on the assassination of that usurper, he returned to his states with universal applause. He soon showed himself a warlike and able prince; and had many successful combats against the Moors, from whom he conquered several places. He married Ximene or Chimene, descended from the house of Navarre; in consequence of which alliance he formed a treaty with that power against the Moors, and obtained a series of new victories over them. In his advanced years he was disturbed by revolts among his own subjects; a principal occasion of which seems to have been the attention he paid to the ease and welfare of the common people, which disgusted his haughty nobility. By his vigour he repressed these disturbances; and when his kingdom became tranquil again, he held, in the year 900, a great council of his clergy and states at Oviedo, in which many useful regulations were enacted. A few years afterwards he had the affliction of seeing his son, Don Garcias, at the head of a rebellion; but he soon suppressed it, and made his son prisoner. The discontents which the captivity of Garcias occasioned, and others arising from the imposition of taxes, arose to such a height, that in 908 he assembled his grandees, and solemnly abdicated his crown, and placed it on the head of Garcias; at the same time giving the province of Gallicia to his other son, Ordogno. After his resignation, finding his successor engaged in a war with the Moors, which he did not know how to manage, Alphonso offered to take the command of an army; and with this he made a glorious campaign, in 912, and brought back his troops laden with spoil, to Zamora. In that city, shortly after his return, he died, about his sixty-fifth year. He left a high character for virtue, piety, and all princely qualities. He was a patron of learned men, and, according to the times, was learned himself. A chronicle of Spanish affairs, from the death of king Recesuintho, to that of Ordogno, Alphonso's father, is thought to be the work of his own hand. *Mod. Univers. Hist.* — A.

ALPHONSO X. the Wise, king of Leon and Castille, succeeded his father, Ferdinand, in 1251. His surname was given him, not for the wisdom of a king, but for scientific attainments. His projects of ambition were ill concerted, and disturbed the prosperity of his reign. He began with laying claim to Gascony against Henry III. of England, and sending an army to support his rights; but this terminated in a renunciation of his claims, on the condition that prince Edward, the son of Henry (afterwards Edward I.) should marry his sister Eleonora. At the same time he engaged in an expedition planned by his father against the Moors in Barbary; and by these means exhausted his treasury so much as to be obliged to debase the coin, to the great discontent of his subjects. From this design he was, after all, diverted by prosecuting his mother's right to the duchy of Suabia; and this leading him into connections with the German princes, he was induced to become a competitor, with Richard earl of Cornwall, for the imperial crown; a pursuit that cost both of them vast sums, with no other return than the vain title of emperor bestowed on them by their own partisans. His domestic peace was disturbed by various conspiracies of the nobles and princes of the blood, supported by the Moors. These he repressed with vigour, and gained several advantages over the Moorish princes; for fickleness, rather than incapacity for governing, was his leading fault. A design that he formed of making a journey to Italy, excited the opposition of his states; and the

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malcontents became at length so powerful and numerous, that he was obliged to enter into terms with them. He did not drop his favourite project of being elected emperor, which was the source of most of the difficulties and inconsistencies of his reign, even when Rodolph of Hapsburg was chosen to that high station; for, proceeding to Beaucaire, in order to persuade the pope to make void that election, he staid there, while the Moors, taking advantage of his absence, were ravaging his dominions, and throwing all things into confusion. His eldest son died in this interval; and the second, don Sanchez, having gained great reputation in opposing the infidels, laid claim to the succession, in prejudice of his elder brother's children. This claim was admitted by the states of the kingdom; but it involved Alphonso in a war with Philip, king of France, who supported the cause of the children, whose mother was his sister Blanche of France; and it occasioned the retreat of his own queen Yolande or Violante to the court of her father, the king of Arragon. Thus involved in domestic quarrels, forced by the pope to the renewal of an unsuccessful war with the Moors, quitting that for a war with the king of Granada, ruined in his finances, and seeing all his affairs in disorder, he was obliged to call an assembly of his states, which, in 1282, deprived him of the regal dignity, and declared don Sanchez regent. In order to oppose this defection, he called in the aid of the king of Morocco, and solemnly cursed and disinherited his son. At length, however, he was prevailed upon to pardon and receive him again to favour; soon after which he died, in 1284, in the eighty-first year of his age.

Though the events of his reign prove Alphonso to have been a weak and misguided prince, he has left a high character as a patron of learning, and even a proficient in science beyond the level of his age. He completed a code of laws begun by his father, which is still celebrated under the title of "Las Partidas;" and he effected a reform in law proceedings, which other nations have much later adopted, that of exchanging the Latin tongue for the vernacular. He introduced various reforms into the university of Salamanca; and caused a general history of Spain to be composed in the Castilian language, to the polishing of which he was properly attentive. By his orders the bible was also translated into the same language. But his favourite pursuit was astronomy. During his father's life, in 1240, he assembled at Toledo the most skilful astronomers of his time, Christians, Jews, and Mahometans, in order to form a plan for constructing new astronomical tables, which should correct the errors he had discovered in those of Ptolemy. This task was accomplished at a vast expense, in the first year of his reign, chiefly by the skill of Rabbi Isaac Hazan, a learned Jew; and the work had the title of the "Alphonsine Tables." Their epoch is the 30th of May 1252, the day of his accession to the throne. They were first printed at Venice in 1483. A book of general philosophy, called "The Treasure," is also attributed to him; and he is said to have been versed in the sciences of astrology and chemistry, both, perhaps, equally delusive at that time. His learning and connection with persons of other religions, and the freedoms he took with the revenues of the church, are perhaps what have stamped him with the imputation of irreligion; but a saying of his, that "if he had been of God's privy-council when he created the world, he could have advised him better," is usually quoted in confirmation of this charge. But the more candid interpretation of this free speech is that he meant it as a sarcasm on the futile and absurd philosophy by which the laws of nature were then attempted to be explained. *Mod. Univers. Hist. Hutton's Mathem. Dict.* — A.

ALPHONSO V. the Magnanimous, king of Arragon, was born in 1384, and succeeded his father, Ferdinand the Just, in 1416. By his vigour, he quieted the commotions which arose in his states soon after his accession; and he displayed his magnanimity by destroying without perusal a paper containing the names of the nobles who had conspired against his life. He was adopted by Joan queen of Naples, and made an expedition into the country to secure his rights. The queen's breach of her engagement caused a civil war there, in which Alphonso took possession of Naples, and expelled her. Returning thence, he left his brother don Pedro as viceroy; but his affairs from that time declined in Naples, and his competitor the duke of Anjou gained possession of most of the kingdom. On a renewed application from queen Joan, he prepared for a new expedition; to which he is said to have been further impelled by domestic uneasiness from the jealousy of his wife, Maria of Castile. He remained in Sicily from 1431 to 1434, in which year, making an invasion of Naples, and besieging Gaeta, he involved himself in a war with the duke of Milan, and republic of Genoa. The Genoese fleet sailed to relieve the place, and meeting with Alphonso at the head of his, an engagement ensued, in which Alphonso, with almost the

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whole of his armament, fell into the enemies' hands. He was conducted to Milan, where he so ingratiated himself with the duke, and wrought upon him by arguments, that he soon converted him into a friend and ally. In the mean time his hereditary states vied with each other in granting him supplies, so that he became more powerful than ever. In 1442 he made himself complete master of the kingdom of Naples, which he ever after held; and was esteemed the arbiter of Italy. He remained in that country, not without being disquieted in his declining years by various political intrigues and dissensions; and died in 1468, leaving his natural son, don Ferdinand, successor to his Neapolitan dominions; and his brother, don Juan king of Navarre, heir to all those in Spain, with Sardinia and Sicily.

Alphonso was accounted the most accomplished prince of his time. He gave shelter to the Greek literati expelled from Constantinople, and in other respects was a great patron of learning, to which he was himself so much attached, that he gave for his device an opened book, and used to say that an unlettered prince was but a crowned ass. When sick once at Capua, he was cured by the perusal of Quintus Curtius, which was brought him by his preceptor and historiographer, Antony of Palermo. He was brave, liberal, and generous, and disdained in his affairs the petty arts of intrigue and dissimulation. He was a great lover of his subjects, and lived familiarly with them. Being once remonstrated with for walking about his capital unarmed and unaccompanied, "A father (he replied) has nothing to fear in the midst of his children." Seeing one of his galleys ready to perish with its crew and a number of soldiers, he leaped into a shallop for its relief, saying, "I had rather share than behold their calamity." Overhearing an officer, who was present when his treasurer brought him ten thousand ducats, exclaim, "I should only wish that sum to make me happy;" "You shall be so," cried Alphonso; and caused it to be given him. He had an extraordinary aversion to dancing, which he looked upon as a kind of insanity. His greatest failing was an attachment to women. His fondness for one of his mistresses, Lucretia Alana, at a very advanced period of life, sullied his reputation; and he seems much to have neglected his wife, who, nevertheless, was zealous and active in his interests. *Mod. Univers. Hist.* — A.

ALPHONSUS, PETER, a Spanish Jew of the twelfth century, was, in 1106, converted to the Christian faith, and at his baptism had Alphonsus king of Arragon for his god-father. He wrote a treatise "On Science and Philosophy," and a "Dialogue between a Jew and a Christian" concerning the truth of the Christian religion. The latter work, which is methodically and clearly written, was published at Cologne in 1536. *Dupin. Moreri.* — E.

ALPHONSUS, TOSTADUS, bishop of Avila, a distinguished Spaniard, who was invested both with civil and ecclesiastical honours, flourished about the middle of the fifteenth century. His writings are so voluminous, that they fill twenty-seven volumes in folio, of which twenty-four are commentaries on scripture: the rest are chiefly theological: they were printed, by the order of cardinal Ximenes, at Venice, in 1530; and reprinted, at the same place, in 1596; and at Cologne, in 1612. His "Commentary upon the Chronicon of Eusebius" was printed separately at Salamanca in 1506. High encomiums have been bestowed upon his works; yet they are fallen into oblivion. *Voss. de Hist. Lat.* lib. iii. c. 7. *Dupin.* — E.

ALPHTEGIN, was a Turk by nation, and first distinguished himself, while slave to the son of sultan Ishmael Samani, by his skill in juggler's tricks, which among an ignorant people passed for enchantment. Having obtained his freedom, he embraced the profession of arms, and by his conduct and bravery gradually rose to the post of governor of Khorasan under sultan Abdalmelic. On the death of that prince, in 917, being consulted concerning a successor, he pronounced for the exclusion of Manzor the son of Abdalmelic on account of his youth, and gave his vote for Manzor's uncle. The people of Bokhara, however, proclaimed Manzor; on which account Alphtegin was obliged to retire, and was soon after declared a rebel. With seven hundred horse only he was pursued by fifteen thousand; but drawing his enemies into an ambuscade, he entirely defeated them. Finding himself still pursued by Manzor's troops, he desired his seven hundred followers to abandon him, and make their peace with the sultan as well as they could. "Where can we go, (said they) if we quit you? We have partaken of your prosperity; let us also partake of your adversity." They remained with him, and by their courage and his own skill he became master of the field, and seised upon the city of Gazna, where he was acknowledged as sovereign. He reigned there sixteen years, and at his death left the throne to his son-in-law Sebekteghin, whose son Mahmoud was the founder of the famous dynasty of the Gaznevids. *D'Herbelot.* — A.

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ALPINI, PROSPERO, *(Alpinus)* a celebrated physician and traveller, was born at Marostica, in the state of Venice, in 1553. In his youth he bore arms, and had an employ in the state of Milan; but on the persuasion of his father, who was a physician, he went to study in that profession at Padua, where he took his doctor's degree, in 1578. Having an attachment to botany and natural history, he accepted the offer of accompanying the Venetian consul to Egypt in 1580, where he remained three years, diligently collecting information as to the medicine and various other particulars of that country, which he afterwards published. Soon after his return, he went to Genoa in quality of physician to Andrew Doria, and practised with great reputation in that city. Thence he was recalled by the republic of Venice, which appointed him professor of botany at Padua, and curator of the physic garden there. He was much incommoded with deafness in advanced life, and died at Padua in 1616, aged sixty-three. One of his sons succeeded him in the botanical chair.

Alpinus was the author of several learned works. The most valuable is a volume, "De Medicina Ægyptiorum, lib. iv." first published at Venice, in 1611, and several times reprinted. It is full of curious information as to the diseases, medicine, surgery, and modes of life, of the modern Egyptians. His botanical observations in that country appeared in some separate publications; as, "De Balsamo," a treatise on the famous Balm of Gilead; and, "De Plantis Ægypti." He also published a treatise "De Rhapontico;" and among his posthumous papers was an account of the "Natural History of Egypt." He published, in 1601, a considerable medical work, "De præsagiendâ Vita et Morte Ægrotantium," which consists chiefly of a collection and arrangement of the presages of Hippocrates. Another learned performance, entitled "De Medicina Methodica," published in 1611, is an attempt to elucidate and restore the ancient doctrine of the methodic sect in medicine. It is for the most part a compilation, but with some observations from his own practice. He had made some progress in a work, "De Stirpibus Exoticis," to which he had written the preface. The work itself was published by his son in 1627. *Moreri. Haller, Bibl. Med. Pract. et Botan.* — A.

ALRED, ALFRED, or ALURED, an ancient English historian, who flourished in the beginning of the twelfth century, was a native of Beverley in Yorkshire. He received his education in Cambridge, where, at the same time that he obtained the knowledge of philosophy and theology, he became well read in history. Returning to his native place, he took the habit of a secular priest, and was appointed a canon and treasurer of the church dedicated to St. John of Beverley. He wrote a valuable work in English history, entitled, "Annals," in which he gives the history of the ancient Britons, of the Saxons, and of the Normans, down to his own times, as far as the twenty-ninth year of Henry I. in the year 1129, soon after which he probably died. Some writers have considered his history merely as an abridgment of Jeffrey of Monmouth's British History; but it is probable, that Jeffrey of Monmouth wrote after Alfred, for he was made bishop of St. Asaph in 1150, or 1151. (Preface to Jeffrey of M. Tanner's Biblioth. p. 308.) Jeffrey, in his dedication to Robert Earl of Gloucester, speaks of him as having had Henry for his father, who died in 1135; Jeffrey and Alured are cited as distinct authorities by Ralph Higden, who wrote about four hundred years since; and, if the work had been taken from Jeffrey of Monmouth, no reason can be assigned why Alured did not mention his author, as is done by Henry of Huntingdon, who adds Jeffrey's history, as an appendix to his own. "The Annals of Alured of Beverley" were printed at Oxford, in 1716, by Mr. Hearne, from a manuscript belonging to Thomas Rawlinson, esq. The work, though not divided in the manner of the Abbey Chronicles, may not improperly be called Annals, as dates are constantly given, and, in the latter part, the years of the king's reign in which events occurred are mentioned with great exactness. Withamstead, who flourished in the fifteenth century, and attacked the history of Jeffrey of Monmouth, speaking of Alured, says, that he wrote a chronicle of events from the settlement of Brutus to the time of the Normans, and mentioned the names by which London, Canterbury, York, and various other cities, were called in those times in which they were inhabited by Britons. This work has been mentioned under different titles, but there is no sufficient reason for thinking that Alured wrote any other work, except "The History of St. John of Beverley," a collection of records, which has never been printed, but is preserved in the Cotton library, under the title of "Libertates Ecclesiæ S. Johannis de Beverlik," &c. [Biblioth. Cotton. Otho. chap. xvi. cod. Chartaceus, 4to.] The Annals of Alured, both on account of the materials of which they are composed, and the concise and elegant style in which they are written, are very valuable. Alu-

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red has been called, perhaps not improperly, the English Florus. It is surprising that no translation has ever been given of this work. *Pitt de Illust. Angl. Script. Bale de Script. Præfat. ad Alured. Voss. de Hist. Lat. Cav. Hist. Lit. Biogr. Brit.* — E.

ALSOP, VINCENT, an English nonconformist divine, of the seventeenth century, was a native of Northamptonshire, and a student in St. John's college, Cambridge, where he took the degree of master of arts. He took orders in the church of England, but afterwards, not being satisfied with episcopal ordination, was ordained by presbyters. In the year 1662, he was ejected for nonconformity from his cure at Wilby, in Northamptonshire. He afterwards preached occasionally, and performed other clerical offices, for which he was imprisoned six months at Northampton. A publication in reply to Dr. Sherlock's treatise "On the Knowledge of Christ," brought him into notice, and he was invited to a nonconformist congregation in Westminster. Here, his vicinity to the court sometimes exposed him to inconvenience, during the reign of Charles II; he, however, escaped legal penalties, through the singular circumstance, as Calamy reports, of the concealment of his Christian name. In the reign of James II. Mr. Alsop's son was convicted of treasonable practices, but obtained the king's pardon. This act of clemency attached Mr. Alsop to the royal interest; and he is said to have drawn up an address, presented to the king by sundry presbyterian ministers, expressing in strong terms their gratitude for his declaration of indulgence to dissenters; and entreating him to believe that loyalty is "not entailed to a party," and to be assured that their conduct would "ever justify the credit which his majesty's *charity* had given them;" in answer to which the king assures them, that "it had been his judgment a long time, that none has, or ought to have, any power over the conscience but God;" and compliments them by telling them, that they "looked like gentlemen of too great ingenuity to entertain any such suspicions as had been harboured by some of his subjects, that he had issued his declaration *in a design*." Mr. Alsop on all occasions spoke respectfully of king James; but, after the revolution, when he seems to have thought himself released from the obligation of personal gratitude, he zealously attached himself to the interest of king William. He continued his professional labours with assiduity to an advanced age, and died in Westminster in 1703. He is celebrated as a wit, and in proof of this is mentioned his first publication, entitled "Antisozzo," in vindication of some great truths opposed by Mr. William Sherlock, printed in 8vo. in 1675. He also wrote "Melius inquirendum, in Answer to Dr. Goodman's Compassionate Enquiry," 8vo. 1679: "The Mischief of Imposition, in Answer to Dr. Stillingfleet's Mischief of Separation," 1680, with several single sermons, among which is one against following strange fashions in apparel, published in the "Continuation of the Morning Exercise." *Calamy's Life of Baxter*, vol. ii. *Wood, Athen. Oxon. Biogr. Brit.* — E.

ALSTEDIUS, JOHN HENRY, a protestant German divine, was born about the year 1588, and was professor of philosophy and divinity at Herborn in the county of Nassau, and afterwards at Alba-Julia in Transylvania, where he died in 1638. He was an industrious compiler of systems of sciences. His principal work is his "Encyclopædia," printed, in two volumes, folio, at Lyons, in 1649. Vossius speaks respectfully of Alstedius, as a writer of great erudition, and particularly mentions that part of his Encyclopædia which treats of arithmetic. Other fruits of this writer's industry are his "Thesaurus Chronologicus:" of these there have been several editions; "Triumphus Biblicus," written to show, that all arts and sciences may be fetched from the bible; "Theologia Polemica," answered by Hemmelius, divinity-professor at Jena; "Philosophia restituta;" "Elementa Mathematica;" "Methodus formandorum Studiorum," printed at Strasburg, in 4to. in 1610; and a treatise "De Mille Annis," published in 1627, in which he maintains the millennarian doctrine, that Christ will reign upon earth a thousand years, and fixes the commencement of this reign in the year 1694; upon which it was scarcely necessary for Bayle to remark, that we are fully assured he was mistaken. Of whatever use the voluminous compilations of this writer might formerly have been to students, they have been superseded by modern publications. The character of this plodding writer has been well expressed in one anagrammatic word, "Sedulitas." *Witte, Diar. Biog.* tom. i. *Voss. de Scient. Math. Bayle. Moreri.* — E,

ALSTON, CHARLES, M. D. an ingenious botanical and medical writer, was the son of a gentleman in the west of Scotland, and was born in 1683. Pursuing his studies at Glasgow at the time of his father's death, he was taken under the patronage of the duchess of Hamilton; and rejecting other schemes of life, he attached himself to the profession of physic. At the

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mature age of thirty-three he went to Leyden, and passed three years in studying under Boerhaave, having for his friend and companion the celebrated Alexander Monro. On their return, in conjunction with Rutherford, Sinclair, and Plummer, they undertook departments in the medical college of Edinburgh, and by their industry and ability laid a solid foundation for the reputation of that school of physic. Alston's department was botany and the materia medica, branches which had long been his favourite studies, and in which he lectured with great assiduity till his death, in November, 1760.

Alston is known as a botanical writer principally from his "Tirocinium Botanicum Edinburgense," published in 1753, containing an attack upon the *sexual system* of Linnæus. This is conducted with much ingenuity, supported by some strong experiments; and though, in the opinion of the learned, it has failed in its main purpose, yet it must be acknowledged to be one of the best argued pieces on that side of the question. He sometimes indulges in an asperity of language unsuitable to a scientific topic, for which, however, Linnæus had given some cause by the pruriency of some of his descriptions. Alston likewise wrote several medical papers in the "Edinburgh Medical Essays," and engaged in a chemical controversy respecting quicklime with Dr. Whytt. His "Lectures on the Materia Medica," prepared for publication before his death, were in 1770 published by his friend and successor Dr. Hope, in 2 vols. 4to. They are a valuable collection of facts in that branch, and are free from many of the exaggerations and errors of former writers; but they have since been superseded by more accurate and scientific performances. *Pulteney's Sketches of Botany in England.* — A.

ALTHAMENIS, ANDREW, a Lutheran minister at Nuremburg, lived in the sixteenth century. He assisted, in 1528, at the conferences of Berne, which prepared the way for the reformation in this canton. He was so great a zealot for the doctrine of justification by grace, that he rejected the authority of the apostle James, because he says, that a man is justified by works. Grotius cites a passage from his "Annotations on James," printed at Strasburg in 1527, in which he reproaches this apostle for opposing his single authority against that of Christ and all the other apostles, and, in short, gives him the lie direct. Besides a dictionary of the proper names in the bible, entitled "Sylva Biblicorum Nominum," printed at Basil in 1535; a reconciliation of scriptural dissonances, under the title of "Conciliationes Locorum Scripturæ," printed at Wittemberg in 1582; and some other theological tracts: he published, "Notes upon Tacitus's Treatise on the Manners of the Germans;" this work was printed at Nuremberg, in 4to. in the year 1529, and, in 8vo. at Amberg, in 1609. *Gesner. Biblioth. Hertzii Bib. Germ. Opuscul. Grot. Bayle.* — E.

ALTHUSIUS, JOHN, a German civilian of the seventeenth century, is celebrated for the freedom of his political principles. He was professor of the law at Herborn, and received the dignity of syndic at Bremen. In his "Politica methodice digesta," [Politics methodically digested] printed at Herborn in the year 1603, the fundamental principles are, "that kings are nothing more than magistrates; that the people are the source of all majesty; that the people possess the sovereignty in every state; and that the people may remove a tyrant from his office, deprive him of his authority, and, if there be no other security against his tyranny, put him to death, and substitute another in his place:" a doctrine, which was then, as it would be now, condemned by many, as calculated to disturb the repose of the world, and dissolve the bonds of society. The work, which some reprobated as deserving to be called *Demogogica*, or Democratic Politics, and, as such, to be publicly consigned to the flames, others did not scruple to recommend as worthy to be studied by academic youth. Besides his "Politica," Althusius wrote a treatise, "De Jurisprudentia Romana," another "De Civili Conversatione," and other tracts. *Boecler. in Grot. de Jure Belli*, lib. i. c. 3. *Conring de Civ. Prud.* c. 14. *Meyer in Anal.* lib. iii. *Polit. Arist. Althusii Polit. Bayle.* — E.

ALTILIO, GABRIEL, a native of the kingdom of Naples, was preceptor to Ferdinand the Younger, king of Naples, and afterwards was made bishop of Policastro. He died about 1501. He was celebrated as an excellent Latin poet, and obtained the praises of several of his contemporaries on that account. His elegies were distinguished for delicacy and tenderness. His heroic poetry is lofty and eloquent, but not free from affectation and conceit. The poems of Altilio are contained in the first volume of the "Deliciæ Poëtar. Italor." *Tiraboschi. Moreri.* — A.

ALTING, HENRY, a German divine, was born at Embden in 1583. He was early devoted to the sacred profession by his father, who was himself minister of the church of Embden. After a due course of preparatory instruction, he was sent, in the year 1602, to the university

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at Herborn, where he studied with so much success, that from a pupil he soon became a preceptor. He was appointed tutor to the three young counts of Nassau, Solms, and Isenburg, who studied with the electoral prince palatine, first at Sedan, and afterwards at Heidelberg. In 1608 he became preceptor to that prince, and discharged his office with so much credit and success, that, in 1612, he was chosen to accompany the young elector into England. Here he was introduced to the acquaintance of many celebrated men, and, among the rest, of doctor Abbot, archbishop of Canterbury. After the marriage of the elector with the princess of England, in 1613, Alting returned to Heidelberg, where he received his degree of doctor of divinity, and was appointed director of the College of Wisdom. In 1618 he was sent, with two other learned divines, as deputies to the synod of Dort from the Palatinate, where he signalised himself by his eloquence and learning.

From the patronage of the elector, Alting might resonably expect to reap much advantage: it was his lot, however, only to share his misfortunes. When the city of Heidelberg was in 1622 taken by count Tilly, and devoted to plunder, Alting, in hopes of escaping the fury of the soldiers, attempted to pass by a back door into the chancellor's house which was put under a strong guard. As he was entering, the officer who guarded the house, not knowing him, said, "With this battle-axe I have to-day killed ten men; Alting, if I knew where he was, should be the eleventh. Who are you?" With great presence Alting returned an answer evasive but true, which saved him. "I am a teacher," said he, "in the College of Wisdom." The officer promised to protect him; and, the next day, the Jesuits took possession of the house, and left him no time at his departure to take care of the teacher in the College of Wisdom. Alting, now in the hands of the Jesuits, hid himself in a garret, where he was supplied with food by a cook of the electoral court, who happened to be employed by count Tilly in the kitchen occupied by him in the chancellor's house. Here he remained till an opportunity presented itself of making his escape to Heilbron, whither his family had been sent some time before.

If Alting was in danger from military hostility, he was scarcely less harassed by ecclesiastical intolerance. After the desolation of the Palatinate by the victorious forces of count Tilly, he retired for a few months, with the permission of the duke of Wirtemberg, to Schorndorf. Among protestants, at least, it might have been expected that one, who had just escaped out of the flames of a popish war, might have found a welcome and hospitable retreat. But the reformers, whatever other lessons they might have learned in their new school, had hitherto paid little attention to the doctrine of mutual forbearance and candour. The Palatinate was near the duchy of Wirtemberg: the professors of Tubingen and those of Heidelberg frequently attacked each other in disputations and polemic writings. Hence had arisen, between the two schools and their respective vicinities, a settled jealousy and enmity.

> "Inter finitimos vetus atque antiqua simultas,
> Immortale odium, et numquam sanabile vulnus."
>
> Juv.

> "A lasting war two neighbouring cities wage
> With steadfast hate, and unrelenting rage."
>
> Owen.

The Lutheran ministers of Schorndorf, who were involved in these feuds, murmured at the permission which the duke had given to a professor of Heidelberg to reside among them; and even the injuries which Alting had received from the common enemy were not sufficient to secure him a friendly reception among them. Such are the mischievous effects of religious dissensions.

In the year 1623 Alting retired with his family to Embden, whence he followed his late pupil, now king of Bohemia, to the Hague. The attachment of this prince to his master was such, that he retained him as preceptor to his eldest son, and would not permit him to accept of the charge of the church at Embden, or of a professorship which was offered him at Franeker. In the year 1627, however, he gained his patron's leave to remove to Groningen, where he was appointed to the professorship of divinity, which he held till his death. The general esteem which his character and talents had obtained, was unequivocally shown in the repeated endeavours of different universities to appropriate to themselves the credit and benefit of his services. The university of Leyden solicited his presence, but the states of Groningen refused their consent to his removal. An offer afterwards made him by prince Lewis Philip, administrator of the Palatinate, to appoint him professor of divinity at Heidelberg, and ecclesiastical senator, opened before him a prospect of such extensive usefulness, in re-establishing the university and restoring the churches, that he determined to accept it. In the year 1634, in the midst of many hazards to which the war exposed him, he set out for Hei-

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delberg, and, on his way, reached Francfort: but the battle of Norlingen, in which the imperialists were successful, rendered his farther progress impracticable; and he returned, not without great difficulty, to Groningen.

The last years of this excellent man's life were embittered by domestic afflictions and personal sufferings. The loss of his eldest daughter brought upon him a settled melancholy, accompanied with bodily disease, which was with great difficulty removed: and, when an interval of four years had in some measure worn out his grief, he suffered the still severer loss of an amiable and valuable wife, and irrecoverably relapsed into his former dejection of mind and diseased habit of body, which, after a few months, in the year 1644, put a period to his life.

Alting appears to have been a man of eminent talents and learning, and of very amiable dispositions, who was more solicitous to serve the public than to benefit himself, and whose merit justly excites regret for his misfortunes. If he was no friend to the innovations introduced at this period by the Socinians, he was also averse to quarrels and disputes about trifles. Adhering, as he judged, to the plain doctrine of Scripture, he was equally desirous to avoid sophistical subtlety and fanatical scrupulosity. His works are as follows: "Notæ in Decadem Problematum, Johannes Behm," Heidelbergæ, 1618. [Notes on a Decad of Jacob Behmen's Problems.] "Loci Communes." [Common Places.] "Problemata." [Problems.] "Explicatio Catacheseos Palatinæ," Amstelod. 1646. [Explanation of the Palatine Catechism.] "Exegesis Augustanæ Confessionis," &c. Amst. 1647. [Commentary on the Augustan Confession.] "Methodus Theologiæ Didacticæ et Catacheticæ," Amst. 1650. [A Method of Didactic and Catachetic Theology.] The "Medulla Historiæ Prophanæ," [Marrow of Profane History] published under the name of Paræus, was written by Alting. *Vita H. Alting. Bayle. Moreri.* —E.

ALTING, James, son of Henry Alting, born at Heidelberg in 1618, was a student, and afterwards professor of divinity in the university of Groningen. He early imbibed a fondness for the study of the Oriental languages, and, in 1638, put himself under the tuition of a Jewish rabbi at Embden. In 1640 he visited England, and, determining to take up his residence there, was admitted to clerical orders by doctor Prideaux, bishop of Worcester. An offer of the Hebrew professorship in the university of Groningen soon induced him to change his plan of life, and, in 1643, he returned to Germany. His talents procured him great credit, and many honours in the university: he was admitted doctor of philosophy; was appointed academic preacher; and, at length, in 1667, was chosen professor of divinity in conjunction with a colleague, Samuel Des Marets. These professors adopted different systems, and followed different methods of teaching. Des Marets was an admirer of the subtleties of the scholastics, and had acquired great reputation and influence by the ingenuity with which he had pursued the scholastic plan of instruction. Alting devoted himself wholly to the study of the Scriptures and rabbinical learning, and, without having recourse to the method of the school-divines, read lectures on divinity, which procured him great popularity. A rivalship took place, which produced between these professors mutual jealousy, and which created violent animosity among their respective partisans in the university. The weight of age and authority, and the prejudice of prescription were on the side of Des Marets. The curators of the university permitted him to appear as public accuser of Alting; and a long list of erroneous propositions was presented to the divines of Leyden for their opinion. The judgment which they passed upon the dispute, if it discovered an indecisive timidity, at least showed good sense and moderation; they pronounced Alting innocent of heresy, but imprudently fond of innovation; and they declared Des Marets deficient in modesty and candour. The dispute excited much attention, and might have occasioned much mischief, had not the superiors prohibited the further discussion of the subject in the consistories, classes, and synods. Whenever the order of ecclesiastics proposed any further measures against Alting, the proposal was immediately rejected by the civil power; nay, the penalty of deprivation was decreed against those clergy, who should in any assembly of pastors revive the *Maresio-Altingian* controversy. The protection thus afforded Alting by the magistrate against the exercise of ecclesiastical tyranny, was a legitimate and laudable employment of civil authority: but the magistrates, in their turns, became oppressors, when they proceeded so far as to prevent the free discussion of the questions in dispute from the press, by prohibiting writing either for or against the judgment of the divines of Leyden. The breach between Des Marets and Alting was never perfectly healed, though a kind of formal reconciliation was attempted by their common friends while Des Marets lay upon his death-bed. Alting was taken off by a fever in 1679.

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His fondness for rabbinical learning gave occasion to a report, that he was inclined to become a Jew. His opinions, which perhaps excited more attention than they deserved, may be seen at large in his works, collected a few years after his death into five volumes folio, by his cousin Menso Alting, burgo-master of Groningen, who wrote a good description of the Low Countries, under the title of "Notitia Germaniæ Inferioris." *Vit. Jacobi Alting, apud Opera. Bayle.*—E.

ALVA, FERDINAND ALVAREZ DE TOLEDO, duke of, descended from one of the most illustrious families in Spain, was born in 1508. He was educated in the political and military arts under his grandfather, Frederic of Toledo, and bore arms at the battle of Pavia, and at the siege of Tunis. He was made a general by Charles V. in 1538, and in 1542 he successfully defended Perpignan against the dauphin of France. Such was his reputation, that he was appointed general in chief of the army which, in 1546, marched against the German protestants, headed by the elector of Saxony. He gained the battle of Muhlberg, in which the elector himself was made prisoner; and was thought a fit person to preside at the court-martial which, with little regard to forms of justice, condemned that unhappy prince to death. In 1552 he had the command of the army destined to invade France, and was obliged, by the emperor, contrary to his opinion, to lay siege to Metz, which was successfully defended against his utmost efforts by the duke of Guise. The progress of the French in Piedmont, under Brissac, in 1555, caused him to be appointed to the supreme command of all the emperor's forces in Italy, with unlimited authority. His success at first, however, was not adequate to his boastings, and he was obliged to retire into winter-quarters. The next year he was ordered to advance into the pope's territories, where he made himself master of the Campagna Romana. But this war against the head of religion was not agreeable to his principles, or those of his new master Philip II. He therefore behaved with great moderation, and made a truce, and afterwards negotiated a peace, with the pope. One of its terms was, that the duke of Alva should in person ask forgiveness of the haughty pontiff whom he had conquered; and such was the superstitious veneration then entertained for the papal character, that the duke, proud as he was by nature, and accustomed to treat with persons of the highest dignity, confessed that his voice failed him, and his presence of mind forsook him, at the interview. After the peace of 1559 he was sent at the head of a splendid embassy to Paris, to espouse, in the name of his master, Elizabeth, daughter of Henry, king of France.

The civil and religious tyranny of Philip having at length excited a dangerous spirit of resistance in the Low Countries, the duke of Alva was in 1567 pitched upon by him as the fittest person to put in practice that system of unrelenting severity by which alone he was determined to reclaim rebels and heretics. Armed with powers which left the duchess of Parma, the gouvernante, only the shadow of authority, and furnished with ten thousand veterans, he landed in that devoted country, and immediately began to show himself worthy of the confidence of such a master. He established a new council to judge of the late commotions, which soon deserved the name of the *bloody tribunal.* He annihilated every remaining privilege of the people, imprisoned the two popular leaders, the counts Egmont and Horn, caused them to be tried, condemned, and executed, and raged with uncontrouled cruelty over all meaner offenders. The duchess of Parma resigned her office, and every place was filled with scenes of horror and dismay. The prince of Orange, who had escaped by flight the fate to which he had been destined, levied an army in Germany for the relief of his countrymen; and his brother, prince Lewis, marched with a body of troops into Friesland. Lewis was at first successful, but at length, by the activity of Alva himself, was entirely defeated. The prince of Orange was more formidable, and it required all the caution as well as valour of Alva, and his son Frederic of Toledo, to prevent him from breaking in upon the Netherlands. This was, however, effected, and Alva had the glory of baffling that great leader, and obliging him, after considerable loss, to disband all his remaining army. He was now able to pursue without obstruction his scheme of reducing all the provinces to utter slavery, and extirpating the reformed religion; and the executioner was fully employed in removing all those friends of freedom whom the sword had spared. Alva erected citadels in most of the considerable towns; and in that of Antwerp placed a statue of himself, which was no less a monument of his vanity than his tyranny. He was figured trampling on the necks of two smaller statue, representing the two estates of the Low Countries. This impolitic insult was aggravated by his arbitrary requisitions of new and unusual supplies from the states, which he enforced by violence and menaces. Meantime the exiles from the Low-

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Countries had fitted out a kind of piratical fleet, which, after strengthening itself by successful depredations, ventured upon the bold exploit of seising the town of the Briel, and thus gave a commencement to the independence of the seven Dutch provinces. The Spanish fleet was defeated, North Holland and Mons were reduced by the insurgents, numbers of the cities and towns threw off the yoke, and the states-general assembled at Dordrecht, openly declared against Alva's government, and espoused the part of the prince of Orange. Alva now experienced the insolidity of a power founded on terror and oppression, and he attempted, but in vain, to regain the people by a lenient edict. He prepared, however, with vigour, to oppose the storm. By his son Frederic he recovered Mons, and afterwards carried Mechlin and Zutphen, where his soldiers more than retaliated the excesses committed by those of the prince of Orange. In the end, he regained all the provinces except Zealand and Holland; and in the last, his son stormed Waerden, and massacred its inhabitants with the most savage cruelty, and then invested the city of Haerlem. This place stood an obstinate siege, and nothing less than the inflexible spirit of Alva could have overcome the difficulties presented to the assailants. Frederic was at one time disposed to raise the siege, but the stern reproaches of his father urged him on, and at length fatigue and want overcame the constancy of the inhabitants. Tolerable conditions were granted by the victor; but Alva himself arriving on the third day from the surrender, satiated his vengeance by the sacrifice of numerous victims who had been led to expect mercy. Alkmaar was the next object of attack; but the spirit of desperate resistance was now wound up to such a height in the breasts of the Hollanders, that the Spanish veterans were repulsed with great loss, and Frederic was obliged reluctantly to retire. Soon after, a fleet which Alva had with great labour and expense fitted out, was entirely defeated by the Zealanders, and its commander taken prisoner. The town of Gertruydenburg was likewise surprised by the prince of Orange. These disasters, with the broken health of Alva, caused him to solicit his recal from the government of the Low Countries, a measure which probably was not displeasing to Philip, who was now resolved to try the effect of a milder plan of administration. In December 1573 the duke of Alva, accompanied by his son, quitted a country, in which he boasted that he had, during the course of six years, consigned 18,000 persons to the executioner, besides the multitudes destroyed in battle and massacred after victory. The first act of his successor, Requesens, was to pull down his insolent effigies at Antwerp, so that nothing remained of Alva but the eternal memory of his cruelties.

On his return, he was for some time treated with great distinction by his master; but a son of his having debauched one of the queen's attendants under promise of marriage, and being committed to prison till he should fulfil his engagement, Alva assisted his escape, and married him to a cousin of his own. For this offence Alva was banished from court, and confined to his castle of Uzeda. He had been two years in this state of disgrace, when the success of Don Antonio, in assuming the crown of Portugal, caused Philip to turn his eyes towards the person in whose fidelity and abilities he most confided on such an occasion. He sent a secretary to Alva to inquire whether his health would permit him to resume the command of an army; and receiving an answer full of loyal zeal from the aged chief, he appointed him to the supreme command in Portugal, at the same time not deigning to forgive his former offence, or to permit him to come to court. This stern usage of the man in whom he was placing so important a trust, is a characteristic mark of the unrelenting temper of Philip, and at the same time a noble testimony to the honour and loyalty of Alva. He immediately repaired to his post, entered Portugal in 1581, defeated Antonio, and drove him from the kingdom, the whole of which he soon reduced to Philip's authority. He seised an immense treasure at Lisbon, and suffered his soldiers to sack its suburbs and vicinity with their accustomed violence and rapacity. It is said that an account being demanded from Alva of the money acquired on this occasion, he replied, "If the king asks me for an account, I will make him a statement of kingdoms preserved or conquered, of signal victories, of successful sieges, and of sixty years' service." Philip thought proper to make no further inquiries, and Alva did not live to enjoy the honours and rewards of this last great exploit. He died in 1582, aged seventy-four. The actions above recited give so full an idea of his character, that little more is necessary to complete it. Indeed it differs little from that of his countrymen in general, except that the Spanish severity in him seems to have been little tempered by the spirit of generosity which has often accom-

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panied it in others. Vanity was his greatest weakness, and strict impartial discipline his greatest military virtue. When his favourite son Frederic, thinking he could attack the prince of Orange to advantage, sent to request of his father permission for this purpose, he received a stern reprimand for presuming to exercise his judgment on a point already determined by his superior, with a menace in case of repetition. And there is evidence of his having severely punished the *unlicensed* barbarities of his soldiers. *Robertson's Charles V. Mod. Univers. Hist. Nouv. Dict. Hist.*—A.

ALVAREZ, EMANUEL, a learned Jesuit, of Portuguese extraction, was born in the island of Madeira, in 1526. He was successively rector of the colleges of Coimbra, Lisbon, and Evora, at which last place he died in 1582. He was the author of an excellent Latin Grammar, entitled "De Institutione Grammatica," published in 4to. in 1599, which has gone through many editions, and is still used by the Portuguese Jesuits in their colleges. *Moreri. Nouv. Dict. Hist.*—E.

ALVAREZ, FRANCIS, a Portuguese priest, who lived at the beginning of the sixteenth century, was almoner to Emanuel, king of Portugal, and was sent ambassador from that prince to David, prince of Ethiopia or Abyssinia. After residing six years in those countries, Alvarez returned with letters of friendship from David to Juan, who had succeeded Emanuel, and of submission to pope Clement VII. He gave an account of his expedition to that pontiff, in the presence of the emperor Charles V. at Bologna in the year 1523. He published, in Portuguese, the relation of his journey; it was printed, in folio, at Lisbon, in the year 1540. Damien Goez, a Portuguese gentleman, translated this work into Latin, under the title, "De Fide, Regione, Moribus Æthiopum." A French translation was printed in 8vo. at Antwerp, in 1558. Alvarez is the first writer who gives us any certain information concerning Ethiopia; his account, however, is not to be received with implicit credit, for he does not always speak from his own knowledge, and he frequently deals in exaggeration. *Moreri. Nouv. Dict. Hist.*—E.

ALVAROTTO, JAMES, a native of Padua, was an eminent professor of law in that city in the fifteenth century. He had studied under Saliceti and Zarabella, and was a great master both of civil and canon law. Among other treatises, he wrote "Commentaria in Libros Feudorum," printed in folio, at Frankfort, in 1587; a work much esteemed, and often cited by the Italian lawyers. *Moreri. Nouv. Dict. Hist.*—E.

ALVIANO, BARTHOLOMEW, an eminent military character in the beginning of the sixteenth century, was a general in the service of the Venetians, and, in 1508, gained such advantages over the emperor Maximilian, that the republic decreed him triumphal honours. He was second in command during the famous league against Venice, when his fire and enterprise did not well agree with the caution of count Pitigliano, the general in chief. At the battle of Aignadel, where he commanded the rear-guard, after the greatest exertions of valour, he was wounded and made prisoner. When the Venetians afterwards became the allies of France, Alviano had the chief command of their army. He defended Padua with success against the emperor; but lost the great battle of la Motte, in which, however, his exertions were so conspicuous, that the senate gave him the most honourable assurances of the continuance of their esteem; and he soon after defeated the enemy in Friuli. He afforded such timely aid to Francis I. in the desperate battle of Marignano, as greatly contributed to his success. Afterwards, laying siege to Brescia, he incurred such fatigue in superintending the works as threw him into a fever, of which he died in 1515, aged sixty. He was a rare instance of a soldier of fortune, so disinterested, as to neglect his own affairs in his zeal for those of his masters. He was profusely liberal to his soldiers, and yet a strict observer of discipline; and so much had he gained their affections, that they kept his body unburied twenty-five days, carrying it with them in funeral pomp in their marches. The republic, which deeply regretted his loss, buried him at the public charge, supported his unprovided family by a pension, and portioned his daughters. *Modern Univers. Hist.*—A.

ALYATTES, king of Lydia, succeeded his father Sadiattes, B. C. 619. He carried on the war his father had begun with the Milesians, for some years, till, despairing to reduce them by famine, he made peace with them. He also, for six years, maintained a bloody war with Cyaxares, king of the Medes, which was at last terminated by a total eclipse of the sun that happened while the two armies were engaged, and struck both parties with superstitious terror. Alyattes then employed all his forces to expel the Scythians, or Cimmerians, from his country, which at length he effected.

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He was equally successful against the Smyrnæans, whose country and capital he reduced to subjection. He died after a reign of fifty-seven years, and transmitted his kingdom in great prosperity to his son Crœsus. *Univers. Hist.*—A.

ALYPIUS, of Alexandria, a Platonic philosopher, flourished at the beginning of the fifth century, and is celebrated for the acuteness of his genius, and the subtlety with which he lectured upon the abstruse speculations of the Platonic school. His communications to his pupils were entirely oral, whence none of his instructions have been transmitted to posterity: but Jamblichus, who wrote his life, speaks of him as a pattern of virtue, as well as a philosopher of superior talents. He is said to have possessed a great mind in a small body, his stature being so diminutive, as to denominate him a dwarf. He died, at a great age, in Alexandria. *Eunap. Vit. Jamblich. Bayle.*—E.

ALYPIUS, of Antioch, a geographer of the fourth century, was in the service of the emperor Julian. He was sent into Britain in the capacity of deputy-governor; and he was afterwards employed by the emperor to rebuild the temple of Jerusalem. Ammianus Marcellinus relates, that while Alypius, with the assistance of the governor of the province, was carrying on the work with great expedition, tremendous balls of fire burst forth in frequent eruptions near the foundations, which sometimes burned the workmen, and rendered the place inaccessible: thus resolutely opposed by the element, they desisted from the undertaking. (The reader may see the testimonies respecting this affair, with a judicious and candid examination of their weight, in Lardner's Heathen Testimonies, ch. xlvi. sect. 3. Compare also Gibbon's History of the Decline and Fall of the Roman Empire, c. xxiii. vol. 4. p. 105—108. 8vo. edit. 1791.) Towards the latter part of his life, Alypius, when he had retired from public business to enjoy repose, was involved in a persecution which fell upon certain persons who were accused of practising magic. His son Hierocles was condemned to death, and he himself suffered confiscation and banishment. (Amm. Marc. lib. xxix. c. 1.) The crime for which they were punished is said, by Ammianus Marcellinus, to have been giving poison; but the historian imputes their sufferings to the hand of injustice, which reached even to the most quiet retreat. Julian himself speaks of Alypius in terms of high respect, and honoured him with his confidence. "As to your conduct in public affairs," says the emperor, "it gives me pleasure to observe the assiduity and humanity which appear in all your transactions; for, so to temper lenity and moderation with firmness and fortitude, that the good may experience the benefit of the former, and the bad may be corrected by the latter, requires no small share of ability and virtue." (Julian, Epist. 30.) Alypius was the author of a treatise on geography, with which Julian was much pleased; but it is probable that it is lost. The work, which was published by Godfrey in Greek and Latin, under the title of "A Description of the Old World," printed in 4to. at Geneva, in 1628, though by some ascribed to Alypius, was probably not his, as the author speaks of Britain, not from his own observation, but from the report of others: this "Description" is an anonymous work, which seems to have been written in the reign of the emperors Constantius and Constans. *Ammian. Marcel. Bayle. Nouv. Dict. Hist.*—E.

ALYPIUS, of Tagasta, a town of Numidia in Africa, a Christian divine of the fourth century, was a friend of Augustine, with whom he was baptised at Milan in the year 388. He travelled to Palestine, and, on his return in the year 394, was made bishop of his native place. In the early part of his life he adopted the opinions of the Manichees, but afterwards became a zealous advocate for the catholic faith. He united with Augustine in opposing the sect of the Donatists, who claimed the exclusive honour of being the true church. In the council of Carthage, held in the year 403, Alypius assisted in an unsuccessful attempt to bring this sect into the union of the church. Afterwards, in 411, he, with six of his brethren, held a conference at Carthage with seven of the Donatist bishops: but neither the force of argument, nor the still stronger force of decrees issued by the emperor Honorius against these heretics, was sufficient to suppress them. Alypius, who appears to have been a powerful champion in defence of the catholic church, and to have scrupled no means, however violent, for its support, afterwards exercised his zeal against the Pelagians, another sect, whom the prevalent party condemned as heretics: he was deputed by the churches of Africa to the emperor Honorius, and obtained from him severe decrees against this sect, in consequence of which their assemblies were broken up, their churches destroyed, and their ministers banished. Alypius died about the year 430, more memorable for his zeal than his charity. *Augustin. Conf.* c. xii. epist. 32. *Bayle. Dupin.*—E.

AMADEDIDULAT, first sultan of the

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Buiyan dynasty, was the son of Buiyah, a fisherman of Dilem, on the Caspian sea. His proper name was *Ali*, but, for the services he rendered to the caliph Radhi, he was dignified with the name by which he was afterwards known, and which signifies *Support of the State*. His brother at the same time had the title of *Rokneddulat*, or *Pillar of the State*. He first rose to distinction in the armies of Makan, sultan of Dilem, and, on his decline, served another master; but when he found himself strong enough, he began conquering for himself, and, with his two brothers, gained possession of Persia Proper, Persian Irak, and Kerman, or Caramania. He fixed his own seat of sovereignty at Schiraz, in Persia Proper, in 933. The general of caliph Caher attempted to expel him, but without success; and Radhi, the succeeding caliph, thought it most prudent to make peace with him, declare him his emir-al-omrah, and confirm him in his conquests. He proved himself worthy of his station by his prudence and magnanimity, and his bounty towards his brothers. His liberality to them had once reduced him to great difficulties for want of money to pay his army, when he is said to have been relieved by a remarkable incident. Walking in the hall of his palace, which had formerly been inhabited by the caliph's general, he saw the head of a serpent appear at a crack in the wall. He ordered an opening to be made in order to catch it. This led to a cavity, in which were deposited several chests of gold and other treasure, concealed there by his predecessor. The fortunate discovery supplied his wants, and prevented a dangerous mutiny. Amadeddulat died, after a reign of sixteen years, in 949, aged about fifty-three, and, having no son, he left his crown to Adadeddulat, son of his brother Rokneddulat. *D'Herbelot. Mod. Univers. Hist.*—A.

AMADEUS V. count of Savoy, succeeded to the sovereignty of that state in 1285. Though a prince of such small dominions, he acquired the surname of *Great* from his wisdom and success. He much increased his territories by marriage, purchase, and gift; and, by his conduct, obtained the friendship of all the principal European powers, who constituted him the arbiter of their differences. He acquired great renown from the defence of the isle of Rhodes against the Turks, who, soon after its capture by the knights of St. John of Jerusalem, attempted to retake it. It was in memory of this service that he and his successors took for their arms a Maltese cross, with the letters F. E. R. T. which are explained to stand for *Fortitudo ejus Rhodum tenuit*—"His valour kept Rhodes." A palace at Lyons was bestowed upon him by the grand master as a reward. He died in 1323, at Avignon, whither he had gone to engage pope John XXII. to preach a crusade in favour of Andronicus, emperor of the east, who had married his daughter. *Mod. Univ. Hist.*—A.

AMADEUS VIII. count of Savoy, succeeded his father Amadeus VII. in 1391. He was one of the most singular characters of his time. From his prudence and attention to keep in peace with his neighbours, he obtained the title of the *Pacific*, and the *Solomon of the Age*. He purchased the county of Genevois from its last possessor, and laid claim to the sovereignty of the city of Geneva; but his claim, though enforced by the pope, was rejected by the citizens; and the emperor Sigismund declared it an imperial city, and undertook its protection against all potentates, and Savoy in particular. Before that period, in 1416, the emperor had erected Savoy into a duchy, a rank it has ever since supported. Amadeus, after this elevation, took the extraordinary step of leaving his throne and family, and retiring to a religious house at a place called Ripaille. As he had affected uncommon sanctity, the motives for his retirement were generally understood to be religious; the world was therefore much surprised to find that his hermitage was a seat of the most refined luxury. It was provided with every thing that could delight the senses; and such was the voluptuousness of the life led here, that the phrase *faire Ripailles*, in the French language, was made to denote exquisite good cheer. He instituted a secular knighthood for the place, called that of St. Maurice, or the Annunciata. The brethren were called hermits, because they wore beards, and excluded women from their community; in other respects they were decent Epicureans, devoted to the pleasures of society and the table. The duke himself wore purple robes and a golden cross, and was attended by several intimates and twenty servants. Though he resigned his authority to his son, he kept him very bare of money; which renders more probable what has been asserted, that he employed large sums at the council of Basil for the purchase of its nomination to the popedom; otherwise his retirement was too little edifying to have sanctified the choice. Whatever was the motive, the council, which had deposed pope Eugenius IV. conferred the triple crown, in 1439, on Amadeus, who thereupon assumed the name of Felix V. It is to be observed that he had never taken holy orders. This election occasioned a schism in the church, in which the powers of Europe took different sides; but the party of

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Eugenius was the strongest, and he excommunicated his rival. At length, on the death of Eugenius, the Roman cardinals chose a new pope; and Felix was prevailed upon to abdicate. He obtained honourable conditions, being made a cardinal, bishop, and apostolical legate, and permitted to retain most of the pontifical insignia. He spent the latter part of his life at Lausanne, where he died, in 1451, at the age of sixty-nine. *Mod. Univers. Hist.*—A.

AMADEUS IX. count of Savoy, though infirm in body, and not distinguished by deeds of renown, deserves recording as a prince who made the happiness of his subjects the great object of his reign. He was possessed of all the Christian virtues in an eminent degree, and, in particular, of that of charity. Being asked one day by a foreign minister whether he kept hounds? "A great many (said he), and you shall see them to-morrow." On the next day, leading the minister to a window which looked into a large square, the duke showed him a number of people eating and drinking. "Those (said he) are my hounds, with whom I go in chase of heaven." When he was told that his alms would exhaust his revenues, he cried, "Here is the collar of my order; let them sell it, and relieve my people." He married Iolande of France, who seconded him in all his good works. He died, universally regretted, in 1472, having lived thirty-seven years, and reigned seven. The saintly title of *the Blessed* was conferred on him by his subjects. *Mod. Univers. Hist.*—A.

AMAK, called also *Abulnagib al Bokhari*, was a celebrated Persian poet, a native of Bokhara, who flourished during the fifth century from the Hegira, (the eleventh of our æra) under the monarchs of the race of Seljuk. He particularly attached himself to Khedar Khan, who reigned in the Transoxian provinces, and who was a most munificent patron of letters, and especially of poetry. This prince held a kind of academy, at which he presided, seated on a throne, at the foot of which were four great basons of gold and silver coin, destined for the reward of the poets who obtained his approbation. Amak was at the head of this academy, which consisted of one hundred men of letters, who had handsome pensions. He himself lived in a state beyond that of a poet in any other country, possessing, from the bounty of the sovereign, a great number of slaves of both sexes, and thirty trained horses, with rich caparisons. This prosperity, as might be supposed, excited the envy of some of his brother bards; and Raschidi, whom he had recommended to court, employed his interest with the sultan's favourite mistress to supplant him. Amak, in return, decried his verses. The sultan for his diversion made them contend in his presence, and the satirical verses of Raschidi gained the prize, to the great mortification of Amak. This poet lived nearly a whole century. His principal work is the "History of the Loves of Joseph and Zoleiskah," a romance taken from the account of the patriarch Joseph, in the Koran. He was, however, principally famed for his elegies. It is recorded, that when sultan Sangiar was inconsolable for the death of his sister, and disregarded all the funereal verses presented by other poets, Amak was sent for from his retirement to sooth him. Being too infirm, through age, for travelling, he exerted his remaining powers in composing an elegy, which he sent to the sultan by his son, and it obtained a decided preference over all that had been written on the same occasion. *D'Herbelot.*—A.

AMALARIC, or *Amaury*, king of the Visigoths, was the son of Alaric II. Being left an infant at his father's death, he obtained the powerful tutelage of his grandfather Theodoric king of the Ostrogoths, who expelled from the throne Gesalic, Amalaric's natural brother, and governed the Visigoths himself till his death in 526, when Amalaric assumed the reins. He had married, in 517, Clotilda, the daughter of Clovis, a lady who inherited the piety and orthodoxy of her mother of the same name. Amalaric was as much attached to the Arian doctrines; and used the most violent means (say the catholic historians) to force his queen to become a convert. She bore her wrongs in patience for some time; at length she made complaints to her brothers, and, as a proof of the treatment she underwent, sent a handkerchief tinged with her blood. One of them, Childebert king of Paris, marched into the territories of Amalaric, who then held his court at Narbonne; defeated, and obliged him to fly into Spain, A. D. 531. Soon after, attempting to re-enter Narbonne, he was killed, either by a Frank, or by assassins placed for the purpose by Theudis, who succeeded him. Some make Barcelona the scene of his death. Such were the fruits of religious discord, and the spirit of proselytism! *Moreri. Univers. Hist.*—A.

AMALASONTHA, youngest daughter of Theodoric the Great, king of the Ostrogoths, by the sister of Clovis, was born about 498. She was married in 515 to Eutharic, the last heir of the regal race of the Amali, whom Theodoric had sent for from Spain, and destined for his successor. Eutharic, however, died before his father-in-law, leaving an only son, Athalaric,

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who was eight years of age at the death of Theodoric. His grandfather bequeathed to him the kingdom of Italy, under the guardianship of his mother, Amalasontha. This princess was a worthy descendant of Theodoric, and possessed a full share of his talents, improved by a learned education. She spoke with equal ease the Greek, Latin, and Gothic tongues, and was well versed in the philosophy and theology of the age. Her administration was directed by wisdom and justice. She restored the children of Boëthius and Symmachus to their inheritance. She checked the rapacity and oppression of the Gothic leaders, who were inclined to treat the Romans as a conquered people. She retained all the laws, magistrates, and political institutions of her father, but remitted some of the impositions he had laid on his subjects. She warmly patronised learning and its professors, and took care that the stipends to public teachers should be regularly paid. She assiduously cultivated a good understanding with the imperial court, and the neighbouring potentates; and during some years her government was universally prosperous and respected. The education of her son was a point deservedly next her heart; and as her own mind was highly cultivated, she wished to give him every advantage science and letters could bestow. But neither the inclinations of the youth, nor the character of the Gothic nation, seconded her views. The Goths had begun to exclaim against the effeminate course of discipline in which their prince was bred; when, one day, the youth, having undergone chastisement from his mother, came with the tears yet in his eyes into a room where some of the nobles were assembled. Learning the cause of his distress, they broke out into violent expressions of indignation, and insisted on his release from maternal authority, and the lessons of pedants. Amalasontha was compelled to give way; and, in consequence, the prince fell into the hands of those who plunged him into dissolute pleasure, inspired him with contempt of his mother, and soon undid all she had been labouring to effect. Her resentment led her to select three of the ringleaders of this factious interference, whom she confined in the remotest parts of Italy. But the party formed against her was so powerful, that she had thoughts of retiring to the protection of Justinian; and a correspondence passed between them on the subject. She was on the point of setting sail, when she chose first to make trial of a bold exertion of authority. She caused the three malcontents to be privately assassinated; and this act, though it inflamed the hatred of the public against her, answered the present purpose of restoring her absolute sway. But it was not long before her son, at the age of sixteen, fell a victim to his early debaucheries, and left her without any legal claim to the government. Her ambition, however, would not suffer her to retire to a private station; and she sought for support in a plan of sharing the throne with her cousin Theodotus, whose indolent and pusillanimous disposition would, she thought, still leave her in possession of the supreme power. But the event soon proved the danger of trusting to weakness without principle. He caused her to be imprisoned in an island in the midst of the lake Bolsena, where she was strangled in the bath, A. D. 535. Some writers attribute this deed to the instigation of the empress Theodora, who was jealous of the great regard entertained by Justinian for Amalasontha. *Gibbon. Univers. Hist.* — A.

AMALEK, son of Eliphaz, and grandson of Esau, was the father of the Amalekites, a powerful people, who inhabited Arabia Petræa, and were perpetually at war with the Hebrews. *Genesis*, xxxvi. 12. *Exod.* xvii. 8, &c. — E.

AMALRIC, AUGERI, an ecclesiastical historian of the fourteenth century, lived in the time of pope Urban V. who was elected in the year 1362. He dedicated to that pontiff a history of the popes, under the title of "Chronicon Pontificale," which he boasts to have collected from upwards of two hundred writers: he brings down the history to pope John XXII. *Voss. de Hist. Lat.* lib. iii. c. 1.—E.

AMALTHEO, the name of a family celebrated for literature, originally from Pordenone in Friuli, and branched out into several places in that province. Several of its members were poets, physicians, and professors of belles lettres. The most distinguished were the sons of Francesco Amaltheo, professor of belles lettres in Sacile; viz.

GIROLAMO (*Jerom*) born in 1507, at Oderzo in the Trevisan. He engaged in the profession of physic, in which he became so eminent that the queen of Poland wished to obtain him for her physician; but the love of his country, and of philosophical freedom, induced him to refuse her offers. He taught medicine at Padua, and practised it in several towns of Friuli, till 1574, when he died at Oderzo, greatly honoured by his townsmen. He excelled so much in Latin poetry, that the learned Muretus placed him at the head of all the Italians who exercised their talents in that species of composition. The famous epigram of "Acon and Leonilla" is by this author.

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GIAMBATISTA *(John Baptist)*. He was born at Oderzo in 1525, and received his education at Padua, where he so much distinguished himself, that, at the age of twenty, he was called to Venice to instruct the youth of the Lippomana family in polite literature. He continued, however, to pursue his own studies, which comprehended not only the Greek, Latin, and Italian languages, but philosophy, theology, and jurisprudence. In 1554 he accompanied the Venetian ambassador, Michele, to England. He was afterwards made secretary to the republic of Ragusa; and thence was invited to Rome, where he was first secretary to Pope Pius IV. and then accompanied in that quality the cardinals deputed to the council of Trent. He died at Rome, in 1573, lamented by all the learned men of his time, by whom he was held in the highest esteem for his genius and erudition. His Latin poems, printed first in 1550, raised him a reputation equal to that of his brother; and indeed they are scarcely to be surpassed in suavity and elegance. He likewise wrote poems in his own language, which are much esteemed.

The Latin poems of these two writers, and also of another brother, named *Cornelius* (likewise a physician), are contained in the first volume of the "Deliciæ Poët. Italor." and were published in a separate volume, at Venice, in 1627, and at Amsterdam, in 1689. *Tiraboschi. Baillet, Jugem. Nouv. Dict. Hist.* — A.

AMAMA, SIXTINUS, a learned writer of the seventeenth century, was a native of West Friesland, in Holland. He was educated in the university of Franeker, where he obtained a considerable knowledge of the Oriental languages. About the year 1613 he took a journey into England, and visiting Oxford, he became for some years a resident of Exeter college, and taught Hebrew in the university. (Wood's Athen. Oxon. n. 612.) Returning to his native country, he was appointed professor of the Hebrew language in the university of Franeker. He remained in this station till his death; and resisted an importunate solicitation from the university of Leyden to accept the chair which had been filled by Erpenius, one of the most learned orientalists of his age. His talent for biblical criticism was first displayed in a critique on the vulgate translation of the Pentateuch, printed, in 4to. in 1620, at Franeker, under the title of "Censura Vulgatæ Latinæ Editionis Pentateuchi." This publication was a specimen of a larger work which he had in contemplation, "a General Censure of the Vulgate Version of the Scriptures," which had been declared authentic by the council of Trent. He was interrupted in this undertaking, by a similar design of collating the Dutch version of the scriptures with the originals and the best translations. The result of his labours he laid before the public in a work written in the Dutch language, and entitled "Bybelsche Conferencie," published in 1603. Being informed that Mersennus had undertaken the vindication of the Vulgate, and had written a refutation of his critique on the first six chapters of Genesis, he resumed his former design: in 1627 he published a letter to Mersennus; and, in 1628, a work under the title of "Antibarbarus Biblicus," containing a farther reply to Mersennus; and a critique upon the vulgate version of the historical books of the Old Testament, of Job, the Psalms, the books of Solomon, and some detached dissertations. The book was reprinted in 1656, with the addition of the author's critique upon the vulgate translation of the prophecies of Isaiah and Jeremiah. This work effectually exposed the misrepresentations, whether through ignorance or design, of the meaning of the original scriptures, with which the vulgate translation abounded. This author also wrote a learned dissertation, "De Nomine Tetragrammato," published in 8vo. at Franeker, in 1620. Sixtinus Amama's labours excited much attention to biblical learning; and many synods from this time ordained that no one should be admitted into the clerical profession without at least a moderate acquaintance with the Hebrew bible, and Greek testament. Amama was an useful as well as an honourable member of the university of Franeker: by his spirited exertions he contributed essentially to the reformation of the moral irregularities which had crept into that seminary. He died at Franeker in 1629. The respect in which he was held by his countrymen, was judiciously and generously shown, at his decease, by making a liberal provision for his family. *Sixt. Amam. in Prelim. Anti-barb. Bayle. Moreri.* — E

AMASEO, ROMULUS, a learned Italian of the sixteenth century, was born in the year 1489, at Udine in Friuli. He was professor of Greek and Latin at Bologna, and secretary to the senate. Pope Paul III. appointed him preceptor to his grandson, Alexander Farnese, and afterward employed him on important embassies to the emperor, the princes of the empire, and the king of Poland. He taught eloquence at Rome for a fixed salary of six hundred crowns, and, in the capacity of secretary to pope Julius III. acquired great distinction among

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the learned at Rome. He translated, with more elegance than fidelity, Pausanias's Antiquities of Greece, and Xenophon's Expedition of Cyrus: he also wrote a volume of speeches, and a book on education, entitled "Scholæ duæ de Ratione instituendi." [Two Dissertations on the Method of Instruction.] He died about the year 1552. Huëtius characterises Amasæus as a great admirer of elegance and perspicuity, who, in his translations, amplified what was too concise, and contracted what was too diffuse, and who cleared up obscure passages. (Huët. de claris Interp.) His translation of Pausanias was corrected by Sylburgius. *Baillet, Jugemens des Sçavans. Bayle.* — E.

AMASIS, king of Egypt, was of plebeian descent, and rose by merit to the confidence of king Apries. In a sedition against this prince, Amasis was saluted king; and, in consequence, the country was involved in a civil war, which terminated in the defeat and capture of Apries. Amasis ascended the throne B. C. 569, and presently put his former master to death. He governed his country with prudence and activity; making it his rule to attend closely to business in the mornings, and to devote the evenings to social pleasures. Under his reign Egypt is said for many years to have enjoyed uninterrupted fertility, and to have acquired a prodigious population. In order to prevent the evils arising from an idle populace, he made a law enjoining every man, on pain of death, to appear once a year before the governor of his province, and declare by what means he earned his living. He showed an enlarged mind in the encouragement he gave to strangers, especially the Greeks, to visit his country; granting them establishments on the sea-coast, and allowing them to build temples, and perform all the rites of their religion. Solon the lawgiver was one of his visitors. Amasis married a Greek woman, and was a liberal contributor to some of the Grecian cities and institutions. In his own country he erected several magnificent works, in the gigantic taste prevalent there. He subdued the isle of Cyprus, and rendered it tributary. The prosperity of his reign was at length clouded by the vast preparations made by Cambyses to invade Egypt, in which design he was assisted by the desertion of Phanes, captain of the Greek auxiliaries in the service of Amasis. Polycrates, tyrant of Samos, who had been intimately connected with him, also became his enemy. Amasis, however, escaped the storm by dying after a reign of forty-four years, B. C. 525. Yet, according to the Egyptian notions, a serious part of the evil which overwhelmed his son Psammeticus, fell upon himself, since his dead body was dragged from its tomb, mangled, and burnt. *Herodot. Diod. Sicul. Univers. Hist.*—A.

AMATUS LUSITANUS, a physician of eminence, whose true name was John Rodrigues de Castel Blanco, the place of his birth in Portugal, flourished about the middle of the sixteenth century. He studied at Salamanca, and practised surgery in the hospitals of that city, after which he fixed as a professor of medicine at Ferrara. His reputation here caused him to be engaged as public physician by the republic of Ragusa, at a large stipend. The king of Poland offered him high terms to come and reside at his court, but he refused them, and went to Thessalonica, where he publicly declared himself a Jew. His writings chiefly consist of a "Commentary on Dioscorides," and of a large collection of practical observations in physic and surgery, entitled "Curarationes Medicinales" in seven *centuries*, printed successively from 1551 to 1557, and several times re-edited conjunctively. It is a work of much learning and information; but its credit has suffered from the suspicion of falsehood and boasting in the author. *Vander Linden, de Script. Med. Haller, Bibl. Med.* — A.

AMAURI I. or ALMERIC, king of Jerusalem, succeeded his brother Baldwin III. in 1162, at the age of twenty-seven. He was active and enterprising, but extremely avaricious, a fault that proved very prejudicial to his affairs. Taking advantage of the dissensions which reigned among the Mahometans, he marched into Egypt, where at first he met with great success, twice expelling from the country Siracon or Shairacuh, the caliph's general, and taking Belbeis or Pelusium, on which occasion he is accused of great cruelty by the eastern writers. From this place he proceeded to Cairo, which it is supposed he might easily have taken, had not a desire of preventing his army from plundering it, and of securing the booty to himself, caused him to listen to the Mahometan general's proposals for accommodation on payment of a large sum, till Nouradin's army arriving obliged him to raise the siege. The famous Saladin, who succeeded his uncle Shairacuh, followed him into his own kingdom, and pressed him closely. Amauri, however, assisted by a fleet of the Greek emperor's, laid siege to Damietta, but was constrained by want and sickness to abandon it. Meanwhile Saladin entered Palestine, and took Gaza, while Nouradin on the other side made an incursion about Antioch. Amauri, while defending himself with invincible courage against these attacks, died in 1173, at the age of thirty-eight. *Moreri. Mod. Univers. Hist.*—A.

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AMAURI, DE CHARTRES, or Amalric, a native of Bene, in the diocese of Chartres, taught logic and theology in Paris at the beginning of the thirteenth century, and distinguished himself by the singularity of his opinions. Of these very different and confused accounts have been given by different writers. The truth perhaps is, that, in common with the Beghards, or Brethren of the Free Spirit, a German sect, which arose about this time, he held a system which absurdly grafted the most extravagant mysticism upon the philosophy of Aristotle. He taught that all things were parts of one substance, or, in other words, that the universe was God, and that not only the forms of things, but also their matter or substance, proceeded from the deity and must return to their source. From these principles he deduced the fanatical notion, that the soul of man by its union with God was blended with the divine nature, and that the divine man being thus one with God, this union superseded all necessity of external worship. Amauri was brought before pope Innocent III. to answer for his opinions; they were pronounced heretical, and he was terrified into a verbal retractation of his errors: upon which he retired, under a load of chagrin and self-reproach, to a monastery, in which he soon afterwards died, and was interred. Some writers also impute to this enthusiast and his followers, the fanciful doctrine, that there are, in the order of things, three successive epochs, which are the reigns of the three persons in the Trinity; the reign of the father having lasted during the law of Moses; that of the son, 1200 years after his appearance upon earth, which was the period of ceremonies and sacraments; and that of the holy spirit, commencing in the thirteenth century, in which ordinances were to cease, and no religion to remain but the pure worship of the soul: but in this statement perhaps the doctrine of Amauri is confounded with that of Joachim. Amauri had many disciples, who fell under severe persecution. Their tenets were condemned in a council of Paris, in the year 1209; ten of their number were burned, and three condemned to perpetual imprisonment; and the bones of their leader were dug up, and thrown into a common sewer. *Dupin. Mosheim*, cent. xiii. *Moreri. Nouv. Dict. Hist.*—E.

AMAZIAH, king of Judah, succeeded his father Joash in his twenty-fifth year. His mother was Jehoddan of Jerusalem. He is said to have done "that which was right in the sight of the Lord, but not with a perfect heart;" by which is meant that he was a worshipper of the true God, but with an intermixture of foreign idolatry. Soon after his accession he put to death those unfaithful servants by whom his father had been murdered, but he observed the humane law of Moses against punishing the children with the guilty fathers. He made a great muster of his subjects able to bear arms, and likewise hired a large body of troops from Israel, for the purpose of an expedition against the Edomites, whom he defeated in the Valley of Salt, after which he took the town of Selah. From some jealousy, however, of the Israelite auxiliaries, he did not make use of their services, but sent them back; at which they were so much enraged that they ravaged the country on their return. After his victory over the Edomites, Amaziah is said to have brought home the gods of the children of Seir, and to have paid them divine honours. In the elation of prosperity he also sent a message to Jehoash, king of Israel, proposing that they should "look one another in the face," which the sequel shows to have been a hostile challenge. Jehoash attempted to dissuade him from his purpose, but in vain. They met at Bethshemesh, where the men of Judah were put to the rout, and Amaziah was made captive. Jehoash then carried the vanquished king with him to Jerusalem, which city he entered, breaking down a large portion of the wall; and having plundered the temple and the king's palace, he returned to Samaria. After this misfortune, Amaziah reigned many years over Judah. At length a conspiracy was formed against him in Jerusalem, which compelled him to fly for refuge to Lachish; but his enemies pursuing him thither, he was slain in the twenty-ninth year of his reign. 2 *Kings*, xiv. 2 *Chron.* xxv.—A.

AMBOISE, GEORGE D', a French cardinal and minister of state, the son of Peter, a branch of the illustrious house of Amboise, was born in 1460. Destined to the church, his family interest obtained him the bishopric of Montauban at fourteen years of age. He was one of the almoners of Louis XI. and he attached himself particularly to the duke of Orleans, afterwards Louis XII. in whose service he suffered imprisonment. This prince recovering his credit at court, D'Amboise was raised to the archbishopric of Narbonne, which he afterwards changed for that of Rouen. Acting as lieutenant-general under the duke of Orleans, who was governor of Normandy, he was of great service in restoring justice and order to that province. On the accession of Louis XII. to the throne, D'Amboise was made a cardinal and first minister, and immediately rendered

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himself popular by diminishing the imposts. He excited the king to the conquest of the Milanese in 1499, and on the subsequent revolt of the people he was sent to bring them back to their allegiance, which he performed successfully. The pope made him his legate for France, and in that capacity he laboured towards the reform of the ecclesiastical orders. He himself set the example of holding no more than one benefice at a time, and of consecrating two-thirds of the revenue of his archbishopric to the service of the poor, and the repair of religious edifices. He had even an ambition to be made pope, "merely for the purpose, (as he said) of effecting the reformation of abuses, and the correction of manners;" and he would have had some chance of succeeding at the death of Pius III. had he not been outwitted by the Italian cardinals. As a minister of state, he was characterised by industry, steadiness, plain sense, and good intentions, by which he promoted the welfare of the nation, so as to be called the *father of the people*, though his abilities were moderate, and his views limited. His greatest exertion was in the reformation of the courts of judicature, in which the most shameful corruptions and abuses prevailed. With the aid of the sages of the law, he caused a new code of regulations to be drawn up, for the expediting of processes, and the suppression of bribery and partiality through the whole kingdom; and he himself went into Normandy, of which he was governor, to put his reform into execution. His disappointment with respect to the popedom induced him to urge his master to go to war with the Venetians, to whom he attributed it; and it was probably the consciousness of faults committed through ambition that urged him, in his last illness, to exclaim to the infirmary-brother who attended him at the convent of Celestines at Lyons, "Brother John! why have I not been all my life brother John?" He died in 1510, at the age of fifty. *Moreri. Nouv. Dict. Hist.*—A.

AMBROSE, of Alexandria, the friend of Origen, flourished in the former part of the third century. He was a man of good family and fortune, and, as Jerom attests, of considerable talents, of which he left proofs in his letters to Origen. Eusebius speaks of him as in early life a follower of the gnostic tenets of Valentian; Jerom calls him a Marcionite, but both agree that he was brought over to the orthodox doctrine of the church by the preaching of Origen. He was a deacon of the church at Alexandria, or perhaps at Cæsarea, where Protectetus was presbyter, to whom, together with Ambrose, Origen dedicates his book on martyrdom. He suffered persecution for the Christian cause under the emperor Maximin, about the year 236. From the dedications of several of Origen's treatises to his friend Ambrose, it appears that he lived to the year 250, or nearly to that time. He is spoken of by Origen as a man of great piety, and much devoted to the study of the scriptures. His friendship for Origen was shown in the generous assistance which he afforded him in his writings: he provided him with several notaries, to whom he, by turns, dictated his commentaries; and he employed other amanuenses to copy his works. At a time when the multiplication of copies was a business of great labour and expense, these services were not only acts of private friendship, but of public munificence; and Ambrose may be fairly entitled to rank among the patrons of letters. It is lamented by Jerom, that Ambrose, who had shown so much generosity to his friend during his life, did not leave him any legacy at his death, when Origen was both poor, and in his old age; and we do not find a satisfactory apology for this failure of friendship in Tillemont's conjecture, that Ambrose knew his friend's mind, and that Origen chose to be poor, and to live in a state of dependence on providence. *Euseb. Eccl. Hist.* lib. vi. c. 18. 23. *Hieron. de Vir. Ill.* c. 56. *Lardner's Cred.* p. ii. c. 38. *Cave, Hist. Lit.*—E.

AMBROSE, a monk of Camalduli, born at Portico in Romagna, was a man of distinction among the learned at the beginning of the fifteenth century. He learned Greek at Venice under Emanuel Chrysoloras. He was sent by pope Eugenius, in 1431, to the general council at Basil, where he defended the papal see with great eloquence: he afterwards distinguished himself at the council of Ferrara, and was employed to draw up the decree for the union of the Greek and Latin churches. He obtained great applause by an oration which he delivered upon this occasion in Greek. Cosmo de' Medici respected him highly for his learning, and dedicated to him his works. He was a man of amiable temper, and urbane manners. Paul Jovius speaks of him as one who was always placid and serene, and in whom was found the rare union of sanctity and chearfulness; and relates, that, having in vain attempted to reconcile the two jealous and angry literary rivals, Poggius and Valla, he told them that men who, from personal pique, were capable of polluting the sanctuary of the muses with foul language, had neither the charity of Christians, nor the politeness of scholars. Ambrose died in the

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year 1439. He left behind him several translations of Greek authors, particularly of Palladius's Life of Chrysostom, printed at Venice in 1533; of the Lives of the Philosophers, by Diogenes Laërtius; and of the four books of Manuel Calacus against the Errors of the Greeks, printed at Ingolstadt in 1603. He also wrote "A Journey through Italy, to visit the Monasteries of his Order," published in 4to, at Florence, in 1681, in which many of the disorders of monastic life are faithfully related; and "Letters," to be found in the collection of D. Martenne, which contain many particulars respecting civil and literary history. The translations of Ambrose are not sufficiently exact. *Bayle. Voss. de Hist. Lat. Moreri. Nouv. Dict. Hist.*— E.

AMBROSE, Isaac, an English presbyterian divine, was born about the beginning of the seventeenth century in Lancashire. In the year 1621 he was admitted into Brazen-nose College, Oxford, where he took the degree of bachelor of arts. Upon taking orders he officiated in the church of England, but without obtaining any preferment, till, in 1641, he went over to the presbyterian party, and subscribed to the solemn league and covenant. From this time he was a preacher, first at Garstang, and afterwards at Preston. His zeal against the episcopalian clergy procured him a nomination as one of the assistants to the intolerant presbyterian commission, for ejecting scandalous and ignorant ministers and schoolmasters. It was his custom to retire every year for a month into a small hut in a wood, where, in entire seclusion from society, he devoted himself to religious meditation. Doctor Calamy relates, that, having a strong impulse upon his mind of his approaching end, he took a formal leave of his friends at their own houses, and the next day shut himself up in his parlour, where he was found just expiring. He died in the year 1634, aged seventy-two. Isaac Ambrose was the author of several cumbrous treatises, written in the true spirit of Puritanism. The titles are, "Prima, Media, et Ultima," [The First, Middle, and Last Things] printed at first in separate parts in 1640 and 1650, and afterwards together in folio at London in 1674: "Looking unto Jesus;" "A view of the Everlasting Gospel, or the Soul's eyeing Jesus as carrying on the great Work of Man's Salvation;" a large quarto volume, printed in London in 1648; and "A War with Devils, and Ministration of, and Communication with, Angels;" printed with the former. *Biog. Brit. Grainger's Biog. Hist.* c. ii. cl. 4.—E.

AMBROSE, bishop of Milan, distinguished by the appellation of Saint, was by descent a citizen of Rome, but was born in France, according to some writers, in the year 334, according to others, in the year 340. His father, at the time of his birth, was prætorian prefect of Gallia Narbonensis, and probably resided at Arles, the capital of that country, till his death; when the widow left Gaul, and returned with her family to Rome. Under the care of his mother and his sister Marcellina, women celebrated for their piety, he was brought up in habits of virtue, and with an early bias towards the religious system of the catholic church. The particulars of his literary education are not known; but from his writings it may be fairly inferred, that he was early initiated in the Greek and Roman learning. Having studied the law, he pleaded causes in the court of the prætorian præfect, Anicius Probus, with such ability, that this governor thought him worthy of a place in his council. He was probably admitted to this office in the year 369, in which we find a rescript from the emperor Valentinian to Anicius Probus. (Cod. Theod. lib. i. tit. 7.) Soon afterwards he was appointed by Probus, consular of Liguria and Emilia, countries which comprehended the present territory of Milan, Liguria, Turin, Genoa, and Bologna. He took up his residence at Milan, and conducted the affairs of his government with so much prudence and equity, as to obtain general esteem.

In the year 374 an incident occurred, which produced a sudden and extraordinary change in the fortunes of Ambrose, and transformed him from a civil magistrate into an ecclesiastical governor. Auxentius, bishop of Milan, the leader of the Arian party in the west, having by his death left vacant the episcopal see of Milan, a warm contest concerning the succession ensued between the Arians and catholics. In the midst of the tumultuous dispute Ambrose came into the assembly, and with great calmness and gravity delivered a speech, exhorting them to conduct the election peaceably. At the conclusion of his address, a child cried out from the midst of the crowd, "Ambrose is bishop." The cry, which the superstitious multitude regarded as a miraculous suggestion, but which was more probably a previous contrivance of Ambrose, or his friends, was immediately followed by a general acclamation of assent, and Ambrose was elected. The magistrate expressed great reluctance against the choice, and made use of singular expedients to convince the people that he wished to decline the office, or was unworthy to occupy the sacred chair. Returning to

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the bench of magistracy, he treated the culprits who were brought before him with cruel severity. He openly received into his house women of infamous character. The people, who were well acquainted with his humane disposition and virtuous habits, saw through the artifice, and persisted yet more eagerly in the election. Remaining still inflexible, he secretly left the city by night in order to retire to Ticinum, but, missing his way, he wandered up and down all night, and in the morning found himself at the gate of the city. His flight being known, he was seised and kept in confinement by his friends till a messenger was sent to the emperor to entreat his authoritative confirmation of the election. This was easily obtained; for the character of Ambrose was well known to Valentinian. In the mean time, however, the bishop-elect had again made his escape, and was withdrawn to the country-house of his friend Laurentius. The emperor's peremptory command to the lieutenant of Italy to see that the election was carried into effect, induced Laurentius, by a kind of treachery, which Ambrose himself would not, perhaps, find much difficulty in pardoning, to bring forth his friend from his retreat. Ambrose, no longer resisting the public choice, submitted to exchange the fasces for the crosier, and, having now first received baptism, was ordained to the episcopal office. It has been generally believed that this election was conducted without artifice or intrigue, and that Ambrose's "Nolo episcopari," was perfectly sincere; and the ancient ecclesiastical historians speak of it as a "divine election," and "the peculiar work of God." The cry of the child; Ambrose's losing his way to Ticinum; his second escape from a guard; and his friend's surrender of him after the emperor's pleasure was known, are circumstances that have an appearance of contrivance; the affectation of cruelty and lewdness looks like an over-acted part; and the whole has the aspect of a farcical process.

Whatever may be thought of Ambrose's disposition towards an office, for which he was certainly not prepared by his former habits and occupations, which promised no pecuniary emolument, but which opened a spacious field of ambition, it will, however, be admitted, that, when he had accepted the prelacy, he took great pains to qualify himself for discharging its duties, and conducted himself in his new station with ability, firmness, and integrity. Having disengaged himself from secular cares by bestowing his money upon the poor; by settling his lands upon the church, with the reserve of making his sister tenant for life; and by committing the care of his house and family to his brother, he entered upon a course of theological study with his friend Simplician, a presbyter of Rome, (Ambr. Ep. 2.) and occupied himself in ecclesiastical affairs.

About the year 377, while the irruption of the Goths and other northern barbarians spread terror through the Roman empire, Ambrose, to escape the devastation which threatened Italy, fled with many other persons to Illyricum. This voluntary exile was not, however, of long continuance; for the tribe of invaders who had taken possession of Italy were defeated by the forces of the emperor, and driven out of the country.

Returned to the post of ecclesiastic duty, this zealous prelate found ample scope for the exertion of all his talents and spirit, in the contest which he held himself bound to maintain with heresy. The doctrine of Arius concerning the person of Christ, though not commonly received as the orthodox faith, had found many able defenders among the clergy, and some powerful patrons among the laity. While Gratian, the son of the elder Valentinian, a zealous catholic, retained the faith of his father, and gratefully accepted from Ambrose the instruction of his learned treatise "Concerning the Faith;" the younger Valentinian, now become Gratian's colleague in the empire, was trained up in the principles of Arianism by his mother Justina, who, from the time of her husband's death, had openly espoused the Arian sect; and all the attempts of the prelate to convert the young prince to the catholic faith were ineffectual.

Arianism, though discountenanced by Theodosius the emperor of the east, had numerous advocates among the clergy of the eastern church. In the west, too, though the election of Ambrose as successor to Auxentius had given it a check, it was still ably supported. Two of the leaders of this party, the bishops Palladius and Secundianus, persuaded that if the opinions of the whole body of Christian bishops were fairly taken, the decision would turn out in favour of Arianism, entreated Gratian to call a general council from all parts of the Roman empire. The request was so evidently reasonable, that the emperor granted it without hesitation. But Ambrose, who was aware of the hazard of putting the question upon this issue, had the address to persuade Gratian, that a general council was unnecessary, and that two *rotten heretics* (so Palladius and Secundus were styled in the subsequent council) might be easily silenced in an assembly of the western cler-

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gy. A synod, consisting of thirty-two bishops, was accordingly held, in the year 381, at Aquileia, and Ambrose was appointed president. Palladius, called upon by the assembly to defend his cause, refused to enter into any discussion in a partial meeting, in which a determined and violent enemy to their cause presided, and in which the general sense of the body of Christian bishops could not be taken. Ambrose, after some slender evasions, in which he pleaded precedents in favour of the competency of the court, and urged that the oriental bishops, having had notice of the meeting, might have attended if they pleased, terminated the business by the sure appeal to suffrage, and pronounced upon the two bishops the sentence of ejection from the episcopal office.

If Ambrose thought himself justified in employing both artifice and violence to remove his brethren from their functions, merely for differing from him in opinion on questions of polemic theology, it will not be thought surprising, that he exerted the whole force of his eloquence and authority to prevent the grant of any kind of indulgence to the followers of the ancient pagan religion.

Upon the accession of the young prince, Valentinian II. to the empire, the party still attached to paganism, among whom were many of the senators, resolved to make a new attempt to restore its credit and authority. Symmachus, their leader, a wealthy senator, at this time præfect of the city, on whose talents they had great reliance, was, in the year 384, employed to prepare and present a petition for the restoration of the altar of Victory to its ancient place in the hall of the senate, and of the public funds for the support of the seven Vestal virgins, and their religious ceremonies. The petition was drawn up with great eloquence and address. It requests the restoration of that form of religion which had long been profitable to the state: it reminds the emperor how much Rome had been indebted to Victory: it pleads the necessity of preserving her altar, on which the senators had been accustomed to swear, as the pledge of fidelity to the public; it appeals to facts, in proof of the benefits derived to the state from its religious institutions; it argues, that all men worship one divinity under different forms, established by custom, which ought not to be forsaken; it urges the injustice and impolicy of augmenting the treasury at the expense of the priesthood; it ascribes the famine which had distressed Italy to the neglect of that provision for the priests, which is a primary cause of the fertility of the earth. (Symmachi lib. x. epist. 54.) To this address Ambrose replied at large, in a letter to Valentinian, in which he argues, that the pagan deities often deserted their worshippers; that Rome had been more indebted to the valour of her soldiers than to the ceremonies of her priests, or the predictions of her augurs; that the pagans asked for themselves indulgence which they had refused to Christians; that voluntary virginity, without a recompense, was more meritorious than that which was hired by the state; that the pagan priests could have no claim to temporal emoluments, which were refused by Christian ministers; that the wealth taken from the heathen priests was devoted to the poor; that it was absurd to ascribe a partial failure of provision to a cause so remote as the neglect of superstitious ceremonies, or to suppose that heaven would distress mankind with famine, because certain priests had been deprived of their livings; that those divinities must have been little worthy of homage, who were not able to defend their votaries; that the whole process of nature encouraged improvements and innovations, and all nations had allowed them even in religion; that heathen sacrifices were an insupportable offence to pious Christians; that it would be unjust to oblige Christian senators to take the customary oath on the altar of Victory; and, in fine, that it was a debt which Christian princes owed to their faith, not to give countenance to heathen rites. (Ambr. tom. ii. epist. 17, 18; 30.)

Both in the petition and the reply, which are preserved entire in the epistles of Symmachus and of Ambrose, a mind, accustomed to accurate reasoning, will discover a strange mixture of sophistry and superstition with sound sense and solid argument. If Symmachus might plead the right of the pagans, in common with the Christians, to the free profession of their religion, under the protection of the civil power, and the utility of permitting the continuance of those ceremonies, by which the consciences of men are bound to fidelity; he had no right to claim for paganism the exclusive patronage of the civil power on the plea of antiquity; and when he attempted to terrify the emperor into a compliance with his request, by imputing the calamities of the state to innovations in religion, he deserved no other reply than ridicule. If Ambrose might be justified in treating with contempt the superstition, which connected the idea of efficacy with the heathen ceremonies, and in opposing with vehemence the legal re-establishment of so absurd and pernicious a system; when he endeavoured to deprive the pagans of the protection of the state in the public

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exercise of their religious rites, and when he represented the performance of these ceremonies as an insufferable offence to Christians, he showed himself altogether ignorant of the true principles of religious freedom. These, however, were the common errors of the times, and no peculiar blame ought to fall upon Ambrose for not possessing an enlargement and liberality of sentiment, for which the world was not then prepared. It is scarcely necessary to add, that the petition of Symmachus was rejected.

The intolerant zeal of Ambrose met with a more violent, but equally unsuccessful, opposition within the pale of the church, from the powerful sect of the Arians. Justina and the young emperor, professing the Arian faith in common with a considerable body of clergy and laity, very reasonably demanded from the bishop the use of two churches, one in the city, the other in the suburbs of Milan. This demand, made the week preceding the festival of Easter, in the year 385, the prelate, who regarded the sacred edifices as exclusively the property of the Catholic church, and bishops as the appointed guardians of its temporal as well spiritual interests, peremptorily refused, as impious and sacrilegious, firmly declaring his resolution to die a martyr, rather than deliver up the temple of the Lord into the hands of heretics. (Amb. epist. 20, 21, 22.) Justina, offended at this refusal, which she regarded as an insolent act of disloyalty, resolved to employ her son's imperial authority in procuring by force that which could not be obtained by more gentle means. Ambrose was summoned to appear before the council. He obeyed, but took care to be accompanied by a numerous crowd of people, whose impetuous ardour terrified the ministers of Valentinian, and he was permitted to depart without making the demanded surrender. The next day, while he was performing divine service in the Basilica, or New Church, the præfect of the city came to persuade him, at least, to give up the Portian church in the suburbs. Amidst the clamours of the people, he persisted in his refusal. Nothing now remained on the part of the court but the exercise of the strong arm of power. Orders were issued to the officers of the household, to prepare first the Portian church, and afterwards the Basilica, for the reception of the emperor and his mother on the approaching festival of Easter. Under the protection of a guard, to keep off the populace, the order with respect to the Portian was executed. Ambrose, while his humanity prompted him to rescue an Arian ecclesiastic out of the hands of an enraged mob who threatened his life, did not, however, refrain from preaching inflammatory discourses, in which he compared Justina to Jezabel and Herodias, and represented the present proceedings of the court as a cruel persecution of the catholic church. The prelate was supported not only by the tumultuous cry of the numerous populace, but by a majority of the most respectable citizens. The court perceived his strength, and thought it prudent, after trying violent measures without success, to have recourse again to solicitation: but their importunity only rendered him more tenacious of his supposed ecclesiastical rights, and he resolutely replied: "If you demand my patrimony, which is devoted to the poor, take it: if you demand my person, I am ready to submit: carry me to prison, or to death, I will not resist; but I will never betray the church of Christ. I will not call upon the people to succour me; I will die at the foot of the altar rather than desert it. The tumult of the people I will not encourage, but God alone can appease." (Epist. 20.) This declaration was followed by sermons, strongly asserting the exclusive power of the catholic bishops over the churches, and expressly denying the right of the emperor even to the use of a church for himself. (Sermo de Basilicis non tradendis.) Valentinian and his court were by no means convinced by the arguments, or disposed to submit to the tyranny, of this resolute ecclesiastic. Another attempt was made to seise the Basilica. A body of Goths, who, from their Arian principles and ferocious spirit, might be expected to execute their commission effectually, advanced towards the church. On the threshold they were met by the courageous Ambrose, who, thundering out a threat of excommunication, asked them, By what authority they presumed to invade the house of God? Superstitious terror held them in suspense: the intended assault was given up; the catholics were left in quiet possession of all the churches of Milan, and ecclesiastical tyranny was, for the present, triumphant; not, however, without leaving deep resentment in the breast of Justina, and drawing from her son a passionate exclamation, that he was betrayed into the hands of an insolent priest.

An attempt was, about this time, made by the adversaries of Ambrose to bring the theological dispute between the catholics and Arians to a public discussion. A second Auxentius, from the east, who had been appointed bishop over the Arians in Milan instead of the former, challenged Ambrose to a disputation in the presence of the emperor, and of certain judges to

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be chosen on each part. Ambrose, not, probably, from distrust of his cause, but of his judges, declined the contest, and pleaded in excuse, that matters of faith could only be determined in ecclesiastical councils, and that bishops only ought to have the cognisance of episcopal causes. (Ambr. Orat. in Auxent.)

One principal cause of Ambrose's triumph over his opponents, doubtless, was the warm interest which he possessed in the affections of the common people. Besides the general influence, which he derived from the superstitious reverence at this time universally paid to the episcopal character, he devised various expedients to win their hearts, and guide their passions. A numerous band of indigent persons were pensioners on his bounty. In his "Commentaries upon the Scriptures," allusions and applications to existing characters and circumstances were perpetually introduced. The devotion of the people was wonderfully excited by the alternate or responsory mode of singing in the churches, at this time brought into Italy from the east. (August. Conf. lib. ix. c. 6, 7. Ambr. Orat. in Auxent.) On several occasions, the superstitious credulity of the populace was assaulted by pious frauds. At the moment when the situation of Ambrose required all the support of popularity, he was fortunately directed by a dream to the remains of two martyrs, Gervasius and Protasius, which had lain upwards of three hundred years under the pavement of the church. Two perfect skeletons were found, freshly sprinkled with blood, with the head of one separated from the body. (Ambr. tom. ii. epist. 22.) The people crowded to behold these holy relics. A blind man, who was permitted to touch the bier with his handkerchief, was restored to sight: several demoniacs, and other sick persons, who touched the bodies, were cured. Ambrose appealed to these miracles in his sermons, and his hearers believed them to be real. The Arians, it is true, denied their reality; and Justina and her court derided them, as theatrical representations, by the contrivance, and at the expense, of the bishop; but Ambrose execrated their obstinacy and incredulity, and charged them with greater infidelity than the very devils that were cast out, who "believed and trembled:" the people were satisfied, and the prelate established an authority, with which it was in vain for the civil power to contend. It is remarkable, that these miracles are attested not only by Ambrose, (Ep. 85.) but by Augustine (Confess. lib ix. c. 7.) and Paulinus, (Vit. Ambr.) who were then resident in Milan; and it is scarcely less remarkable, that, till Dr. Middleton wrote his "Free Inquiry," these miracles, and innumerable others, said to have been performed in the second, third, and fourth centuries, obtained general credit among Christian writers. Dr. Cave, in his "Lives of the Fathers," speaking of the miracles just related, says, "I make no doubt but God suffered them to be wrought, at this time, on purpose to confront the Arian impieties."

Adverse as Justina and the court were to the religious principles and ecclesiastical conduct of this prelate, they respected his talents, and, in circumstances of extreme political exigency, more than once solicited his assistance: and it is a proof of the generosity of his disposition, not to be mentioned without high respect, that, in the moment of public danger, he laid aside his personal resentments, and served his country with fidelity. A few years before, in 383, when Maxentius, who had usurped the supreme power in Gaul, was preparing, after the assassination of Gratian, to march for Italy, Ambrose was sent by Valentinian on an embassy to the tyrant, and found means to dissuade him from passing the Alps. Now, a second time, when Maxentius, in the year 387, was again making preparations for invading Italy, our prelate, under the imperial authority, (Ep. 27. ad Valentin.) undertook the same office, and executed it, though not with the same success, yet with equal dignity and zeal. If his address was not conciliatory, it at least bore strong marks of honesty and intrepidity; and, had the council of Milan listened to the suggestions of Ambrose on his return, they might have been armed against the perfidy of Maxentius, and Italy might, perhaps, have escaped the desolation which soon followed. The conqueror marched, without opposition, into the heart of Italy, and entered Milan in triumph. Justina and her son fled, with precipitation, from the country, and, putting themselves under the protection of Theodosius, emperor of the east, took up a temporary residence in the port of Thessalonica. But Ambrose, whose courage never deserted him, remained at his post; and, during the calamities occasioned by the depredations of a victorious army, gave an illustrious proof of his humanity, in ordering the valuable plate, belonging to the church, to be converted into money, and distributed among the unfortunate sufferers.

While Theodosius, whose victorious army had reinstated Valentinian in his kingdom, was in Italy, in 388, he received an account of an act of violence and injustice which had been committed against the Jews by a Christian bi-

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shop, who had ordered one of their synagogues to be burned. (Paulin. Vit. Ambr. Zonar. Annal. tom. iii.) The emperor immediately sent orders that the synagogue should be rebuilt at the expense of the bishop. The sentence was equitable, and the candour which dictated it merited applause. Ambrose, whose charity never stepped beyond the narrow inclosure of the catholic church, was highly displeased with the emperor's conduct in this affair, and, in a letter which he wrote from Aquileia, represented it as a grievous scandal, that the revenues of the church should be employed in erecting a Jewish temple. If he permitted this order to be executed, the Jews, he said, might write upon the walls of the synagogue this inscription, "Templum Impietatis factum de Manubiis Christianorum," (Ep. 29.) [The Temple of Impiety, erected from the Spoils of Christians.] He justified the action of the bishop who had destroyed the synagogue, on the plea, that the Jews had often been guilty of similar practices towards Christians. In fine, he threatens the emperor with exclusion from the altar, unless he reverse the edict. Wonderful is the power of religious bigotry to confound men's ideas of right and wrong! The bishop saw no injustice in destroying the property of a Jew; and the emperor, blinded by his sophistry, fancied that he had done wrong in ordering an injury to be repaired, and reversed his edict. Ambrose appears with more advantage in the next transaction.

In a tumult which soon afterwards, in the year 390, happened at Thessalonica, Botheric, one of the generals in the army of Theodosius, with some other officers, was killed. The emperor, who then resided at Milan, received the intelligence of this audacious and cruel outrage with extreme indignation; and, irritated still further by the suggestions of an artful favourite, Rufinus, he sent an order for a general massacre of the Thessalonians. The order was executed with horrible fidelity; and at least seven thousand persons fell in one promiscuous carnage. (Ambr. tom. ii. ep. 51, 28. Augustin. de Civit. Dei, lib. v. c. 26. Paulin. Vit. Ambr. Sozomen. lib, vii. c. 25. Theodoret. lib. v. c. 17, 18. Zonaras, lib. xiii.) Ambrose, when he was informed of this dreadful act of revenge, was deeply impressed with horror and anguish, and wrote to the emperor a letter of severe reproof and solemn admonition, in which he warned him not to approach the holy communion with hands polluted with innocent blood. Theodosius, in the anguish of self-reproach, was going into the great church of Milan to perform his devotions, when he was met at the porch by the bishop, who, with the stern authority of a minister of heaven, forbade him to enter the holy place. The emperor pleaded, in extenuation of his offence, that David, the man after God's own heart, had been guilty both of murder and adultery. His faithful monitor boldly replied, "You have imitated David in his crime: imitate him in his repentance." Theodosius obeyed, and, during eight months, remained in penitential retirement. He was then admitted to the spiritual privileges of absolution and communion; but not till he had signed an edict, (Cod. Theod. lib. iii. tit. 40.) which required that an interval of thirty days should pass, before any sentence of death, or even confiscation, should be executed: a wise precaution against the effects of sudden passion, which reflected honour upon the good sense and humanity which prescribed it. If philosophy should despise the superstitious weakness which put the conscience of the prince into the hands of his priest, it must applaud the use which was in this instance made of spiritual power, to assert the rights, and support the cause, of humanity. *O si sic omnia!*

The inflexible courage of Ambrose was again put to the test, when, in the year 393, after the assassination of Valentinian, the empire of the west was usurped by the ignoble Eugenius. With a manly spirit, the prelate refused to enter into alliance with the usurper, (Ambr. tom. ii. ep. 15.) and withdrew from Milan: yet, when the victorious army of Theodosius regained the empire, he generously interceded with the emperor for the pardon of those who had attached themselves to the interest of Eugenius.

Having paid funeral honours to the memory of Theodosius, who died at Milan soon after he had obtained the peaceable possession of the entire Roman empire, Ambrose did not long survive his sovereign. After a short illness, during which he preserved perfect composure of mind, declaring to his friends, that he had not so conducted himself as either to be ashamed to live, or afraid to die, he took leave of the world. His death happened in the year 397.

Between the extremes of superstitious veneration and indiscriminate contempt with which the characters of the Christian fathers have been treated, it is no easy task to find the exact point from which they may be accurately contemplated, and fairly appreciated. With respect to the subject of the present memoir, we may safely dismiss, as altogether unworthy of credit, many marvellous tales with which his history is

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encumbered. Few persons, in the present day, will give themselves the trouble to inquire into the authenticity of the stories, gravely related by Paulinus, Cave, and others, of the swarm of bees that gently settled upon his face, while an infant in his cradle; of the paralytic woman, at Rome, who, while he was praying by her bedside, was instantaneously cured; of the two Arian gentlemen, who, having offered him an affront, were, at the same instant, thrown from their horses and killed; and the bloody bones of the saints Protasius and Gervasius, and the cures they performed through the medium of handkerchiefs; of the globe of fire, which, in his last illness, covered his head, and then crept into his mouth, leaving his face as white as snow; and, lastly, of the voice, which, just before he expired, cried out three times, in the hearing of a bishop, "Arise, and hasten to him, for he is departing." The manner in which Ambrose came into the church, and several particulars of his management in acquiring popularity, will scarcely permit us to exculpate him from the charge of dishonest artifice. Of his intolerant and persecuting spirit, his conduct towards pagans, Jews, and heretics, leaves no room to entertain a doubt. Nor is it easy to believe, that the pertinacity with which he held fast the exclusive privileges of the catholic church, and the high tone in which he prescribed, in civil as well as ecclesiastical affairs, to the supreme magistrate, was merely dictated by a sense of duty, without any mixture of pride and arrogance. Nevertheless, the memory of this prelate is entitled to respect for the inflexible firmness with which he on all occasions delivered his sentiments, and discharged his duty; for the diligence with which he performed the offices of the church; for his unbounded liberality to the poor; for the generosity which he, in several instances, showed towards his adversaries; and for his zeal in the cause of humanity. In short, Ambrose appears to have possessed great natural strength of understanding, and an invincible energy and firmness of mind, and, in his natural disposition and general habits, to have been amiable and virtuous, and seldom to have acted wrong, except when he was misled by professional ambition, or religious bigotry.

The writings of Ambrose are numerous; but many of them are little more than transcripts from the Greek fathers, particularly Origen. The great object of all his works appears to have been, to maintain and establish the faith and discipline of the catholic church. Several of his treatises are written, to recommend perpetual celibacy as the summit of Christian perfection. His books, on this subject, are, "De Virginibus," written for the benefit of his sister Marcellina; "De Virginis Institutione," a discourse, to prove the perpetual virginity of the mother of Christ, against the heresy of Bonosus, who maintained, that, after his birth, Mary was no longer a virgin; "Exhortatio Virginitatis," a sermon, preached at Florence. Other theological tracts, among the works of Ambrose, are, "De Mysteriis;" "De Pœnitentiâ;" "De Sacerdotali Dignitate;" "De Fide," a defence of the divinity of Christ, written for the instruction of the emperor Gratian. His book "De Officiis," chiefly intended to explain the duties of Christian ministers, is perhaps the most valuable of Ambrose's works: it is drawn up after the method of Cicero's "Offices," and, with much that is merely professional, contains many good moral sentiments concisely and pointedly expressed. The rest of the pieces may be classed under the heads of "Commentaries on the Scriptures," in which the author chiefly follows the absurd method of allegorical interpretation; "Sermons," or homilies, of which the number is small; and "Epistles," in eight books, which cast much light upon the history of his life and times.—Modern judgment may pronounce many of the sentiments of Ambrose to be absurd, trivial, or ludicrous: but there is a terseness and smartness in his style, similar, though inferior, to that of Seneca, which may render his works not altogether unworthy of perusal. Perhaps the censure of Mr. Gibbon is too severe: "Ambrose could act better than he could write; his compositions are destitute of taste or genius, without the spirit of Tertullian, the copious elegance of Lactantius, the lively wit of Jerom, or the grave energy of Augustin."

The first edition of his works was published, without date or place, by Maffellus Venia: the second at Milan, by Cribellius, in 1490: in 1492 they were printed at Basil by Amberbachius. Erasmus undertook a new edition, printed at Basil in 1527, 1538, and 1555, and at Paris, 1529. Cardinal Montalto, afterwards pope Sixtus V. professed to give a correct edition at Rome, which appeared, in six successive volumes, between the years 1579 and 1587. This edition was found to be defective and faulty, and was superseded by the edition of the Benedictine monks, printed at Paris, in two volumes folio, in 1682, and reprinted in 1690. This edition is esteemed to be very accurate and complete. *Vita Ambr. Pau-*

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lini. Vie par les Benedict. apud Op. Dupin. Cav. Hist. Lit. Cave's Lives of the Fathers. Gibbon's Hist. c. 7. *Moreri.*—E.

AMBROSIUS AURELIANUS, a general, and afterwards king of the Britons, is supposed to have been son of one of the kings chosen by the Britons after the departure of the Romans, and to have been of half Roman blood. He was educated at the court of Aldroen, king of Armorica, whence, at the request of the Britons, he was sent over, about the year 457, with a body of ten thousand men, to assist them against the Saxons, who had been called in by Vortigern. His success was so great, that, after the death or abdication of Vortigern, Ambrosius, probably already king of the Danmonii by the death of his father, was elected to the pendragonship or sovereignty of all England. In this high office he greatly distinguished himself by his valour against foreign enemies, and his civil abilities in regulating the affairs of the kingdom. The famous Arthur was trained to war under him, and obtained several victories against the northern Saxons during his reign. Ambrosius at length, according to Geoffrey of Monmouth, died at Winchester of poison administered by a Saxon in the disguise of a physician; but the more common opinion is, that he was killed in a great battle, fought in 508, against Cerdic, a general of the West-Saxons. Geoffrey makes him the founder of Stone-henge; but his narration of this event is evidently fabulous. *Biogr. Brit. Whitaker's Hist. of Manchester.*—A.

AMEDEUS, a monk, bishop of Lausanne, flourished about the middle of the twelfth century. He was the author of "Sermons in Praise of the Virgin Mary," printed at Basil in 1537, and at Antwerp in 1600, and inserted in the "Bibliotheca Patrum." *Dupin.*—E.

AMELIUS, GENTILIANUS, a Platonic philosopher of the third century, was a native of Tuscany. He was early instructed in philosophy by Lysimachus, a Stoic. Acquiring, in the course of his studies, a great fondness for the writings of Plato, he, in the year 240, became a disciple of Plotinus at Rome. He remained the pupil and friend of that celebrated preceptor twenty-four years; during the last six of which, Porphyry was his companion. It was a strong proof of the similarity of his talents and opinions to those of Plotinus, that he was employed by him to solve difficulties proposed by his disciples, and to refute the objections and calumnies of his enemies. He made large collections from the lectures and disputations of the schools. He then ventured to write his own thoughts, and produced a large work, which, in forty distinct books, refuted Zostrianus, a Christian heretic, who confounded the doctrines of the gospel with those of the philosophers. He also wrote, in vindication of his master against a charge of plagiarism, a piece, "On the Difference between the Doctrine of Numenius and that of Plotinus." Longinus censures his writings as verbose, but admits that they merited attention. The productions of this philosopher are lost, but a passage is cited from him by Eusebius, (Præp. Evang. lib. ii. c. 19.) and also by Theodoret, (Græc. Affect. lib. ii.) and Cyril, (In Julian. lib. viii.) in which he quotes the beginning of the gospel of John in confirmation of Plato's doctrine concerning the divine nature. *Porphyr. Vit. Plotin.* c. 7. *Eunapius. Suidas. Bayle. Brucker.*—E.

AMELOT DE LA HOUSSAYE, a French author of some note in the seventeenth century, was born at Orleans in the year 1634. He was formed under the president of St. André, ambassador at Venice, who employed him as his secretary. He was a man of austere manners, and a harsh writer. His condition of life was a little above indigence; and he was frequently indebted to the bounty of his friends. He died at Paris in the year 1706. He wrote with great freedom on political subjects. Of his works, written in French, the principal are, "A Translation of Father Paul's History of the Council of Trent," 4to. 1686, well-esteemed before the translation of Courayer appeared: "A Translation of Machiavel's Prince," in 12mo. with notes, intended to vindicate that writer from the reproach of having taught assassination and poisoning: "A Translation of Gratian's Courtier," in 12mo. with moral and political reflections: "A Translation of the Annals of Tacitus," chiefly valuable for its political notes: "The History of the Government of Venice," in three volumes 12mo. printed in 1714, with an "Inquiry into the Original Liberty of Venice, translated from the Italian;" a faithful history, which gave great offence to the Venetian senate: "The Morals of Tacitus, extracted from his Annals," in 12mo. a work which has been much read: "Memoirs Historical, Political, Critical and Literary," in three volumes, 12mo. a posthumous publication, ill-written, but abounding with satirical anecdotes. *Moreri. Nouv. Dict. Hist.*—E.

AMELOTTE, DENYS, born at Saintes, in 1606, a priest of the Oratory, is chiefly known

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as the author of a "Translation of the New Testament in French, with Notes." The work was published in four volumes, 8vo. in 1666. He boasted in the preface to the first edition, that he had consulted the manuscripts of the Vatican, and many others, but afterwards confessed that he had never seen any of them. He also wrote, "An Abridgment of Theology," in 4to. and "A Harmony of the Gospels," in 12mo. published in French, in 1669; and in Latin, in 1670. Amelotte died at Paris in the year 1678. *Moreri.—Nouv. Dict. Hist.*—E.

AMERBACH, JOHN, a learned printer, was a native of Reutling in Suabia, and practised his art with great reputation at Basil. He printed with great correctness the works of Augustin, which first appeared in print from his press, in 1506. He began an edition of Jerom, but died before it was completed. It is to him we are indebted for the introduction of the beautiful and useful Roman type, instead of the Gothic and Italian. *Moreri. Nouv. Dict. Hist.*—E.

AMERIGO. See VESPUCCI.

AMES, JOSEPH, an industrious antiquarian, was originally a ship-chandler in Wapping, and did not apply to the study of antiquities till late in life. He made himself known chiefly by his "Typographical Antiquities; being an Historical Account of Printing in England, with some Memoirs of our ancient Printers, and a Register of Books printed by them, from the Year 1471 to the Year 1600, with an Appendix concerning Printing in Scotland and Ireland, to the present Time, 1749," 4to. This is reckoned an accurate and useful work, and is often quoted. He also published, in 8vo. "A List of English Heads, engraved and mezzotinto;" and he drew up the "Parentalia," from Wren's papers. He was made secretary to the society of antiquaries, and died in 1759. *Nichols's Anecdotes of Bowyer.*—A.

AMES, WILLIAM, an English divine, celebrated as a learned and ingenious controversial writer, was descended from an ancient family of that name, of which there are remains in Norfolk and Somersetshire, and was born in the year 1576. He was educated at Cambridge, in Christ Church college, under William Perkins, from whom, probably, he imbibed the Calvinistic and puritanic notions which distinguished his subsequent writings. That he was strongly tinctured with the spirit of puritanism before he left the university, appears from the account (Fuller's Hist. of Cambridge, fol. 1695, p. 139.) which he gives a friend of a sermon which he preached in the year 1610 before the university in St. Mary's church. "Being in possession, for an hour, of the watchman's place in the tower of the university, he employed the hour in inveighing against many liberties taken at that time, particularly against playing at cards and dice. He affirmed, that dice had been in all ages accounted the device of the devil, and that as God invented the *one-and-twenty* letters whereof he made the bible, the devil found out the one-and-twenty spots on the die; adding that canon law forbad the use thereof, seeing that an invention of the devil can be established by no custom. (Inventio diaboli nulla consuetudine potest validari.)" What reformation this blunt admonition produced, we are not informed: its harsh and rigid tone gave so much offence to the ears of his learned auditors, that Ames found it necessary to withdraw from the university, in order to avoid the disgrace of an expulsion. The same year, he published, in Latin, a treatise in defence of puritanism, under the title of "Puritanismus Anglicanus," in which he extols the puritans as the only good men in England, because they alone avoid plays, oaths, dancing, dice, and feasting, while the rest are famous gamesters, potent drinkers, vile swearers, and, in short, sons of Belial; so that no other alternative remained, but either "to suppress episcopacy, or to bring back the pope from hell" [vel mentitum hunc episcopum ordinem, vel denuo papam revocandum ab orco].

Such gross and vulgar abuse, which was too common at this time, could only serve to disgrace one party and irritate the other.

Soon after Ames left Cambridge, he went over to Holland, and seems to have been for some time resident at the Hague, as minister of the English church in that place. In 1613, he began a public disputation with Grevinchovius, the minister of Rotterdam, on the doctrines of election and redemption, and afterwards carried on the dispute from the press. The ability and learning which he discovered in this controversy, and in other polemic writings, in which he defended the Calvinists against the Arminians, induced the states of Friesland to invite him to the divinity-chair in the university of Franeker. He accepted the invitation, and for twelve years occupied the post with reputation. In 1618 Ames attended the synod of Dort, and informed king James's ambassador, from time to time, of what passed in that assembly. The latter part of his life was passed at Rotterdam, where he preached to a congregation of his countrymen, and where, in the year 1633, he died.

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Ames during his life was a warm advocate for the Calvinistic system of faith, and the independent form of church discipline, and was much celebrated for his skill in solving difficult cases of conscience. On these subjects he left many treatises, which, though now almost forgotten, and though, perhaps, never much noticed in this country, obtained him considerable reputation abroad, as an able controversialist, and a skilful casuist. Though a narrow-minded zealot, he possessed popular talents, and was a learned man. His principal writings are, "Puritanismus Anglicanus," 8vo. 1610, printed in English, in London, 1641. "Disceptatio Scholastica, inter N. Grevinchovium et G. Amesium," 8vo. Ams. 1613. "Disputatio altera," Rott. 8vo. 1615. "Coronis ad Collationem Hagiensem," 12mo. Lugd. Bat. 1618, written against the Arminians. "Medulla Theologica," 12mo. Franek. 1623, Amst. 1627, &c. in English, London, 4to. "De Incarnatione Verbi," 8vo. Franek. 1626, against the Socinians. "Bellarminus enervatus," 8vo. Amst. 1627. Oxon. 1629, &c. against the papists. "De Conscientiâ," 12mo. Amst. 1630, and in English, under the title of "A Treatise on Conscience," 4to. 1643. "Antisynodalia," &c. 12mo. Franek. 1629. Amst. 1633, against the Remonstrants. "Demonstratio Logicæ veræ," 12mo. Lugd. Bat. 1632. "Disputatio Theologica," against metaphysics. "Technometria," Amst. 8vo. 1632, on the purpose and bound of arts. "Reply to Bishop Morton," on ceremonies; "Fresh Suit against Ceremonies," and other pieces in the same controversy. "Christianæ Catecheseos Sciographia," Franek. 1635. "Lectiones in Psalmos Davidis," 8vo. Amst. 1635. This last posthumous work was dedicated to the magistracy of Rotterdam, by Hugh Peters, with whom Ames was colleague in the English church of that city. *Neale's Hist. of Puritans. Biog. Brit. Grainger's Biog. Hist.* ch. i. cl. 4.—E.

AMIN. This degenerate son and successor of the great caliph Haroun-al-Raschid, is only worthy of commemoration on account of the singular supineness and apathy with which he met his ruin. His proper name was *Mohammed Musa*, to which *Al Amin*, or *the Faithful*, was an addition. He succeeded his father in 809, on the condition that his brother, Al Mamon, should have the crown after him. While prince, Al Amin had shown very unworthy dispositions, and a total disregard to every serious concern; and, when sovereign, he only used his authority to indulge more freely in gaming, women, and wine. He attempted to exclude his brother from the succession, and, in other respects, behaved to him so as to drive him to open hostilities. (See the life of ALMAMON.) When news was brought him of the approach of Thaher, Almamon's general, to Bagdad, after having taken Hamadan, Al Amin was amusing himself with angling. "Do not disturb me (said he to the messenger); for my freedman Kouter has already caught two fish, and I have not taken one." During the very attack of Bagdad, and after the enemy had taken an important post, the caliph was found by his ministers playing tranquilly at chess; and he desired they would let him alone, for he was just going to give his adversary check-mate. Such a prince was not likely long to retain the attachment of his subjects, though he was extremely profuse in his gifts to his favourites. After Bagdad was taken, he fled to Old Bagdad, which was soon invested by Thaher. A short time before its surrender, he sent for one of his singing girls to entertain him; and the verses she sung being considered by him as prophetic of his approaching end, he cried with a sigh, "When destiny defeats our projects, all precautions are useless." He attempted, however, to escape, and put himself into the hands of Harthema, a general whom he dreaded less than Thaher; and, for that purpose, embarked on the Tigris in a small shallop; but his design being discovered, the boat was sunk, and he was taken, with a ragged mantle about his shoulders, and dragged to a neighbouring house. Here, by the orders of Thaher, his head was cut off and sent to Almamon. This event happened in the fifth year of his reign, and thirtieth of his age. *D'Herbelot. Mod. Univers. Hist.*—A.

AMMAN, JOHN CONRAD, a physician of the seventeenth century, deserves recording as the principal author of a scientific method of teaching the deaf and dumb to speak. He was a native of Schaffhausen, in Switzerland, and graduated at Basil in 1687. He would have obtained a professorial chair in his own country, had he not been attached to peculiar notions in religion, on account of which he settled in Holland, where he lived in a rural retreat. His most celebrated work was first written in Dutch, with the title of "Surdus loquens," &c. printed at Haerlem in 1692. A Latin translation of it, with the additional title of "Dissertatio de Loquelâ," appeared at Amsterdam, 8vo. 1708; and at Leyden, corrected and enlarged, 8vo. 1727. It was also translated into English and German. The method, described in it, was founded upon an exquisite observation of the organs by which every sound is formed, and

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their several actions, which he caused the dumb to imitate, and to understand in the pronunciation of others. He also accurately investigated the causes of all defects of speech, and laid down rules for their cure. He showed equal patience in putting his methods into practice, as he had done ingenuity in discovering them; and restored to society many persons, of all conditions, who had been secluded from it in consequence of their impediment. His work is esteemed a most excellent one of the kind, and he has the glory of having brought his art to all the perfection of which it seems capable. *Haller, Bibl. Anat. et Med. Pract.*—A.

AMMANATI, BARTHOLOMEO, a celebrated sculptor and architect, was born at Florence in 1511, and studied sculpture in his native city under Bandinelli, and afterwards at Venice under Sansovino. He became, at the same time, excellently skilled in architecture, and was employed in several considerable edifices. He designed the porticoes of the Pitti palace, and the bridge della Trinita, at Florence, which last is accounted one of the most beautiful works since the revival of arts. At Rome he built the palace Ruspoli, and the noble front of the Roman college. This work so intimately connected him with the Jesuits, that, on his return to Florence, he employed his talents and part of the wealth he had amassed, in building the church of San Giavanino, belonging to these fathers, in which he was interred. Ammanati composed a large work, entitled, "La Citta," comprehending the designs of all the public edifices necessary in a capital city. This performance, after passing through many hands, came at length into those of prince Ferdinand of Tuscany, and it is not known what since became of it. Ammanati died in 1586, or, according to another account, in 1592. He had a literary turn, and carried on an epistolary correspondence with Annibal Caro. This disposition was favoured by the talents of his wife, Laura Battiferri, who became distinguished for her poetical productions, of which a collection was printed at Florence in 1560. *Moreri. Nouv. Dict. Hist.*—A.

AMMIANUS MARCELLINUS, a Roman historian of the fourth century, was, as may be learned from several passages in his history, by birth a Greek. From a letter written to him by Libanius, it appears, that his native place was Antioch. In his youth he devoted himself to a military life, and was enrolled among the protectores domestici, a station usually occupied by young men of good family. In the year 350, he accompanied Ursicinus, a general of the horse under the emperor Constantius, when he was sent into the east. He followed the same officer in several subsequent expeditions, and, from his own modest account, it appears that he deserved well of his sovereign. Whether he obtained any military promotion beyond the rank of domestic protector, is not known; but it is certain that he continued in the army under the emperor Julian, and accompanied him in his expedition into Persia. Under the reign of Valens he was resident at Antioch, where, in the year 371, he saw the torments of many persons, whom Valens had ordered to be put to death. (Hist. lib. 29.) Quitting the military life, he settled at Rome, and occupied his leisure in writing the history of the affairs of the empire, during a period of near three centuries. The history, written in thirty-one books, commences (where Tacitus ends) with the reign of Nerva, and terminates with the death of Valens. The first thirteen books, which brought down the history to the reign of Constantius, are lost: the work, in its present mutilated state, begins with the year 353, and ends at the year 375. Several particulars of a later date are, however, mentioned in the course of the history, such as the accession of Theodosius to the eastern empire; the character of Gratian, and the consulate of Neothorius, of which the date is the year of Rome 1142, or of Christ 390: whence it appears that the author lived, at least, till that year. From the letter of Libanius, above mentioned, we learn that Ammianus read his books in public, and that he received great applause from numerous auditors. Some writers have supposed that Ammianus Marcellinus was a Christian, but we find nothing in his work, or in the incidents of his life, to justify this opinion. He never speaks of the pagan divinities in the language universally adopted by Christian writers. If he bears a respectful testimony to the moderation and purity of certain Christian bishops, to the inflexible fidelity of the Christian martyrs, and to the equitable and gentle spirit of Christianity, all this only shows him a well-informed and candid historian; and that he is entitled to this character, his whole history fully proves. There is a harshness and verbosity in the style, which may be easily accounted for from the author's habits of life, which must have left him little leisure for study; but this defect is amply compensated by the variety of interesting occurrences which he relates, of most of which he was himself a spectator, and by the fidelity and impartiality with which he writes. Mr. Gibbon very justly characterises him as "an accurate and faithful guide, who composed the history of his own times, without indulging the

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prejudices and passions which usually affect the mind of a contemporary." (Hist. Decline and Fall, c. 26.)

The remaining works of Ammianus Marcellinus were edited, in folio, by Sabinus, at Rome, in 1474; at Bologna, by Castellus, in 1517; and at Basil, by Frobenius, in 1518. Accursius, in his edition, printed at Augsburg in 1533, in which he boasts of having corrected five thousand errors, added the five last books which had never been printed before. Gelenius, in the same year, published an edition at Basil, with the same additions, except the last book, and the last page of the last book but one. From this time the work passed through several editions, which have been superseded by that of Valesius, printed in folio, at Paris, in 1681. This edition contains, besides the notes of Lindenborgius, from his edition of 1609, many new notes of the editor, and a life of the author, by Chifflетius, professor of law at Dole. Gronovius reprinted this edition at Leyden in 1693, and added valuable notes. A good French translation of this work was published by M. Moulines, at Berlin, in 1778. *Valesii Præf. ad Amm. Marc. Voss. de Hist. Lat.* lib. ii. c. 9. *Fabricii Bibl. Lat.* lib. ii. c. 12. *Hankii de Rom. Script.* p. i. c. 34. *Bayle.*—E.

AMMIRATO, Scipio, an eminent Italian writer, was born at Lecce, in the kingdom of Naples, in 1531, and descended from a family of rank, originally of Florence. He was destined by his father to the profession of the law, and was sent to Naples for the study of jurisprudence; but the charms of polite literature disgusted him with so dry a pursuit, and a charge of having written a lampoon drove him from that city. He visited Venice and Padua; but, receiving no supplies from an irritated father, he returned to Lecce, where, for some time, he was in the service of the bishop, who bestowed a canonry upon him. He then again went to Venice, where the suspicion of an intrigue with his patron's wife was near costing him his life. Rome was his next abode. Here he devoted himself to the service of Briana Caraffa, the pope's niece; but a quarrel with the pope's sister obliged him to leave Rome and return to Lecce, at which place he founded the academy of the *Trasformati*. After a variety of other disappointed projects, and wanderings through most parts of Italy, he at length fixed at Florence; where, in 1570, the grand duke Cosmo engaged him to write the Florentine history, and apartments were assigned him for this purpose in a palace, with a canonry in the cathedral for his maintenance. Naturally querulous and inconstant, it does not seem that he was satisfied with this situation; yet he found it good enough to be retained for the three remaining years of his life. He died at Florence in January 1601, leaving for his heir, the assistant of his studies, *Cristophoro del Bianco*, who, in conformity to his will, took the name of *Scipio Ammirato the Younger*.

Ammirato was a very copious and industrious writer. His "Florentine History," first published in 1600, contains the events of Florence from its foundation to 1574. The advantages he enjoyed from the researches of former writers, and from his access to public and private records, rendered this the most complete of all the works on the subject, and it is still in great esteem for accuracy and exactness. The second part was published by Ammirato the Younger in 1641, who also gave a new edition of the first, with considerable additions. Ammirato the elder also wrote genealogical accounts of the principal families of Florence and Naples, which display a great knowledge of the authentic monuments of antiquity, and were very favourably received by the literati. He likewise published "Discourses on Tacitus," and essays on a variety of subjects, historical, moral, and poetical. He wrote arguments, in verse, to all the cantos of the "Orlando Furioso," and other pieces of poetry, in which kind of composition, however, he did not excel. *Tiraboschi. Moreri.*—A.

AMMON, the son of Lot, was the father of the Ammonites, a people who were frequently at war with the Israelites. He lived about 1900 years before Christ. *Genes.* xix.—E.

AMMONIUS, son of Hermias, a Peripatetic philosopher, flourished at the beginning of the sixth century, and taught at Alexandria under the reign of Anastasius. He was a disciple of Proclus, and a preceptor of Simplicius, Philoponus, and Damascius; the latter of whom spoke of him as superior to the other philosophers of his age, and as particularly excelling in mathematical learning. He wrote commentaries upon Aristotle and Porphyry, which are still extant. His commentary on Aristotle's book, De Interpretatione, was published in folio, by Aldus, at Venice, in 1503. An extract from this work, on the subject of Providence, was published separately by Grotius, at Paris, in 1648. His commentary, "In Isagogen Porphyrii," was printed by Aldus, in folio, at Venice, in 1500, and has passed through several editions. *Fabric. Bibl. Græc.* lib. iv. c. 25. s. 12. *Suidas. Bayle.*—E.

AMMONIUS, a Peripatetic, the preceptor

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of Plutarch, flourished about one hundred and forty years before Christ. He was a native of Egypt. Plutarch makes frequent mention of him, but without bestowing upon him either praise or blame. He attempted to extend the authority of Aristotle beyond the limits of his own sect, by blending with his doctrines those of Plato and Zeno. He taught and died at Athens. *Eunap. Proœm. Plut. Themist. Vit. Moral. ed. Francf.* p. 70—385. *Suidas. Bayle. Brucker.*—E.

AMMONIUS SACCAS, so called, as is commonly supposed, from his early occupation as a porter in the harbour of Alexandria, was an eminent philosopher, the founder of the eclectic sect. He was Porphyry's instructor. Plotinus attended both upon his lectures and those of Potamo, he must have flourished early in the third century. He was born of Christian parents, and was educated at Alexandria in the catechetical schools of Athenagoras, Pantænus, and Clement of Alexandria. Under these Christian preceptors, who themselves united gentile philosophy with Christian doctrine, he acquired an early fondness for philosophical studies. Porphyry positively asserts, that "having been educated a Christian by Christian parents, as soon as he came to years of understanding, and acquired a relish for philosophy, he immediately passed over to the legal establishment," (apud Euseb. Hist. Eccl. lib. vi. c. 19.) or apostatised to the pagan religion. Eusebius, who quotes this passage, pronounces it a notorious falsehood, and adds, (Ibid.) "Ammonius maintained sincere and uncorrupted the doctrine of the divine philosophy to the end of his life, as the works which he left, and for which he is in great repute, still testify; such as his treatise 'On the Harmony between Moses and Christ,' and several others which may be found with the curious." Jerom asserts the same, (De Vir. Ill. c. 55.) and refers to his "Harmony," and to another work, entitled, "The Evangelical Canons." It appears, notwithstanding, very certain that Ammonius Saccas, when he became a teacher of philosophy, had renounced Christianity. The testimony of Porphyry in this case is of more weight than that of Eusebius, for he lived nearer his time, and could not but be well informed concerning this circumstance by his master Plotinus, who spent eleven years with Ammonius. Besides, it is altogether incredible that Plotinus, a pagan, would have adhered for eleven years to a Christian master, or that a Christian would have admitted among his disciples pagans who waged perpetual war against the Christian religion. As to the proof of his continuing a Christian, brought by Eusebius and Jerom from his writings, it is of no weight against the testimony of Longinus, one of his pupils, who says, (Porphyr. Vit. Plot. c. 3.) that Ammonius wrote nothing, but thought it sufficient to deliver oral instructions to his auditors. The truth doubtless was that Eusebius confounds Ammonius Saccas with another Ammonius, in the Christian school, the author of the treatises above mentioned. It is not at all surprising that this mistake of Eusebius should be adopted by Jerom and other subsequent writers.

The dissensions which had for ages subsisted among philosophers might naturally excite the desire, and give birth to the design, of selecting from the doctrines of the several sects such opinions as seemed to approach nearest the truth, and combining them into one system. At Alexandria, which, soon after the commencement of the Christian æra, became the chief seat of philosophy, this harmonising plan was attempted by Potamo, who, according to Diogenes Laertius, introduced an eclectic sect, (εκλεκτικην τις αιρεσιν, Diog. Laërt. Procem.) which selected tenets from every former sect. His attempt seems to have proved abortive; but the idea was pursued with more success by Ammonius. This philosopher instituted a school in Alexandria, in which he professed to reconcile the discordant doctrines of Plato and Aristotle. He had many disciples who afterwards obtained celebrity, among whom were the elegant Longinus, author of the justly admired "Treatise on the Sublime," and the profound Plotinus, who rendered the mysteries of Plato still more mysterious. Ammonius taught his select disciples certain sublime doctrines under the seal of secrecy; and they promised not to divulge what they had learned, but to lodge them safely in their purged minds. Herennius, however, after the death of his master, violated his promise by divulging the secrets of his school; and his example was followed by Origen (not the celebrated Christian father), who published, from the instructions of his master, a book concerning demons. After this, Plotinus thought himself no longer bound by his promise of secrecy, and became a public preceptor in philosophy upon the eclectic plan; so that from his writings may be gathered some knowledge of the doctrine of Ammonius. This philosopher died about the year 243, leaving behind him the reputation of having been divinely instructed. Hierocles calls him the heaven-taught Ammonius. (Αμμωνιος το θειοδακτος. Hieroc apud Phot. Cod. 214. 251.) *Porph. Vit. Plotini.*

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Suidas. Fabric. Bibl. Gr. lib. iv. c. 26. § 1. *Lardner's Credibility*, part. ii. c. 36. *Bayle. Brucker.* — E.

AMMONIUS, the grammarian, lived in the fourth century, and was a pupil of the grammarian Helladius, of Egypt, as Socrates, the ecclesiastical historian, attests. We learn from the same authority that he fled from Alexandria during the tumult in the year 389, occasioned by the destruction of the heathen temples by the order of the emperor Theodosius. It is probably this Ammonius of whom Photius speaks as a great admirer of the Greek poets, and an industrious critic in the Greek language, and to whom is to be ascribed a treatise on Greek Synonymes, under the title of "Περὶ ὁμοίων καὶ διαφόρων Λέξεων" [On Words of similar and of different Significations], drawn up in the form of a dictionary. This work was first published at Venice in 1497, and afterwards, at the press of Aldus, as an appendix to a Greek and Latin Lexicon, published, in folio, at Venice, in 1524, reprinted at Paris in 1521, and at Basil in 1532, and annexed to Stephens's Thesaurus in 1572, and to Scapula's Lexicon. *Fabric. Bibl. Græc.* lib. iv. c. 26. § 15. — E.

AMONTONS, William, an experimental philosopher, the son of a lawyer of Normandy, was born at Paris in the year 1663. Labouring, from an illness in his childhood, under the infirmity of extreme deafness, he amused himself, in the want of society, by studying geometry and mechanics. He learned designing and surveying, and was employed in many public works. In the year 1687, he presented to the Academy of Sciences an hygrometer upon a new construction, which was much approved. In 1695, he published, in French, a treatise, entitled "Observations on a new Hour-Glass, and Barometers, Thermometers, and Hygrometers." The work was dedicated to the Academy of Sciences, of which he was admitted a member in the year 1699. Upon this occasion he read a paper on friction, in which a new theory upon that subject is proposed: the paper will be found in the memoirs of the academy. He found out a method of conveying intelligence to a great distance in a short space of time, by means of signals, from one person to another, placed at as great a distance as they could be seen by means of telescopes: he may therefore be esteemed the inventor of the telegraph. This ingenious man, who was remarkable for his ingenuity in inventing and his accuracy in executing experiments, died in the year 1705. His pieces, which are numerous, and on various subjects, as air, fire, barometers, pumps, friction, &c. may be found in the volumes of the Memoirs of the Academy of Sciences for the years 1696, 1699, 1702, 1703, 1704, 1705. *Fontenelle. Hist. de l'Acad. des Sciences. Mereri. Nouv. Dict. Hist. Hutton's Math. Dict.* — E.

AMORY, Thomas, an English presbyterian divine, was born of reputable parents at Taunton in Somersetshire in the year 1700. He received his classical instruction from Mr. Chadwick, a preceptor of considerable eminence in the west of England. Among his school-fellows was Micaiah Towgood, afterwards an able advocate for the dissenters. With him he entered upon academic studies, under the care of Mr. Stephen James and Mr. Henry Grove, joint-tutors in a dissenting seminary at Taunton. In 1722, he was examined and approved as a candidate for the ministry, and became for some time an occasional preacher. In London he attended a course of experimental philosophy under John Eames, an eminent tutor among the dissenters. In 1725 he was chosen colleague with his uncle Mr. Grove in the academy at Taunton, and undertook the departments of classics and natural philosophy. Upon the death of that able preceptor and valuable man, Amory became principal tutor in his place. From the year 1730 to the year 1759 he was pastor of a congregation in Taunton. In the united capacities of tutor and minister he obtained high respect for fidelity, integrity, and moderation. Notwithstanding the universal esteem in which he was held in the town and neighbourhood of Taunton, he was induced, chiefly from the hope of being able to dispose of his children more advantageously, to listen to an invitation which was sent him from the dissenting congregation of the Old Jewry in London, to become their minister, as afternoon preacher and colleague with Dr. Samuel Chandler. He removed to London in 1759; and, though his popularity as a preacher was unequal to his merit, he was treated with great respect by the intelligent and liberal of all persuasions. In 1768, the university of Edinburgh conferred upon him the degree of doctor in divinity. He was appointed morning preacher at Newington Green as colleague to the celebrated and worthy Dr. Price, and one of the lecturers at Salters'-hall. As a zealous friend to religious freedom, he took an active part in the attempt which was made in the year 1772, to obtain an enlargement of the terms of the toleration act, and was one of the committee appointed for that purpose. His capacity for public usefulness continued nearly to his death, which hap-

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pened in the year 1774. His funeral sermon was preached by Dr. Flexman, an old friend, with whom he had been in habits of intimacy upwards of forty years, and who declared that their friendship had never once been interrupted by distaste, or darkened by a frown.

Amory, if not distinguished by talents of extraordinary brilliancy, possessed a well-cultivated understanding, and an excellent heart. His piety, the result of rational inquiry as well as early education, was the ruling principle in his character, and gave the tone to his general conduct. The natural mildness of his temper, formed into a habit of general benevolence, rendered his manners, in every relation of life, peculiarly amiable. His studies were chiefly occupied in subjects of theology and morals. His religious system appears to have nearly coincided with that of doctor Samuel Clarke. His sermons were judicious, accurate, practical, and devotional: though not adapted to captivate the vulgar ear, they were always acceptable to the sensible and liberal. Many of these, both on general subjects and on particular occasions, have been published at various times; and have been collected into two volumes; the first, entitled, "Eighteen Sermons on Various Subjects," printed in 8vo. in 1758; the second, entitled, "Twenty-two Sermons on several Subjects," printed in 8vo. in 1766. Besides sermons, Amory published "A Dialogue on Devotion, after the Manner of Xenophon;" with "A Translation of a Conversation of Socrates on the Being and Providence of God," 8vo. 1733, and 1746; "A Family Prayer Book," 1763; "An Account of the Life and Writings of Mr. Grove," prefixed to his posthumous works, 1740; "Mr. Grove's System of Moral Philosophy, revised and enlarged," 1749; "Memoirs of Dr. Benson," prefixed to his History of the Life of Christ; and "Memoirs of Dr. Samuel Chandler," prefixed to his four volumes of posthumous sermons. *From private Communications. Biog. Brit.*—E.

AMOS, the third of the twelve minor prophets in the Hebrew scriptures, flourished about eight hundred years before Christ. In the tribe of Judah, about five miles from Jerusalem, on a mountain, lay Tekoah, a village visible in clear weather from the city. The land about it sandy, barren, and fit only for sheep-walks. (Hieron. prolog. ad Amos, et in Jer. vi. 1.) Of this village, and one of the shepherds, was Amos, the son of a shepherd. (Ch. vii. 14.) In the twenty-seventh year of Jeroboam II. king of Israel, that is, in the year 804 before Christ, Uzziah, or Azariah, king of Judah, began his reign. (2 Kings, xv. 1.) It was under this prince that Amos left the country of Judah for that of Israel, to prophesy there. The exact year when he began his office cannot be known; for the date of the earthquake mentioned by Amos, (Ch. i. v. 1.) and also by Zechariah, (Ch. xiv. v. 5.) is not to be ascertained. It was, however, subsequent to the victories by which Jeroboam II. extended the limits of the kingdom of Israel from Hemath to Arnon, the river of the wilderness, (Amos, vi. 1, 2, 13, 14.) and during the last fourteen years of Jeroboam II. who reigned forty-one years. Amos began to deliver his prophecies at Bethel, and was ultimately driven back to his own country, in the name of the magistrate, by Amaziah and other priests of Israel. (Ch. vii. v. 10—13.) He was the father of Isaiah, (2 Chron. xxvi. 22. Isaiah, i. 1.) who had already begun to prophesy at the time of Uzziah's death, (Isaiah, vi. 1.) and was, perhaps, of the family of Ashur, (1 Chron. ii. 24.) from whose son, Tekoah seems to have had its name. The conjecture, that the father of Isaiah was another Amos, a man of rank in Jerusalem, has no foundation.

The prophecy which is short, is written with great simplicity of language, and abounds with allusions to pastoral life. After denouncing the judgments of God upon neighbouring nations, the prophet directs his threatenings against the ten tribes of Israel, warning them of approaching calamities, yet encouraging them to hope for future restoration.—E.

AMOUR, WILLIAM DE ST. a French ecclesiastic, was born at St. Amour, in Franche-Comté, about the beginning of the thirteenth century. He was a canon of Beauvais, and a doctor of the Sorbonne. He distinguished himself in the contest which arose, in the year 1229, between the mendicant friars of the Dominican order and the university of Paris. The privileges, which had been lavished by the Roman pontiffs on the Franciscan and Dominican friars, had excited the jealousy of other ecclesiastics, and bitter dissensions had arisen between these mendicant orders and the bishops. In the university of Paris the Dominicans had claimed a right to two divinity professorships: the secular doctors contested this right, and passed an academic law, prohibiting any of the regular orders to hold more than one. The Dominicans asserted their claim; and the dispute was referred to the court of Rome. In this debate, William de St. Amour became the champion of the university, and maintained its

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rights with great ability and zeal. He, in various treatises, vehemently attacked the whole mendicant tribe, particularly in a book "Concerning the Perils of the last Times," in which he endeavoured to prove, that St. Paul's prophecy, relating to the perilous times which were to come in the last days, was fulfilled in the establishment of the mendicant friars. This book was condemned by pope Alexander IV. as containing perverse opinions, contrary to the honour of those who make profession of poverty for God's sake; and the author was sentenced to perpetual exile from France. St. Amour retired into Franche-Comté, where he remained till the death of the pontiff, who had supported, with so much violence, the cause of the Dominicans. Upon the accession of Clement IV. he returned to Paris, and collected and enlarged his former works, exhibiting, in bold portraits, the character and conduct of the mendicants. This pope, who respected the talents and merit of St. Amour, suffered him to remain unmolested till his death, which happened in the year 1272. The mendicant fraternities reprobated him as a heretic, while the learned doctors of the Sorbonne treated his memory with the highest respect. The resolute opposition which he made to idleness and hypocrisy veiled under the mask of humility and sanctity, entitles his memory to respect; and the talent and spirit which his writings discover, may justify the eulogy of Mosheim, that St. Amour was "a man of true genius, worthy to have lived in better times, and to have adorned a more enlightened age." Such of his works as could be collected were published in 4to. by Cordesius, in Paris, in the year 1632; but the editor, in order to avoid the resentment of the mendicants, concealed his own name, as well as those of the printer and place of publication, under the enigmatical description, "Constantiæ ad Insigne Spinæ Fidei apud Alitophilos." *Dupin*, cent. xiii. *Mosheim*, cent. xiii. *Moreri*.—E.

AMPHILOCHIUS, a Christian divine of the fourth century, was a native of Cappadocia, (Hieron. Epist. ad Magn. tom. ii. p. 327. De Vir. Ill. c. cxxxiii.) and was constituted bishop of Iconium about the year 374. In his youth he studied rhetoric, and practised the law. Devoting himself to a religious life he retired, with his friends Basil and Gregory Nazianzen, into a solitary part of Cappadocia, called Ozizaia. The latter retained through life so strong an affection for him, that he had recourse to him upon all occasions, and corresponded with him so constantly, that he tells him his daily letters to him might serve for the journal of his life. (Ep. 395.) Called to the public duties of the episcopal character, Amphilochius assisted in the first general council at Constantinople, as well as at subsequent councils in 385 and 394. This Christian father's zeal for the catholic faith, particularly for the doctrine of the Trinity, was shown in an incident related by Theodoret, (Hist. Ecc. lib. v. c. 16.) Sozomen, (Hist. Eccl. lib. vii. c. 6.) and others. The assemblies of Arian Christians being at this time very numerous, this zealous priest entreated the emperor Theodosius to issue an edict for their suppression. The emperor, not inclined to exercise such severity, slighted the request. In order farther to engage his attention to this business, and interest his feelings in its favour, Amphilochius took care, upon his next visit, when Arcadius, Theodosius's son, who had just been joined with his father in the empire, was present, to behave with ceremonious respect to the father, but to omit the due salutations to the young prince. The emperor, though willing to impute the omission to inadvertence, could not help expressing to the bishop some degree of dissatisfaction at so unusual an instance of neglect. Amphilochius answered, that he had paid his salutations to him, and that was sufficient. Theodosius, offended with this answer, said, that a slight put upon his son was an indignity to himself: upon which the bishop replied: "You see, sir, that you cannot bear your son to be slighted; and can you suppose that the Almighty is not displeased with those who blaspheme his only-begotten son?" The emperor, who, on similar occasions, often suffered himself to be played upon by his priests, without examining the weight of this analogical argument, yielded to the impression which the bishop wished to make upon his passions, and passed an edict to prohibit the assemblies of heretics. This incident probably occurred in the year 383; for there is a law of Theodosius still extant, dated July 25th, of that year, which forbids, particularly, Eunomians, Arians, and Macedonians, to hold any meetings for worship, either in public places or private houses. Of the life of this Christian father nothing more is known, than that he, on all occasions, displayed, with respect to heretics, more zeal than charity. His works are often referred to by the councils, and by ancient Christian writers, particularly "A Treatise on the Divinity of the Holy Spirit;" but nothing remains except a few fragments preserved in Theodoret, Facundius, and others, and "A Synodic Epistle," edited by Cotelerius. A poem, ad-

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dressed to Seleucus, containing a catalogue of the books of the Old and New Testament, is ascribed to him; but it was probably written by Gregory of Nazianzen. This and some other pieces, probably spurious, were published together, under his name, by Combesis, at Paris, in 1644. *Dupin. Basnage, Ann.* 394. *Cave, Hist. Lit. Lardner's Cred.* part ii. c. 99.—E.

AMRU-EBN-AL-AS, one of the most famous of the first race of Saracen leaders, was the dubious progeny of Aasi, of the tribe of Koreish, by a woman of infamous character. In his youth he was addicted to poetry, and one of his exercises was a copy of satirical verses against the person and doctrine of Mahomet. So zealous was he in opposing the new religion, that he is said to have been sent on an embassy to the king of Æthiopia, for the purpose of indisposing him against the converts who had taken refuge in his court. He returned, however, himself a convert; and, escaping from Mecca with Caled, he joined the fugitive prophet at Medina.

Amru had already obtained the character of an able captain, when Abubeker determined to send a fresh army into Syria. Of this he earnestly solicited and obtained the command. He approved his skill and valour on many occasions; and was the chief in Irak, when Caled summoned all the Arabian generals to his assistance before Damascus. He afterwards served in Palestine, where Abu Obeidah was commander-in-chief, in the caliphate of Omar. Being sent to besiege Cæsarea, he had a remarkable conference with Constantine, the son of the emperor Heraclius. This, according to the relation we have of it, consisted chiefly in genealogical arguments respecting the affinity of the Greeks and Arabians, and the rights of the latter as the descendents of them. However, it was closed by Amru with a frank declaration, "that the Arabians were tired of living in their scorching deserts, and were resolved to re-enter into the possession of the delightful country which was the inheritance of their fore-fathers." Then, denouncing perpetual enmity to the Greeks unless they should become converts or tributaries, he retired, without giving the least hopes of accommodation. The actions that ensued terminated in the capture of Cæsarea by Amru, and the subjugation of all the maritime towns of Syria. This was in the year of the Hegira 17, A. D. 638.

On the death of Obeidah, Amru assumed the chief command in Syria, in which, notwithstanding the opposition of Othman, he was confirmed by Omar. Amru had written to the caliph that he should proceed on the expedition into Egypt, which had been before determined upon. At the head of only four thousand Arabs he marched from Gaza, when he was overtaken by the messenger of Omar, who brought a letter, commanding him, if he should receive it while yet in Syria, to return; but, if he should already have entered Egypt, to proceed, with the assurance of all necessary supplies. Amru, who had a suspicion of the contents, marched on to the Egyptian frontiers, and then assembling his principal officers, opened and read the caliph's letter. After which, causing some of the inhabitants to be brought, "he asked in what country they were?" And the reply being "Egypt," "Let us continue our march," said Amru.

Into this rich and populous country, then under the dominion of the Greek emperors, Amru first led the mussulman arms. After the capture of Pharma, or Pelusium, he marched to Misrah, the ancient Memphis, before which he lay seven months. Notwithstanding the reinforcements sent him, he would have found it difficult to take the place before the inundation of the Nile, had not the governor, Mokawkas, treacherously withdrawn part of the garrison from the citadel. It was then carried by storm, and the Greeks who remained were made prisoners or slain. Amru erected a new city, named Fostat, on the spot, the ruins of which now bear the name of Old Cairo. After this conquest, the Coptic Christians, or Jacobites, who composed the great body of native Egyptians, and were mortal enemies to the Greek catholics, submitted to Amru, and agreed to pay tribute, and to find quarters and subsistence for the mussulman army. Their patriarch, Benjamin, emerging from the desert, had an interview with Amru, which passed with mutual civility.

Amru then followed the fugitive Greeks to Alexandria, which city, after a bloody siege of fourteen months, he took, A. D. 640. In one of the attacks, the general, who exposed his person like the meanest soldier, was, with one of his officers and a slave, taken prisoner. They were carried before the governor, who was ignorant of the importance of his capture. As he upbraided them with the injustice of their cause, Amru, unable to repress his spirit, replied with so much haughtiness, that the governor, supposing him to be a man of rank, ordered his head to be struck off. The command would have been executed, had not the slave, who understood the Greek tongue in which it was given, immediately struck his master a blow on

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the ear, as a reward for the impertinence of speaking in his presence. This circumstance changed the governor's opinion, and made him revoke the order. The captive officer then, by the offer of promoting an accommodation, obtained the liberty of all three; and the acclamations of the army, at the return of Amru, soon informed the governor of the error he had committed. Alexandria was preserved from pillage; and Amru had influence enough with his soldiers to persuade them to submit to the preservation of the money, jewels, and most valuable property, for the payment of the expenses of the war. The destruction of the famous Alexandrian library is not to be laid to the charge of Amru. He was disposed to make a present of it to John, surnamed Philoponus, the grammarian, with whom he had contracted an intimate friendship; but, upon consulting the caliph on the occasion, Omar commanded it to be destroyed. Such was the number of the books, that Amru having distributed them as fuel to the five thousand baths in the city, six months were spent in the consumption—if the story does not partake of eastern exaggeration!

All Egypt soon followed the fate of Alexandria. Amru imposed upon it a large tribute; but his administration was just and politic. He supplied the necessities of Arabia, when suffering under famine, by corn from Egypt; and strings of camels overspread almost the whole road from Memphis to Medina. In order to facilitate conveyance, he opened again a canal from the Nile to the Red Sea, which, in former ages, had been attempted, or actually executed, by the Pharaohs, the Ptolemies, and the Cæsars. Amru, whose genius was equal to such an undertaking, employed his troops upon the work, and completed it in a short time, to the great advantage of the country.

From Egypt, Amru extended his conquests to the neighbouring parts of Africa; and, at the accession of Othman, he was superseded in the government of Egypt by Abdallah-ebn-Said. This change proved so unwelcome to the inhabitants, that a plot was formed, and put in execution, for delivering Alexandria to a Grecian fleet. Amru was sent to retake it; and, after a brave defence, he stormed it, with great slaughter. By the utmost exertion of his authority he at length put a stop to the massacre, and saved the greatest part of the people. The *Mosque of Mercy* was afterwards built on the spot where the slaughter ceased. Amru, however, dismantled the town, that it might no longer harbour an enemy. After this exploit, he was again displaced by Abdallah, and recalled to Medina. He was employed by Othman to quell, by his influence, a sedition formed against him, but without success.

On the accession of Ali, he became a malcontent, and intimately connected himself with Moawiyah. With a body of troops he marched into Damascus, acknowledged Moawyiah as caliph, and swore allegiance to him. When Ali made the proposal of deciding the difference with his rival by single combat, the gallantry of Amru led him to advise Moawiyah's acceptance of it; and he urged it so far, that Moawiyah told him he supposed his advice to proceed from a desire of getting him out of the way, in order to become a competitor for the throne himself. Nevertheless, Amru continued firm to his friend; and, with more art than honesty, served him in the affair of the arbitration, as has been mentioned in the life of Ali. He also took possession of Egypt in Moawiyah's name, defeating Mahomet, Ali's governor, in battle. He was now so conspicuous a person, as to be marked out by the fanatic Charegites for one of the three whose assassination was to give peace to the Saracen empire. His escape was owing to a violent fit of the colic, which prevented him from officiating at the mosque on the day appointed, so that the assassin, by mistake, killed the friend whom Amru had sent in his stead.

Amru died in his government of Egypt, in the caliphate of Moawiyah, A. D. 663, Hegir. 43, greatly esteemed by all his countrymen. His early offence in satirising Mahomet gave him concern on his death-bed, and was the subject of a pathetic discourse to his children. Mahomet, however, had forgiven it; for he was used to say of him, "That there was no mussulman more sincere and stedfast in the faith than Amru."

It is related, that on a visit of Amru to Medina, in the reign of Omar, the caliph desired to view the sword which had cut down so many Christian warriors. Amru drew a short and ordinary scymetar; and, when Omar exhibited signs of surprise, he cried, "Alas, the sword itself, without the arm of its master, is neither sharper nor more weighty than the sword of Phaiezdak the poet." *D'Herbelot. Marigny. Mod. Univers. Hist.*—A.

AMSDORF, NICHOLAS, a Lutheran divine, was born at Meissen in the year 1483. He studied at Wurtemberg, where he became a disciple of Luther, who appointed him minister of Magdeburg, and afterwards of Naumberg. He was a zealous opponent of the Roman catholics. In the controversies among the reformers he main-

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tained, against Melanchthon and his partisans, that good works were not necessary to salvation: he even asserted, in the ardour of his zeal for the doctrine of Luther on this subject, that good works were an impediment to salvation; a rash and absurd expression, which served as new fuel to the flame of controversy. Amsdorf died at Magdeburg in 1541: he gave birth to a sect called Amsdorfians. *Moreri. Mosheim.*—E.

AMURATH (or MORAD) I. sultan of the Turks, succeeded his father Orchan in 1360. He pursued with vigour the plan of his predecessor in making conquests upon the Greek empire; and, in the first year of his reign, completed the subjugation of the whole province of Romania, or Thrace, and fixed his European capital at Adrianople. He afterwards subdued the Sclavonian nations between the Danube and the Adriatic; and, on this occasion, having made a great number of hardy captives, the chief spoil afforded by these rustic tribes, he was advised by his vizir to select from them the fifth part, which, by the Mahometan law, was the royal share, and educate them in religion and arms for his service. This was the origin of the famous military body of *janizaries*. The new militia was named and consecrated by a celebrated dervis, who, standing in the front of the ranks, and stretching his sleeve over the head of the foremost soldier, said, "Let them be called *Yengi-cheri* (new soldiers); may their countenance be ever bright; their hand victorious; their sword sharp; and, wheresoever they go, may they return with a white face!" By their aid, Amurath extended his conquests in Europe and Asia. He gave assistance to the emperor, John Palæologus, against the Bulgarians. This prince frequently attended at the sultan's court with his four sons, and followed his camp when summoned. A rebellion is said, by the Greek writers, to have been concerted against their fathers by the eldest sons of these two sovereigns, which Amurath punished in his own by depriving him of sight, and insisted on the same being inflicted on the son of the Greek emperor. After a long series of success, the arms of Amurath were opposed by a formidable league of the Walachians, Hungarians, Dalmatians, Triballians, and Arnauts, under the command of Lazarus, prince of Servia. The sultan met the confederates in the plain of Kossova, where a fierce battle was fought, which terminated in the defeat and capture of Lazarus. It proved fatal, however, to the victor; for, as he was walking over the field, and viewing the slain, a Christian soldier, recognising him, started up from a heap in which he had concealed himself, and plunged a dagger in his belly. Others attribute his death to a young Servian, who, pretending to have somewhat important to communicate, gained admission to him, and stabbed him. He died in the seventy-first year of his age, and thirtieth of his reign, A. D. 1389.

Amurath is highly extolled by the Turks for his justice, piety, fortitude, love of learning, and temperate and simple mode of living. From an anecdote related of him, it would seem that he was once negligent of the ritual of his religion. Going before the mufti to give evidence in a cause, that officer refused to admit his testimony as valid, upon the plea of his abstaining from public worship. The sultan received the reproof with humility, and atoned for his fault by erecting a magnificent mosque at Adrianople. *Mod. Univers. Hist. Gibbon.*—A.

AMURATH (or MORAD) II. succeeded his father Mahomet I. in 1422, being then eighteen years of age. Soon after his accession an impostor arose, supported by the Greek emperor, pretending to be Mustapha, the son of Bajazet, who, after defeating the grand vizir, was at length taken and put to death by Amurath. The sultan then invested Constantinople with a mighty army, but without effect; for the emperor found employment for his arms by promoting the rebellion of the sultan's younger brother, Mustapha. This prince, however, was soon made prisoner, and strangled in the presence of Amurath himself. Other troubles arose in Asia, which were in the end quieted by the sultan's generals. In 1426 Amurath laid waste the isle of Zante, belonging to the Venetians. In the next year he invaded and subdued the Morea, and obliged the Grecian emperor to pay him tribute. He then took Thessalonica, or Saloniki, and compelled the Venetians to a peace. A rebellion of Karaman Ogli, in 1434, was suppressed by the sultan in person. About this time a war broke out between the Ottoman empire and the king of Hungary, in which the famous Hungarian general, John Huniades, gained several victories. Amurath, however, passing the Danube, and laying waste the country, besieged Belgrade, but was not able to make himself master of it. He also invaded and subdued Servia; but it was restored at a peace made between him on the one part, and Hungary and Poland on the other, in which it was stipulated that neither party should cross the Danube in a hostile manner into the dominions of the other. In 1422, Karaman Ogli, the inveterate foe of the Turkish empire, again took up arms, and laid waste several of the Asian

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provinces. Amurath assembling an army, marched to oppose him, but, being met by Karaman's wife, his own sister, he was prevailed upon, by her entreaties, to be reconciled to him.

His dominions being now in a state of perfect repose, Amurath, who had always shown himself much attached to the practices of his religion, and was become philosophically sensible of the vanity of pomp and power, resigned the empire to his son Mahomet, and retired to Magnesia, where he joined the society of dervises and hermits, and adopted all their austerities and fanatic rites. This was in 1443, when he had only reached the age of forty. He was, however, soon summoned from his retreat by an invasion of the mussulman territories by the king of Hungary, Ladislaus, and his auxiliaries, at the instigation of Karaman Ogli, whom no oaths or promises could bind. The new sultan and his subjects were equally desirous in this emergency of availing themselves of the tried abilities of their late lord; and Amurath consented again to lead the armies of the faithful. He met the Christians at Varna; and, during the heat of the engagement, he caused the late treaty of peace between himself and the Hungarian king to be borne through his ranks on the point of a lance, while he cried aloud, "Let the infidels come on against their God and sacrament; and, if their belief of those things be certain, let them, O just God, declare themselves their own avengers, and punishers of their own ignominy!" While the battle was yet doubtful, the young king of Hungary, penetrating to Amurath's station, engaged with him in single combat. Amurath pierced his horse, and he fell, and was presently dispatched by the janizaries. His head was cut off, and displayed to his troops on the point of a spear. They were totally routed, and the greater part of them either slain or made prisoners. Cardinal Julian, who had obtained for the king of Hungary the pope's dispensation from his oath, was one of the victims of this just vengeance. Amurath again retired to a private and religious life, from which he was a second time recalled, in 1446, by a fierce sedition of the janizaries, who filled Adrianople with rapine and slaughter. This he soon quelled, and next turned his arms against the famous Scander-beg, prince of Epirus, who had revolted. He expelled him from his kingdom, and followed him to Albania; but, after two attempts to take Kroya, the capital, in which he sustained great loss, he was obliged to give up the design. Amurath, however, by the alternative of death or the Koran, converted all the Epirots to his own faith. The Hungarians found him fresh employment by another invasion of the territories near the Danube. The sultan immediately marched against them, and met them at Kossova, the place where Amurath I. had been victorious. Several bloody but partial actions ensued, which at length terminated in the rout of the Christian forces; and John Huniades, in his retreat, was made prisoner by the despot of Servia. Amurath returned to Adrianople, and seems now to have given up all present thoughts of resignation; for, after marrying his son Mahomet to the daughter of the prince of Elbistan, he sent him to govern Asia Minor. But in 1451 he was seised with a disorder in his head, which soon carried him off in the forty-seventh year of his life, and twenty-ninth of his reign.

He left behind him a very high character among his subjects, as well for civil as military virtues; and his piety and munificence in building mosques, caravanseras, colleges, and hospitals, and in bestowing alms on the devotees of his religion, are much extolled. He had too much of the Mahometan conqueror, in whose estimation cruelty and violence are sanctioned by the propagation of the faith; yet it is generally acknowledged that he seldom drew the sword without previous provocation, and that he observed his treaties with inviolable fidelity. *Mod. Univers. Hist.*—A.

AMURATH (or MORAD) III. succeeded his father sultan Selim II. in 1575. In compliance with the barbarous policy of the Turkish throne, he began his reign with causing his five brothers to be strangled in his presence. The mother of one of them stabbed herself to the heart; and Amurath is said to have shown some sensibility on the occasion. His reign was eventful in military transactions, in which, however, he himself bore no part; and few sovereigns are so little mentioned by the Turkish historians. At his recommendation, Stephen Battori was elected king of Poland; a circumstance favourable to his designs against Persia, which occupied many years of his reign. The invasion of this empire by the Turks began in 1578, and, after a great deal of mutual slaughter, it ended in Amurath's possession of Tauris, and three contiguous provinces of Persia. The Krim Tartars revolting from the Turkish dominion were reduced. Syria and Egypt were involved in troubles from bad government; and Ibrahim pacha, sent to settle affairs in those parts, used the Druses with great cruelty. The frontiers of Hungary, as usual, were the scene of various encounters between the Turks and Christians; and in 1590, Amurath being at peace with the other powers, declared war

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against the emperor of Germany. This was the cause of much devastation and bloodshed; and the Turks triumphed in the capture of the important town of Raab in Upper Hungary. During the continuance of this war Amurath died, in January 1596, at the age of fifty-two. He is spoken of by Christian authors as of a mild disposition, a lover of justice, zealous in his religion, and a friend to temperance and order. He was much swayed by the counsels of the females of his family, and appears to have possessed little activity. Yet, on the occasion of a dangerous mutiny of the janizaries, instead of complying with their insolent demands, he caused the gates of his palace to be set open, and sallying forth with his domestics, killed a number of them, and dispersed the rest; nor did he receive them again to favour without punishing the ringleaders. *Mod. Univers. Hist.*—A.

AMURATH (or MORAD) IV. surnamed *Ghazi*, or the Valiant, was son of Achmet I. and succeeded his deposed uncle Mustapha in 1622, being then in his thirteenth year. The beginnings of his reign were unprosperous; and amidst other losses, Bagdad was taken by the Persians. The pacha of Erzerum, likewise, continued in his rebellion begun in the former reign, and ravaged many of the provinces of Lesser Asia. To enable himself to oppose these enemies, the sultan made peace with the emperor of Germany, and then sent a powerful army to recover Bagdad. This attempt failed of success, partly in consequence of new rebellions in the Asiatic dominions. Troubles rose, too, at home, from the mutiny of the spahis; and more than one vizir lost his life in the storms of the Porte. The young monarch was violent in his temper, and much addicted to intemperance; and a fright he got from a dreadful flash of lightning which one night entered his chamber, was thought to have durably impaired his reason. He was active, however, in resisting the foes who pressed on the empire on all sides, though his policy appears to have been fluctuating, and he readily both commenced and laid aside hostilities. The recovery of Bagdad from the Persians was an object that he pursued with more steadiness than any other; and after various failures, he at length, in 1637, marched at the head of a numerous army, and by means of thirty days' continual assault, with an immense loss of lives, at length stormed the place. He equally showed the brutal ferocity of his temper in driving on his men by the scymetar to the attack, and in slaughtering 30,000 Persians who had surrendered at discretion, after the capture. It is said that the only person who excited his pity at this dreadful massacre, was a famous player on the harp, who requested the executioners to permit him to speak to the sultan before his death. On mentioning who he was, and being ordered to give a specimen of his powers, he touched his instrument so sweetly, accompanying the strains with pathetic lamentations on the tragedy of Bagdad, and with artful praises of Amurath, that the tyrant was softened to tears, and not only saved him, but the rest of the survivors. This loss so broke the power of the Persians, that they no longer dared to enter the lists with the Ottoman empire.

By habits of debauchery the constitution of Amurath was so broken, that the infirmities of age came upon him, though yet in the prime of life. The immediate cause of his death was a revel in the feast of Bairam, which threw him into a fever that carried him off in February 1640, at the age of thirty-one. It is said, that perceiving his end approach, he gave orders for putting to death his brother Ibrahim, the next in the succession, for the purpose of securing the throne to his favourite, Mustapha, the capitan pacha; but the execution was prevented by his mother. The manners and adventures of Amurath have afforded matter for numerous Turkish relations; and display such a mixture of extravagance, singularity, and cruelty, as is only to be found in the union of barbarism with despotic sway. None of his predecessors were so inveterately addicted to drinking; and he did not scruple openly to violate the laws of his country and religion, by an edict permitting the public sale and use of wine. At the same time he shut up the coffee-houses, and declared mortal war against opium and tobacco, the use of which he punished with immediate death. In his fits of intoxication he would sally from his palace by night with his sword drawn, and cut down all he met; and such was his habitual propensity to cruelty, that he would shoot with arrows from his upper windows at the passengers, and often roam in disguise through the streets in the day-time, and not return without putting to death some poor wretches, for little or no cause. The opium-chewers would fall into fits at hearing the name of Amurath; a name never pronounced without dread! The persons whom he destroyed in a reign of seventeen years amounted to 14,000, many the highest officers of the state. He frequently, however, descended to familiarities with his favourites, and joined them in dressing his own provisions, and bringing wine from the taverns to the pleasure-gardens without the city. He

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sometimes practised humourous jests, among which can hardly be reckoned his uniting in marriage old men to girls, and young fellows to women of fourscore. Had he not been thus intoxicated with power and wine, his natural qualities of mind and body might have made him respectable. No man drew the bow or darted the jerid with such dexterity, or surpassed him in swiftness of foot. He was firm and resolute in accomplishing any object in which he seriously engaged, and was little moved with reverses of fortune. But his moral qualities were radically depraved. He was a great dissembler, and very avaricious. He treated religion with contempt, and its votaries with ridicule. *Mod. Univers. Hist.*—A.

AMY, N. advocate of the parliament of Aix, died in the year 1760. He is known by several useful writings in physics: "Experimental Observations on the Waters of the Seine, the Marne, &c." printed in 12mo. in 1749; "New Filtrating Fountains," 12mo. 1757; "Reflections on Copper, Lead, and Tin Vessels," 12mo. 1757. These pieces, written in French, do credit to the author, particularly as they show him to have been a friend to his species, who employed his leisure upon subjects of common utility. *Nouv. Dict. Hist.* —E.

AMYOT, JAMES, a French divine, bishop of Auxerre, distinguished by his learning, and still more by his good fortune, was born at Melun in the year 1514. He was of low extraction; his father being, according to some, a currier, or, according to others, among whom is Thuanus, a butcher. When he was about ten years old, he ran away from his father's house for fear of being chastised, and was found sick on the road by a gentleman, who took him up behind him on his horse, and carried him to the hospital at Orleans, where he soon recovered, and was charitably furnished with sixteen pence for the expenses of his journey home; a kindness which he remembered to his death, and repaid with interest, by leaving to the hospital a legacy of twelve hundred crowns. Whether his parents sent him to Paris for school-learning, and maintained him there by their industry, or whether he went thither of his own accord as a beggar, and was charitably taken under the patronage of a lady who appointed him to attend her sons at college, is uncertain; but we find him early an industrious student in the university of Paris, and at nineteen years of age in possesion of his degree of master of arts. In the year 1537 he left Paris, and accompanied the abbot of St. Ambrose in Bourges to that city. Here, through the interest of the abbot, he became preceptor to the children of William Bouchetel, secretary of state, who was so well pleased with his services, that he recommended him to the patronage of the princess Margaret, duchess of Berri, sister of Francis I. Through her recommendation he obtained the chair of public lecturer in Greek and Latin in the university of Bourges; and, for ten years, he daily read two lectures, one in Latin in the morning, and one in Greek in the afternoon. During this period he translated into French the ancient Greek romance of Heliodorus, entitled his "Ethiopic History, or the Loves of Theagenes and Chariclea." The performance was admired, and procured him the abbey of Bellosane.

After the death of Francis I. Amyot, in search of preferment, went into Italy with Morvillier, who was sent by Henry II. on an embassy to the states of Venice. Remaining in Venice after Morvillier's return, he was employed by cardinal de Tournon, and the French ambassador De Selve, to carry the king's letter of protest to the council of Trent, and to read it before the assembly. Having executed this difficult commission with credit, he went for two years to Rome, where, in the midst of his studies, he did not neglect to ingratiate himself with those who might serve his interest. The cardinal de Tournon, who respected his talents, recommended him to the king of France, as a fit preceptor for his two younger sons; and in 1558 he left Italy to take upon him this important charge. His elder pupil soon succeeded his father on the throne, under the name of Charles IX. and, as appears from the registers of the French court, the next day after his accession, in the year 1560, appointed his preceptor to the dignity of great almoner, and at the same time made him curator of the university of Paris: he afterwards loaded him with the honours and emoluments of the abbey of St. Corneille, and the bishopric of Auxerre. When the younger of his pupils, Henry III. came to the crown, he continued Amyot in the office of grand almoner; and upon the institution of the order of the Holy Ghost, in 1578, he appointed him master of that order, and, in consideration of his talents and services, ordained, that these two offices should always be united in the same person. Thuanus accuses Amyot of ingratitude towards his benefactors, in countenancing a rebellion in the city of Auxerre; but this is contradicted by Roullard, the writer of his life, who intimates that he was ill-treated for his fidelity. In the midst of much disturbance, and

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some losses, from the civil war, he remained upon his diocese till his death, which happened in 1593.

Amyot has been accused of avarice; and, in addition to the ambiguous proof of this charge, drawn from the numerous dignities which he possessed, and from his having died worth two hundred thousand crowns, it is related of him, that when he was one day soliciting from Charles IX. another benefice, the monarch said, "How now, master? you told me, that if you had a thousand crowns a year, you should be satisfied; I believe you have that, and more." "True, sire, replied the bishop, but appetite comes by eating." However this was, Amyot was certainly a learned man, as fully appears from the translation of Heliodorus, already mentioned, and still further from a translation of Plutarch's lives, which he wrote while he was preceptor to the young princes. This translation is still read and admired in France. The best edition is that of Vascosan, printed in 1567, and 1574, in thirteen volumes, 8vo. Racine, in the preface to his Mithridates, says, that this old translation possesses a grace not to be equalled in modern language. If the author be entitled to the praise which has been given him, of having introduced into French prose a degree of sweetness and amenity, before his time unknown, he must not, however, be allowed the credit of being an accurate translator. Amyot was requested to write a history of France, but declined the task, saying, that "he loved his masters too well to write their lives." Besides Heliodorus and Plutarch, Amyot translated seven books of Diodorus Siculus; some of the Greek tragedies, and the Pastoral of Daphnis, a beautiful edition of which was published, with plates, in 8vo. in 1718. The miscellaneous works of Amyot were printed in 3vo. at Lyons, in 1611. *Rouillard, Antiq. de Melun. Bayle. Moreri. Nouv. Dict. Hist.*—E.

AMYRAUT, Moses, a French protestant divine, was born of a good family at Bourgueil in Touraine, in the year 1596. His father devoted him to the study of the civil law, and for some time he applied with great industry to this study in the college of Poitiers. But his attention being diverted from this pursuit by the conversation of his countryman and friend, M. Bouchereau, the minister of Saumur, and by the perusal of Calvin's Institutes, he with difficulty obtained permission from his father, who had higher prospects for him, to enter upon the profession of a Christian minister. He studied theology at Saumur in 1626, and succeeded Mr. Daillé, in the church of that place. Soon afterwards he was appointed, by the academic council of Saumur, to the professorship of divinity in their university. Two other professors, De la Place, and Lewis Cappel, were admitted at the same time; and, a circumstance is mentioned, which may deserve attention as somewhat rare in academic history, that they lived in perfect harmony, and, without envy or jealousy, united their exertions for the credit of their seminary. In the year 1631 Amyraut was deputed, from the protestant synod at Charenton, to present to the king their complaints concerning the violation of the edicts which had been passed in their favour. He was particularly directed on this occasion not to deliver his speech on his knees, after the example of late deputies: and, after several conferences with the secretary of state and cardinal Richelieu, he carried his point. The ability and address which he discovered in this business were admired by the cardinal.

At the request of a Roman catholic of rank, well affected towards the protestants, Amyraut wrote a treatise, "On Grace and Predestination," which excited much attention, and great animosity among the protestant divines of France. The work, which was an ingenious attempt to reconcile the doctrine of predestination with that of universal grace, met with violent opposition from the Calvinistic divines, and particularly from one of their celebrated champions, Du Moulin. The doctrine of his work was examined in the synod of Alençon, and, after violent contests, he was with difficulty acquitted, with an injunction of silence upon these questions. Amyraut, who did not find himself bound by this injunction, returned to the charge; and, for many years, the contest was kept up with increasing credit on the part of this able polemic. In Holland his doctrine met with powerful opposition from the learned pens of Rivet, Spanheim, and Des Marets, but found at least equally powerful support from Daillé, Blondel, Mestrezat, and Claude. At length, the sentiments of Amyraut, on the subject of the divine decrees, which in fact nearly coincided with those of the Pelagians and Arminians, were received in all the universities of the Hugonots in France, and were disseminated by the French protestants, who fled from the rage of persecution, through all the reformed churches of Europe.

Notwithstanding the heretical cast of Amyraut's opinions, his talents, learning, and moderation procured him universal respect among eminent men of all professions. In the catholic church, many persons of the first distinction,

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both among the clergy and the laity, held him in high esteem. Cardinal Mazarin treated him with uncommon civility. Perhaps this was in part owing to the political opinions which he openly avowed. These, far from being consonant to the principles of religious freedom asserted by protestants, or such as might have been expected from one of those Hugonots who had suffered so much from arbitrary power, were exactly adapted to support the high pretensions of absolute monarchy. In the apology for the protestants of France, published in 1647, he declares that he will not pretend to justify the taking up arms against one's prince on any occasion whatever; and that he always believed it to be much more agreeable to the nature of the gospel, and the practice of the ancient church, to have recourse to no other arms than patience, tears, and prayers. In his book, "On the Sovereignty of Kings," published in 1650, on occasion of the tragical death of Charles I. he expresses in the strongest terms his approbation of the doctrine of passive obedience. This abject doctrine he, however, held, with the exception of cases of conscience, in which he regarded the authority of God as superior to that of man. When the seneschal of Saumur notified to him an order of the council of state, requiring all the protestants to put out hangings before their houses on *Corpus Christi* day; instead of exhorting his flock to comply with the command, he went from house to house, counselling them to suffer any extremity rather than submit to the arret. No hangings were put out, and the order was soon revoked.

Amyraut was the author of numerous writings; of these, the principal, besides the works already mentioned, are, "A Treatise on Religions," published in 1631; "On the Nature and Extent of the Gospel," 1636; "The Elevation of Faith, and Abasement of Reason," 1641; "A Defence of Calvin in relation to the Doctrine of absolute Reprobation," in Latin and French, 1644. "Paraphrases on the Scriptures," published without his name; "An Apology for the Protestants;" "A Treatise on Free Will;" "On Separation from the Church of Rome," in Latin, published in 1647; "Irenicon," to promote a re-union of the Lutherans and Calvinists, printed in 1648; "Of the Calling of Pastors," 1649; "Christian Morality," in six volumes, 8vo. 1652; "A Treatise on Dreams;" "A Treatise on the Millennium;" "The Life of La Noue;" and a poem entitled "St. Stephen's Apology to his Judges." These pieces are written in French, except where particularly mentioned to be in Latin.

Few persons of the clerical order were in his time more celebrated than Amyraut. His writings bear marks of a sound understanding, and deep penetration. His system of morality, though now almost forgotten, is accurate and elaborate, and furnished several subsequent writers on that subject with large materials. He was well acquainted with the world, and capable of conversing with pertinency and fluency on a great variety of subjects. His candour procured him universal respect among men of different sects. His liberality to the poor was large, and without distinction of catholics and reformed; he distributed in charity the whole salary of his ministry during the last ten years of his life. He died in possession of high and deserved reputation, in the year 1664. *Bayle. Moreri. Nouv. Dict. Hist.*—E.

ANACHARSIS, a Scythian philosopher, who flourished about 600 years before Christ, was the son of a Scythian chief, who had married a native of Greece. Being from this circumstance early instructed in the Greek language, he became desirous of being acquainted with Grecian wisdom, and obtained from the king of Scythia an embassy to Athens. On his arrival, in the first year of the forty-seventh Olympiad, or 592 before Christ, he met with Toxaris, one of his countrymen, who conducted him to the house of Solon. When he arrived there, he desired an attendant to inform his master that Anacharsis, a Scythian, was at the door, and requested to be received as his guest and friend. To this message Solon's answer was, that "friendships are best formed at home;" to which Anacharsis replied, "then let Solon, who is at home, make me his friend, and receive me into his house." Solon, struck with the smartness of the reply, admitted him as his guest, and finding him, upon further acquaintance, worthy of his confidence, gave him a place in his friendship. Anacharsis, on his part, did not neglect this opportunity of possessing himself of all the wisdom which was to be learned from so excellent a master. He was introduced by Solon to the most eminent men of Athens, and was the first stranger who received from the Athenians the honour of citizenship.

Having resided several years in Athens, probably till the death of Solon, and having afterwards travelled into different countries, Anacharsis returned to Scythia, with an earnest desire of communicating to his countrymen the wisdom which he had acquired, and, as it seems,

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of introducing among them the gods and laws of Greece. The attempt, however, was unsuccessful. While he was, according to a vow made upon his way home, performing sacred rites to the goddess Cybele, he was killed by an arrow, sent, as is related, from the king's own hand. Thus fell Anacharsis, a sacrifice to the envy and folly of his countrymen, who would not submit to receive wisdom from Greece.

From the blunt freedom of speech which he used, arose the proverbial phrase of "Scythian eloquence." The invention of the potter's wheel has been ascribed to him; but this instrument was known in the time of Homer. Among his ingenious sayings the following may deserve to be mentioned. "The best method of teaching a youth sobriety, is to set before his eyes a drunken man." "The vine bears three sorts of fruit: the first, pleasure; the second, intoxication; the third, remorse." "An ape is by nature ridiculous; man, by art and study." To an Athenian of infamous character, who reproached him for being a Scythian, he said, "My country may be a disgrace to me, but you are a disgrace to your country." The epistles which bear his name are probably spurious. *Herod.* lib. iv *Plut. Vit. Solon. Diog. Laërt.* lib. i. *Strabo*, lib. vii. *Seneca, Ep.* 90. *Stanley's Lives of Phil. Brucker.*—E.

ANACLETUS, or CLETUS, or ANENCLETUS, pope, reckoned by Roman catholics the third, succeeded Linus as bishop of the church of the Romans, according to Eusebius, in the second year of the reign of Titus, that is in the year 79 of the Christian æra, and governed that church thirteen years. This bishop has been enrolled among the saints and martyrs but there is no satisfactory evidence of his martyrdom. *Euseb. Hist. Eccl.* lib. iii. c. 13, 15. *Iræn.* lib. iii. c. 3. *Dupin. Platina. Bower.*—E.

ANACLETUS, a competitor for the popedom against Innocent II. was the grandson of a converted Jew, named Peter of Leon. The emperor Lotharius II. having acknowledged Innocent II. as successor to the papal chair upon the death of Honorius II. in 1130, Roger, king of Sicily, did homage to Anacletus. Thus powerfully supported, a violent struggle between these two rivals ensued, and Anacletus was for some time master of Rome. After the defeat of Roger, upon whom he had conferred the title of king of Naples and Sicily, he was obliged to yield to the more fortunate competitor. He died in 1138. The memory of this *anti-pope* is loaded with the reproach of scandalous vices. *Dupin. Moreri. Nouv. Dict. Hist.*—E.

ANACREON, a celebrated lyric poet, was a native of Teos in Ionia. He flourished in the sixth century B. C. and was in great favour with Polycrates, tyrant of Samos, at whose court he resided. Such was his fame, that Hipparchus, son of Pisistratus, sent a vessel of fifty oars on purpose to bring him to Athens. He was a professed voluptuary, addicted to the pleasures of wine and love without restraint, and beyond the limits prescribed in purer times. Yet he had a sort of philosophical contempt of money, if the story be true that he returned to Polycrates a large sum he had given him, after finding from the experience of two nights that the thoughts of it prevented his sleep. He enjoyed a chearful old age, and protracted his life to eighty-five years, when, as it is said (or probably fabled), he was choaked, when drinking, by a grape-stone.

The poems of Anacreon which remain are short odes upon light and voluptuous topics, abounding in suavity, sprightliness, and elegant fancy, and so characteristic in their manner, as to have given the name of *Anacreontic* to the whole class of similar compositions. Some suspicions are entertained of the authenticity of certain of the pieces which form the collection passing under his name, but many of them are referred to by ancient writers. Translations and imitations of them have been published in various languages. The free versions of Cowley are perhaps the happiest attempts of this kind in English. Of the editions of the original, those of Barnes and Pauw are the most esteemed. *Bayle. Vossius. Lilius Gyrald.*—A.

ANAGNOSTA, JOHN, a Byzantine historian, flourished in the reign of the emperor John Palæologus, and was present in Thessalonica, when, in the year 1430, that city was besieged by sultan Morad, and brought under the Turkish yoke. He relates affairs which happened two or three years after that siege, and therefore lived at least to the year 1433. His work "De Rebus Constantinopolitanorum Macedonicis," relates the particulars of the siege of Thessalonica, and its surrender to the Turks. This history was published in Greek, with a Latin translation, by Allatius, in 8vo, at Cologne, in 1653. *Hankii de Byzant. Script.* p. 1. c. 38.—E.

ANASTASIUS I. emperor of the East, was born at Duras in Illyricum, in 430, of an obscure parentage. Of his youth nothing is known. He was yet one of the officers in the palace named *silentiarii*, under the great chamberlain, and had not attained the rank of senator, when, at the advanced age of sixty, he was elevated to the empire, in 491, by the choice of Ariadne,

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widow of the emperor Zeno, who gave him her hand in marriage. Such an extraordinary rise attests a high reputation for wisdom and virtue, which is confirmed by the voice of the people at his accession, who cried, "Reign, Anastasius, as you have lived!" His first act corresponded with their hopes; for he remitted all dues to the exchequer, and abolished a most oppressive tax, named *chrysargyrum*, levied upon all who exercised any trade or calling, even common beggars, and hence termed *the gold of affliction*. He moreover expelled all informers from Constantinople, and put a stop to the sale of public offices, which had been a source of great abuses in the preceding reign. Troubles, however, both foreign and domestic, soon arose to distract the falling empire, and destroy the popularity of the emperor. Longinus, the late emperor's brother, being banished to his native country of Isauria, raised there a formidable rebellion, which gave employment to the best commanders of the empire for some years. Various tumults were excited in Constantinople, either on account of the imposition of new taxes, or the contemptible factions of the circus, which were attended with much mischief and danger. The Roman troops were defeated in Thrace by the Bulgarians; and, in 502, the Persians broke into the Asiatic dominions of the empire, and took Amida. An army sent to recover the place was defeated. It was, however, restored at a truce between the two empires made in 505. About this time, Mondo, a Goth, settled on the Dacian frontier, making incursions into the Roman territories, the general Sabinian was sent against him, which obliged him to have recourse to the aid of Theodoric, the Gothic king of Italy. Sabinian was entirely defeated by the confederates; and the empire was in consequence involved in a dispute with Theodoric. Such were the dangers that seemed to press on Constantinople, that Anastasius displayed its weakness by building a bulwark called the *long wall*, extending between fifty and sixty miles from the Propontis to the Euxine, and inclosing the country within a distance of thirty-five or forty miles from the capital.

The difficulties Anastasius had hitherto sustained were light in comparison with those in which he was involved by a religious war, the first that disgraced the Christian name. The emperor, who was a favourer of the Eutychians, abolished, at their suggestion, an orthodox addition that had been made to the "Trisagion," a hymn used in public worship. This occasioned a most violent tumult, in which many persons lost their lives; and the emperor was compelled to take refuge in his galley, till the orthodox patriarch, Macedonius, had pardoned and interceded for him. Macedonius was afterwards banished; and the sedition was renewed with such accumulated rage, that Anastasius was obliged to conceal himself in a suburb for three days, at the end of which he appeared in the circus without his diadem, and in the posture of a suppliant, and was happy to reconcile himself with his people by the sacrifice of two unpopular ministers to their fury. In the mean time, Vitalianus, one of his generals, espousing the cause of Macedonius and the other expelled orthodox prelates, approached Constantinople, in 514, with an army of Huns and Bulgarians, and insisted on their restoration. As this was not complied with, he over-ran Thrace with great slaughter, and invested Constantinople itself; so that the emperor was forced to agree to all his conditions, and consent to the establishment of the orthodox faith. Pope Symmachus engaged in this quarrel, and, by excommunicating Anastasius, set the first example of the employment of spiritual thunder against sovereigns. Anastasius died, in 518, in the eighty-eighth year of his age, and twenty-eighth of his reign; as much hated by his subjects in the end of it, as he had been esteemed in the beginning. He is charged by the catholic historians with avarice, cruelty, and all the crimes that could disgrace a sovereign; but his greatest, in their eyes, seems to have been a want of orthodoxy. He left behind him a vast treasure, which, if not accumulated by strict economy, was probably raised in some mode from the spoils of the people. *Gibbon. Univers. Hist.* — A.

ANASTASIUS II. whose proper name was *Artemius*, was elevated to the throne of Constantinople from the condition of secretary in 713. He was a man of learning, and a zealous catholic, yet he did not neglect the defence of the empire, threatened by the Saracens. He sent Leo, the Isaurian, with a strong army to resist them on the frontiers of Syria; and prepared against their intended siege of the capital by causing all who were unprovided with means of subsistence to leave the place, and by filling the arsenals and granaries, and repairing the walls. He also dispatched a fleet to the isle of Rhodes to destroy the enemy's naval stores; but the seamen in a mutiny killed their commander, and, in order to avoid punishment, set up a new emperor, by name Theodosius. On the news of this event, Anastasius fled to Nice, and Theodosius proceeded to Constantinople, and, after a siege of six months, got possession

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of it. Anastasius, hereupon, renounced his claim, and taking the habit of a monk, withdrew to Thessalonica, after a reign of about two years. In 719, Leo being then emperor, Anastasius quitted his retirement, and fled to Tribelin king of the Bulgarians, whom he prevailed upon to espouse his cause. At the head of an army of those barbarians he marched to Constantinople, which he expected would be surrendered to him by his partisans; but meeting with a vigorous resistance, the Bulgarians were so provoked at their disappointment, that they seised Anastasius, and delivered him to Leo, by whom he was put to death, with all his accomplices. *Gibbon. Univers. Hist.*—A.

ANASTASIUS, pope, a Roman, succeeded Siricius in the see of Rome, in the year 398. He appears to posterity under no other character than that of a zealous defender of the catholic faith. Origen, one of the greatest ornaments of the church, whose works had been read and admired for upwards of one hundred and fifty years, was by this bigoted pontiff declared an heretic; all catholic Christians within the jurisdiction of the see of Rome were prohibited reading his writings, or keeping them in their possession; and Ruffinus, a presbyter of Aquileia, who had translated his "Periarchon," or book of Principles, was cut off from the communion. To this violent act of intolerance the bishop of Rome was instigated by Jerom, who had himself translated many of Origen's writings; and by Marcella, a bigoted woman, whose courage in opposing the new doctrines which were countenanced, or connived at, by the clergy of Rome, is by that father highly extolled. This pontiff died in the year 402. His epistle to John bishop of Jerusalem, who had written to him in behalf of Ruffinus, is extant, together with Ruffinus's apology, in Constant. Epist. Rom. Pontif. fol. ed. Paris, 1721. *Aug.* ep. 165. *Hieron*, ep. 16. *Platina. Dupin. Moreri. Fabric. Bib. Gr.* lib. v. c. 35. § 8.—E.

ANASTASIUS II. pope, the son of a Roman citizen, succeeded pope Gelasius in the year 496. This pontiff possessed a strong disposition to promote the peace of the church, not by the only practicable method of mutual forbearance, but by bringing the whole body to a unity of faith and worship. For this purpose he wrote to the emperor Anastasius a conciliatory letter, and sent upon the embassy, besides two bishops, Festus a patrician. This layman, in a private conference with the emperor, was brought over to his views; and engaged to use his interest with the pope to effect a reconciliation between the eastern and western churches, upon such terms as the emperor proposed. The pacific temper of the pontiff might have raised great expectations from this negotiation; but it was suddenly broken off by the death of the pope, while Festus was on his way to Rome; he died in the year 498, before he had completed the second year of his pontificate. A pope who, for the sake of peace, was willing to sacrifice, in part, the pretensions of his see, was not likely to obtain, in ages of ignorance, any distinguishing honours. Pope Anastasius II. has not been thought worthy of a place in the calendar: bigoted biographers have even attempted to asperse his memory, by perpetuating a malignant rumour, that he was cut off by a sudden death as a judgment from heaven. (Platina, de Vit. Pontif. Anast. II.) Yet all that we know of him seems to prove, that he was an amiable and worthy man. His letter to the emperor, with another to Clovis, king of France, congratulating him on his conversion to Christianity, are still extant in the books of councils. *Dupin. Fabric. Bibl. Græc.* lib. v. c. 35. § 8. *Platina. Cav. Hist. Lit.*—E.

ANASTASIUS III. pope, a Roman by birth, succeeded Sergius in the year 911. He possessed the papal chair only two years. The only praise which rests upon the memory of this pontiff, is, that he did nothing deserving of blame: an higher encomium than may at first view be perceived. *Moreri. Platina. Bower.*—E.

ANASTASIUS IV. pope, called Conrad before his advancement to the papal dignity, succeeded Eugenius III. in the year 1153. Being of a peaceable temper, he sent his cardinal, Gerard, to settle a dispute, which had arisen in the last pontificate between the court of Rome and the emperor Frederic, concerning the disposal of an episcopal see. The messenger behaved with more haughtiness than the emperor was inclined to bear, and he received orders to quit Germany. The pope took no notice of the affront, and yielded to the emperor the point in dispute. This submission, which seems to have arisen from the humane desire of preventing the horrors of war, has been imputed, by writers jealous for the honour of the papal crown, to pusillanimity. In a great scarcity of corn, which happened during this pontificate, the pope showed great humanity, by his liberal contributions towards the support of the poor. There was more merit in this action, than in the bull which he issued for increasing the privileges of the knights of the hospital at Jerusalem, since known by the name of the knights of Malta. After possessing the papal chair little more than one year, Anastasius IV. died in 1154. Ten letters of this pope are pre-

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served in the Collections of Councils by Labbé and Harduin, and in Du Chesne's History of France. *Platina. Moreri. Fabric. Bibl. Græc.* lib. v. c. 35. § 8. — E.

ANASTASIUS, an antipope, was elected in the year 855 by the commissaries of the emperor Louis II. in opposition to Benedict III. but was obliged, soon afterwards, to relinquish his pretensions. *Moreri.* — E.

ANASTASIUS, the Sinaite, a monk of mount Sinai, in Palestine, flourished in the sixth century, and lived, as appears from his writings, nearly to the end of that century. He was the author of several works, in Greek, still extant, among which are, "Hodegos" [A Guide in the Way], printed in 4to, at Ingoldstadt, in 1606; written against a sect called the Acephali, who admitted only one nature in Christ; a work of little value, except on account of the numerous references which it contains to the writings and opinions of others; and "Anagoria, or Mysterious Contemplations on the six Days Creation," the last book of which was published in Greek, in 4to, at London, in 1682; a treatise, which, according to the opinion of Mosheim, betrays the levity and ignorance of the author. He has left several other tracts to be found in the "Bibliotheca Patrum." *Fabric. Bibl. Græc.* lib. v. c. 35. § 1. *Cav. Hist. Lit.* — E.

ANASTASIUS, Theopolitanus, bishop of Antioch, flourished in the sixth century. The emperor Justinian formed a design to depose him, for espousing the opinions of a sect called Incorruptibles, who held that the body of Christ, even before his resurrection, was incorruptible and incapable of suffering. Justinian was prevented by death from executing his purpose; but Justin the younger, in the year 570, banished this patriarch; and he remained in exile twenty-three years. In the year 593, under the reign of Mauritius, he was recalled and restored to his see: he died in the year 599, and was succeeded by another Anastasius, who was killed in a tumult by the Jews in 609. This bishop of Antioch, who has been confounded with Anastasius the Sinaite, has left some sermons and treatises on the trinity, and other points of faith, of which a Latin translation was published, in 4to, at Ingoldstadt, in 1616; and "On the Annunciation of the Virgin Mary and the Transfiguration of Christ," published in Greek and Latin, in the first volume of "Combesisii Auctarius," folio, Paris, 1648. *Evagrius*, iv. 40. v. 5. vi. 24. *Nicephorus*, xvii. 36. xviii. 26, 44. *Fabr. Bibl. Græc.* lib. v. c. 34. § 1. — E.

ANASTASIUS, the librarian, a Roman abbot, flourished in the ninth century. Under several popes, he had the charge of the Vatican library. In the year 869, he assisted in the general council of Constantinople. He translated into Latin the acts of that council, and prefixed to the translation, "An History of the Schism of Photius and the Council." He also translated other acts of the councils of the Greek church; and wrote, or compiled, the lives of the popes down to Nicholas I. continued by others, and published, with the ecclesiastical history of Nicephorus, Syncellus, and Theophanes, in folio, at Paris, in 1649. An edition of this work, with enlargements, has been since published by Bianchini, in four volumes folio, at Rome, in 1718. Anastasius was a learned man, and a tolerable writer. *Fabr. Bib. Græc.* lib. v. c. 35. § 8. *Dupin. Cav. Hist. Lit. Moreri. Nouv. Dict. Hist.* — E.

ANATOLIUS, patriarch of Constantinople, succeeded Flavian in that dignity in the year 449. Before his preferment to the patriarchate, and afterwards till the death of Theodosius the younger, Anatolius supported the party of the Eutychians, who held that there was but one nature in Christ: but after the accession of Marcian, who favoured the opposite party, he passed over to the catholic orthodox belief of two natures, and thus at once secured the favour of the emperor and of pope Leo. While Anatolius found himself supported by the imperial power, he maintained a bold contest with Leo, for the equality of the two churches of Rome and Constantinople: but when he found Marcian disposed to yield to the pretensions of the see of Rome to the supremacy in the church, he gave up the point. Farther to secure the favour of the pope, he called a council at Constantinople, in which he procured a sentence of anathema against Nestorius and Eutyches, and sent deputies to Rome assuring Leo of the purity of his faith. Candour will not forbid us to demur upon the sincerity of this conversion; and we may be allowed to dismiss this time-serving ecclesiastic without panegyric. He died in the year 458. *Conc. Chalced. apud Dupin. Moreri.* — E.

ANATOLIUS, bishop of Laodicea in Syria, was a native of Alexandria, and flourished in the third century, under the emperors Probus and Carus. He was eminently distinguished among his contemporaries, for his acquaintance with Greek learning and philosophy, and for his knowledge of arithmetic, geometry, astronomy, grammar, and logic. From his excellent qualifications, the citizens of Alexandria thought him worthy to fill up the vacant Aristotelian

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school; and it is probable, from the manner in which Eusebius mentions this circumstance, that he accepted the charge, and was for some time a preceptor in philosophy, according to the Peripatetic system. Whether he was born of Christian parents, or became a convert from paganism to Christianity, is not certain. It is highly probable that he was a Christian long before he became bishop of Laodicea; for he is spoken of as enjoying the friendship of the preceding bishop of that see, at the time of the siege of Bruchium, or Pyruchium, one of the quarters of the city of Alexandria, which is supposed to have happened in the reign of Gallienus, about the year 263. A memorable incident occurred during this siege, which places the character of Anatolius in an amiable light. Anatolius was shut up in Bruchium; his friend Eusebius was without, among the Romans, the besiegers. When the besieged were severely harassed by famine, Anatolius contrived to inform his friend of their situation, and to entreat him, who had great interest with the Roman commander, to obtain permission, that such as were unfit for the use of arms might leave the city. Permission was granted, and aged persons, children, women, ecclesiastics, and many others, cloathed in their habits, escaped; and great multitudes of them were entertained by Eusebius.

After this, but at what time, or upon what occasion, is not known, Anatolius left Alexandria, and went into Syria; where Theotecnus, bishop of Cæsarea, ordained him bishop, intending him for his successor, and, in fact, making him his colleague: but Anatolius, on his way to a council held at Antioch on the affairs of Paul of Samosata, passing through Laodicea, immediately after the death of Eusebius, was detained by the body of Christians in that city, and was appointed their bishop. This probably happened about the year 269. Of his episcopal conduct and character no particulars are related; but he is spoken of in general terms as a great ornament of the Christian church. Eusebius mentions, as a proof of his eloquence and his extensive knowledge and learning, a treatise written by Anatolius concerning Easter, "De Paschate, or Canones Paschales," from which he makes a large extract. An ancient Latin version of this work, said to be by Rufinus, and to be, in the main, a faithful copy of the genuine work, was published by Ægidius Bucherius, in folio, at Antwerp, in 1634. We also learn from Eusebius and Jerom, that he wrote ten books of "Institutes of Arithmetic," extracts of which are preserved in a collection, entitled "Theologumena Arithmetica." Fragments of Anatolius are published by Fabricius, whence appears the high estimation in which he held mathematical learning, as connected with philosophy. *Euseb. Hist. Ecc.* lib. vii. c. 32. *Hieron. de Vir. Ill.* c. 73. *Fabric. Bibl. Græc.* lib. iii. c. 2. *Cav. Hist. Lit. Lardner's Cred.* part ii. c. 51. *Brucker.*—E.

ANAXAGORAS, to whom was given the appellation of MIND, one of the most illustrious philosophers of antiquity, was born at Clazomene, in Ionia, in the first year of the seventieth Olympiad, or five hundred years before Christ. If the account which Pythagoras gave of philosophers be true, that they are men who appear in life merely as spectators, and who, despising all other pursuits, devote themselves to the study of nature, and the search after wisdom, (Cic. Tusc. Disp. lib. v. c. 3.) Anaxagoras was eminently entitled to be called a philosopher. Though of noble extraction, and possessed of a large patrimony, he relinquished his connections and estate, that he might be entirely disengaged from secular concerns, and, as Cicero says, "give himself wholly to the divine pleasure of learning and inquiry." "An, ni ita se res haberet, Anaxagoras, aut hic ipse Democritus, agros et patrimonia sua reliquissent, huic discendi quærendique divinæ delectationi toto se animo dedissent?" (Tusc. Qu. lib. v. Conf. Valer. Max. lib. viii. c. 7.) Those who measure the value of every thing by the money it will produce, and are of opinion that the first object in life is to get wealth, will, of course, ridicule Anaxagoras's plan, and be disposed to say, as many of his countrymen said, "that he philosophised very foolishly." (——*οὑτως αυτον ανοητα σοφιζεσθαι.* Plat. Hip. Maj.) And there may, in truth, be some reason to hesitate concerning the wisdom and merit of that kind of contempt of the world, which, while it robs the individual of many real comforts, deprives society of the benefit of his active services.

Anaxagoras left his lands to be cultivated and enjoyed by his relations, and became a pupil of Anaximenes the Milesian. At twenty years of age he left Miletus, and entered upon the study and profession of philosophy at Athens, where, according to Diogenes Laërtius, he remained thirty years. He was, probably, the first disciple of the Ionian school, founded by Thales, who taught philosophy in Athens; but Clement of Alexandria is mistaken, when he says, (Stromat. lib. ii.) that he translated the school from Ionia to Athens; for the Ionian school was

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continued by Archelaus, a disciple of Anaxagoras, and was by him transferred to Athens from Lampsacus. (Diog. Laërt. lib. ii.)

Anaxagoras acquired high reputation in Athens as a preceptor in philosophy, and had many illustrious disciples, among whom were Euripides the tragedian, the statesman Pericles, and Socrates. To these some add Themistocles; but the date of his birth is several years prior to that of this philosopher. Without undertaking any public office, or appearing in affairs of state, he served the Athenian republic. It is probable that Pericles was much indebted to him, not only for his early principles of wisdom, but for frequent advice and counsel in important concerns. Neither his learning, nor his disinterested spirit, nor the friendship of Pericles, could preserve him from persecution. He was accused by Cleo of impiety, for teaching that the sun was a burning mass of stone, (Plutarch. de Superstit.) or an inanimate fiery substance; herein, robbing it of its divinity, and contradicting the popular opinion, that the sun was Apollo, one of the greater deities. Perhaps political dissatisfaction might have some share in this prosecution; for, it is said, that Thucydides, who was of a party opposed to Pericles, charged Anaxagoras not only with impiety, but with treasonable practices. But from the profession, opinions, and general character of Anaxagoras, it is probable that his principal offence was the propagation of new opinions concerning the gods. That he did not scruple, when occasion offered, to expose the vulgar superstitions, may be concluded from the ridicule which he cast upon the Athenian priests for predicting an unfortunate event from the unusual appearance of a ram which had but one horn: to convince the people that there was nothing in the affair supernatural, he opened the head of the animal, and showed them, that it was so constructed, as necessarily to prevent the growth of the other horn. It does not, however, appear that any accusation was brought against Anaxagoras for teaching the doctrine of a Supreme Intelligence, the Creator of the world. He was sentenced by his judges to death, but, through the interposition of Pericles, who appeared in his defence, and maintained that he had committed no capital crime, and that his prosecution had been prompted by prejudice and malice, the sentence was changed to that of fine and exile. When one of his friends expressed regret on account of his banishment, he said, "It is not I who have lost the Athenians; but the Athenians who have lost me:" a speech which, if it discovers some degree of vanity, also strongly marks the equanimity with which this true philosopher met the vicissitudes of fortune. Other anecdotes, which still more affectingly illustrate this part of his character, must not be omitted. Receiving, as he was one day delivering a lecture in philosophy, the news of the death of one of his sons, he calmly said, "I knew that I begat him mortal." He consoled himself by a similar reflection, when he received his own sentence of condemnation: "Nature," said he, "long ago pronounced the same sentence against me."

After his banishment from Athens, Anaxagoras passed the remainder of his days at Lampsacus, where he taught philosophy in the school of his deceased master, Anaximenes, till, in the year before Christ 428, the infirmities of age terminated his labours. Being asked, just before his death, whether he wished to be carried for interment to Clazomene, his native place, he said, "It is unnecessary; the way to the regions below is every where alike open." He gave, at the same time, a singularly striking proof of the placid chearfulness and benevolence of his disposition, in the reply (Plutarch. Præcept. de Rep. gerend. Conf. Diog. Laërt.) which he made to a message from the magistrates of Lampsacus, requesting to be informed in what manner he would permit them to honour his memory. "Only," said he, "let the day of my death be annually kept as a holiday by the boys in the schools of Lampsacus." The good-humoured request was complied with; and the custom remained in Lampsacus in the time of Diogenes Laërtius. Anaxagoras died about the age of seventy-two. The inhabitants honoured his memory by a tomb, on which was inscribed this epitaph:

Ενθαδε, πλειστον αληθειας επι τερμα περησας
Ουρανιε κοσμε, κειται Αναξαγορας.

This tomb great Anaxagoras confines,
Whose mind explored the paths of heav'nly truth.

An altar is also said to have been consecrated to him, inscribed with the words TRUTH, and MIND; of which the latter was the appellation given him, on account of the doctrine which he taught concerning the origin and formation of the world.

Several particulars are related concerning this philosopher, which must be entered in the long catalogue of fables. Of this kind we ought, probably, to reckon the story told by Plutarch, in his life of Pericles; that, when he was grown old, finding himself neglected, and

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in want, he covered up his head, determining to starve himself, till Pericles came to him, and entreated him to live, that he might not lose so valuable a counsellor; upon which, uncovering his face, he replied, "Ah, Pericles! they who have need of a lamp, take care to supply it with oil:" (Plut. Vit. Periclis) for Anaxagoras was not more than fifty years old when he left Athens; and it was never probable, that Pericles would suffer a man, whom he so much valued, to be in extreme indigence. Still more incredible is the story told by Pliny and confirmed by Plutarch, and recorded on the Arundelian marbles, of a stone, about the size of a bean, of an adust colour, which, in the fourth year of the seventy-seventh Olympiad, or in the second year of the seventy-eighth Olympiad, fell from the sun, in the day time, in a part of Thrace near the river Ægos, the fall of which was predicted by Anaxagoras. His prediction of a shower of rain at the Olympic games was not quite so wonderful.

The records which remain of this philosopher are mere fragments, occasionally scattered through various writings, and, after an interval of more than seven hundred years, collected, with little care and judgment, by Diogenes Laërtius. The accounts abound with chronological contradictions, and other inconsistencies; and the biographer himself has given unequivocal proofs of ignorance or negligence, a striking example of which is, his making Anaxagoras speak of the tomb of Mausolus, who did not die till the year 353 before Christ, seventy-five years posterior to the death of this philosopher. We may be allowed to receive such memorials with some degree of suspicion, and to exhibit with diffidence a summary of his doctrine, which must be, in a great measure, collected from such sources.

In natural philosophy, Anaxagoras, in the midst of some strange conceptions, held opinions which indicate no inconsiderable knowledge of nature. He appears to have had no other idea of the heavens than as a solid vault, in which luminous bodies are fixed, which were originally stones, raised from the earth by the rapid motion of the ambient æther, set on fire by its heat, and kept in their places by the rapid circular motion of the heavens. That he conceived the sun to be a fiery stone, is attested by numerous authorities, among which are Xenophon (Memorab. lib. iv.) and Plato, (Apolog. Soc.) who must have been well acquainted with his tenets: both introduce Socrates as refuting and deriding this notion; and the latter makes him speak of his books as of little value. Yet Anaxagoras must have paid considerable attention to the phænomena of nature, to have perceived that the rainbow is the effect of the reflection of the solar rays from a dark cloud, and that wind is produced by the rarefaction of the air, and sound by its percussion. If, as is related, he could predict rain, and darkness at noon day, he must have had some knowledge of the atmosphere, and of eclipses.

Of his opinions concerning the principles of nature, and the origin of things, our information is somewhat more correct. He supposed in nature as many kinds of principles, as there are species of compound bodies; and conceived, that the peculiar form of the primary particles, of which any body is composed, is the same with that of the compound body itself. A bone, for example, he imagined to be composed of a great number of small bones; a piece of gold, of small particles which are themselves gold: thus, according to Anaxagoras, bodies of every kind are generated from ὁμοιομερεια, similar particles. This system is well represented by Lucretius:

Principium rerum quam dicit Homœomeriam,
Ossa videlicet e pauxillis atque minutis
Ossibus; sic et de pauxillis atque minutis
Visceribus viscus gigni, sanguenque creari
Sanguinis inter se multis cœuntibus guttis;
Ex aurique putat micis consistere posse
Aurum; et de terris terram concrescere parvis;
Ignibus ex ignem; humorem ex humoribus esse,
Cætera consimili fingit ratione, putatque.

With Anaxagoras, great Nature's law
Is similarity; and ev'ry compound form
Consists of parts minute, each like the whole;
And bone is made of bone, and flesh of flesh;
And blood, and fire, and earth, and massy gold,
Are in their smallest portions still the same.

The absurdity of this notion is evident: it admits no simple, uncompounded principles: it makes no provision for production or dissolution, the formation of any new body being, according to this doctrine, nothing more than the collecting together of a number of small similar bodies; and it gives no explanation of the original formation of the small compound bodies of which the larger consist.

That part of the system of Anaxagoras, which explains the active principle in nature, is more consonant to reason. Anaxagoras, according to Diogenes Laërtius, (lib. ii. n. 6.) taught that "the universe consists of small bodies composed of similar parts, and that mind is the beginning of motion." "He was the first," says the same writer, "who superadded mind to matter, opening his work in this pleasing and sublime language, 'all things were confused; then came

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mind, and disposed them in order." Plato asserts (Phæd. Hippias Major) that this philosopher taught the existence of a disposing mind, the cause of all things. Aristotle says, (Metaph. lib. i. c. 3.) that Anaxagoras taught, that mind was "the cause of the world, and of all order," and that "while all things else are compounded, this alone is pure and unmixed;" and that "he ascribes to this principle two powers, to know and to move, saying, that mind put the universe into motion." Cicero expressly asserts, though not without some inconsistency with what he had before said of Thales, that Anaxagoras, who was a disciple of Anaximenes, was the *first* who taught, that the arrangement and order of all things was contrived and accomplished by the understanding and power of an infinite mind. (De Nat. Deor. lib. i. c. 10, 11. Conf. Tusc. Q. iii. 24. v. 39. De Orat. lib. iii. c. 23.) Plutarch and others confirm this account of the doctrine of Anaxagoras. It may be fairly concluded, from the concurrent testimony of antiquity, that this illustrious philosopher was the first among the Greeks, who conceived the primary active principle in the universe, mind, to be simple pure intelligence, existing *separately from* and independently of matter, and acting upon it with design in the arrangement of the similar parts, which before existed in a state of chaotic confusion. *Diogenes Laërtius*, lib. ii. *in Anaxag. Plutarch. in Pericle. Suidas. Bayle. Brucker. Stanley's Lives of Phil. Moreri.*—E.

ANAXANDRIDES, king of Sparta, son of Leo, reigned about B. C. 550—540, with his colleague Aristo. He is chiefly remarkable as the only Lacedemonian who had two wives at a time. The ephori commanded him to divorce his first wife on account of sterility; but his affection for her not permitting him to comply, he took a second, and wisely lodged them in separate houses. The new wife was brought to bed of a son, who was named Cleomenes. Soon after the first queen became pregnant, and was delivered of a son named Dorieus; and she afterwards bore twins, one of whom was the celebrated Leonidas, who fell at Thermopylæ. Notwithstanding the children of the first queen were much more promising than of the second, the laws of Sparta gave the succession to Cleomenes, as eldest born. Anaxandrides was successful in war against the Tegeates. Several apophthegms of his, which evince his good sense, are recorded by Plutarch. *Bayle. Univers. Hist.*—A.

ANAXANDRIDES, a comic poet, a native either of Rhodes or Colophon, flourished during the reign of Philip of Macedon, about B. C. 370—80. Suidas says he was the first who introduced on the stage love adventures, turning upon the mis-haps of young damsels. He was a personable man, and affected great magnificence in his dress and equipage; and even is said once to have recited a piece at Athens on horseback. He had more genius than correctness; and, though he was greatly chagrined at ill success, would not take the pains to retouch his performances. Of sixty-five plays which he composed, ten only were crowned. The Athenians, who would seldom endure any reflections on their state, whatever liberties they permitted against individuals, condemned him to die of famine for a line censuring their government. An "Odyssey" of this poet is mentioned by Athenæus. *Vossius. Bayle.*—A.

ANAXARCHUS, a Grecian philosopher, who flourished under Philip of Macedon and Alexander, was a native of Abdera, and belonged to the Eleatic sect, founded by Leucippus, and continued by Democritus. Diomenes of Smyrna and Metrodorus of Chios are mentioned as his preceptors. He was a companion of Alexander, and, from the few anecdotes preserved concerning him, appears to have treated him with the freedom of a friend. When Alexander aspired at the honours of divinity, this philosopher checked his vanity, by pointing to his finger when it bled, saying, "See the blood of a mortal, not of a God:" on another occasion, during a banquet, he repeated a verse from Euripides, reminding him of his mortality. He was not always, however, thus faithful; for, when the mind of Alexander was tortured with remorse for having killed his friend Clitus, this philosopher, instead of encouraging the virtuous sentiment, administered the balm of flattery, by saying, that "kings, like the gods, could do no wrong." A tale is related of his having been pounded in an iron mortar by Nicocreon, king of Cyprus, and of his enduring great torture with invincible patience: but this story, which is also told of Zeno the Eleatic, is probably fabulous: it is unsuitable to the general character of this philosopher, who, from his easy and tranquil habit of life, obtained the appellation of Ευδαιμονικος, "The Fortunate." *Diog. Laërt.* lib. ix. *Stanley. Brucker.*—E.

ANAXILAUS, a native of Larissa, was a follower of the Pythagorean philosophy in the time of Augustus. He seems to have assumed the character of a philosopher, chiefly for the sake of obtaining credit to his pretensions to magical powers. His acquaintance with natural philosophy he employed as an instrument of de-

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lusion. Among other curious arts by which he excited the ignorant wonder and superstitious terror of the vulgar, Pliny mentions his giving a livid and ghastly hue to the human face by means of sulphureous flame. By the order of the emperor Augustus, he was, in the twenty-eighth year before Christ, banished from Italy as a magician. *Euseb. Chron. Plin. Nat. Hist.* lib. xix. c. 1. &c. *Brucker.*—E.

ANAXIMANDER, a philosopher, the disciple and friend of Thales, was born, probably, at Miletus, where Thales lived, in the third year of the forty-second Olympiad, or in the year 610 before Christ. He was the first among the Greeks who taught philosophy in a public school, and is therefore often considered as the founder of the Ionic school, though that honour in fact belongs to Thales. The mathematical and astronomical sciences appear to have been indebted to this philosopher for some improvements. He wrote a compendium of geometry, and delineated a map of the earth, or geographical table, in which he marked the divisions of land and water. Pliny ascribes to Anaximander the discovery of the obliquity of the ecliptic; but, if Thales could predict an eclipse, this obliquity must have been known to him. The invention of the sun-dial is ascribed to this philosopher: but Herodotus, with greater probability, gives it to the Babylonians. It is not likely that astronomers should have remained for several centuries unacquainted with so obvious and useful an instrument; and the early division of time into hours seems to indicate its existence long before this period. It is related of Anaximander, that he predicted an earthquake, and advised the Lacedemonians to quit the city, that they might avoid the destruction which threatened them; but it is altogether incredible that he was able, at a period when physical knowledge was so exceedingly imperfect, to do that which is, even to this day, beyond the reach of philosophy. Among the physical notions imputed to Anaximander, are these:—that the stars are globular collections of air and fire, carried round with the spheres in which they are placed; that they are gods and are innumerable; that the sun has the highest place in the heavens, the moon the next, and the planets and fixed stars the lowest; that the earth is placed in the midst of the universe as in a common centre; and that the sun is twenty-eight times larger than the earth.

The doctrine of Anaximander concerning the principles of things, and the origin of nature, is so imperfectly and inconsistently related, that it is impossible to pronounce decisively concerning it. Authors are agreed, that he made τὸ ἄπειρον, infinity, the first principle, from which all things proceed, and into which they ultimately resolve; and that the parts change, but the whole is immutable; but what he meant by *infinity*, whether, as Plutarch (Plac. Phil. lib. i.) and Aristotle (Phys. ausc. lib. i. c. 5. iii. 4.) assert, he meant the boundless universe of matter; or whether, as Hermias (Irris. Gent. ap. Tatian.) maintains, he adhered to the doctrine of his master Thales, and supposing τὸ ὑγρὸν, water, or a humid mass, the first passive principle, to be animated by an active principle, or first eternal cause of motion, conceived these to be *united* in one *infinite universe*; we shall not undertake to determine.

Anaximander is said to have committed his doctrine to writing, but no remains of his works are extant. An anecdote is related of him, which has been mentioned as a proof that he was employed in instructing youth, and which certainly shows that he respected their opinion. Being laughed at by the boys for singing ill, he said, "We must endeavour to sing better for the sake of the boys." Anaximander died at the age of sixty-four years. *Diog. Laërt.* lib. ii. *Cic. Ac. Qu.* lib. iv. *Plin. Hist. Nat.* lib. ii. c. 79. lib. vii. c. 56. *Suidas. Stanley. Brucker.*—E.

ANAXIMENES, a philosopher of Miletus, the disciple and successor of Anaximander, flourished about 550 years before Christ. No particulars of his life remain, except that he continued the school of his master, and taught and wrote in a plain and concise style. Concerning his opinions we have very obscure and imperfect information. His notions concerning the heavenly bodies, according to Plutarch, were, that the stars are fiery substances, fixed in the heavens like nails in a crystalline sphere; that the sun and moon are circular plates of a fiery substance, and that they are eclipsed when the orifice out of which their heat issues is closed. Concerning the origin of things, he seems, instead of the water of Thales, to have substituted as the first principle, air, which he held to be infinite, immense, and ever active. He held that air is God; that all souls are air; and that from air proceed, by rarefaction or condensation, fire, water, and earth. From comparing the terms in which this doctrine is conveyed with the probable tenets of the predecessors of Anaximenes, it may be reasonably conjectured, but by no means positively asserted, that the air of Anaximenes is, as Lactantius supposes, a subtle æther animated by a divine principle. It was reserved, however, for his successor,

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Anaxagoras, to separate this divine principle from air, fire, water, and all material substances, and to conceive the forming and directing power in nature to be pure intellect. *Diog. Laërt.* lib. ii. *Plut. ad Phys.* lib. i. c. 2. *Plac, Phil. Cic. de Nat. Deor.* lib. i. c. 10. *Acad. Qu.* lib. iv. *Suidas. Stanley. Brucker.*—E.

ANAXIMENES, a Greek historian and rhetorician, was born at Lampsacus about 580 years before Christ. He was a disciple of Diogenes the Cynic. Philip of Macedon invited him to his court to instruct his son Alexander in rhetoric; and some writers ascribe to him the treatise of rhetoric which bears the name of Aristotle. This learned man, with many others, accompanied Alexander in his expedition against the Persians. The inhabitants of Lampsacus, who had espoused the interest of Darius, upon Alexander's conquest of the country, entreated their countryman Anaximenes to implore the clemency of Alexander on their behalf. He undertook the embassy; but the king, as soon as he learned his errand, swore that he would grant him nothing that he should ask. "I entreat you," he answered, "to destroy Lampsacus, to burn its temples, and to sell the inhabitants for slaves." Alexander, pleased with this smart retort, kept his word, and spared the city. Another humourous anecdote is related of this Anaximenes. Entertaining, on some account, a grudge against the historian Theopompus, he revenged himself by writing a severe satire against the Spartans and Thebans, in a style exactly similar to that of Theopompus, and addressing it, under his name, to the Athenians. The work was universally received as his, and brought upon him much discredit and ill-will throughout almost all Greece. This successful deception, though it reflected no honour upon the author's disposition, was an unequivocal proof of his talents. This rhetorician wrote a history of the life and actions of Philip, and another of those of Alexander; he also wrote twelve books on the early history of Greece, beginning with the theogony or fabulous history, and ending with that battle of Mantinea in which Epaminondas fell. It is to be regretted that these works are lost. *Pausanias, Eleac.* lib. ii. *Eustath. in Arist. Suidas. Voss. de Hist. Græc.* lib. i. c. 10.—E.

ANCARANO, PETER DE, a celebrated civilian of Bologna, flourished in the fifteenth century. He was a pupil of Baldus, and rivalled his master in the knowledge of the civil and canon law. In 1409 he was chosen by the council of Pisa to defend it against the opposition of the ambassadors of Robert duke of Bavaria; and showed, that it had a right to proceed against Gregory XII. and Benedict XIII. in order to terminate the schism. He died at Bologna in the year 1417, and left behind him, in Latin, "Commentaries on the Decretals and Clementines," printed at Lyons, Venice, Bologna, and elsewhere. On his tomb was inscribed an epitaph, in which he is called "The mirror of the canon law, and the anchor of the civil." *Moreri. Nouv. Dict. Hist.*—E.

ANCILLON, CHARLES, an advocate, born at Metz in 1659, was an able and learned defender of the protestant cause. After the revocation of the edict of Nantz, the reformed in the city of Metz sent him to court, to entreat an exemption in their favour: all that he could obtain was a milder treatment of his persecuted brethren. He removed to Berlin, where he was appointed inspector of the tribunal of justice instituted for the French in Prussia, historiographer to the king, and superintendant of the French school. He wrote, in French, "An History of the Establisment of the French Refugees in the States of Brandenburg," printed in 8vo. at Berlin, in 1690; "A critical Miscellany of Literature, collected from the Conversations of his Father, Minister of Metz," 3 vol. 8vo. 1698; "The Life of Soliman II." 4to. 1706; "A Treatise on Eunuchs," 4to. 1707; "Memoirs of many literary Characters," 12mo. 1709. *Bayle. Moreri.*—E.

ANCILLON, DAVID, a French protestant divine, the father of Charles Ancillon, the subject of the preceding article, was born at Metz, in the year 1617. Through his whole life he exhibited a most amiable and meritorious example of the united accomplishments and virtues which ought to adorn the clerical character. In early youth he studied diligently, and exercised his understanding freely in the search of truth. He applied with such indefatigable industry to his studies, that it sometimes became necessary to interpose the paternal authority to interrupt them: "he was," says his first biographer, "excessively, and if I may use the expression, intemperately studious. At ten years of age he studied in the college of the Jesuits, which was near Metz, a school of sound learning: here much pains were taken to bend his understanding to the yoke of implicit faith in the church of Rome, and to entice him into the order of St. Ignatius; but he prudently avoided the snare, and, from that time, formed a resolution to examine for himself the grounds and principles of religion, and to devote his life to the profession of divinity. In the year 1633 he

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removed to Geneva; and, during a residence of seven or eight years in that place, he acquired, under several eminent masters, an extensive and accurate knowledge of philosophy and theology. Returning to France, he passed through an examination, preparatory to his admission into the ministry, before the synod of Charenton; and he discovered on this occasion a degree of capacity, learning, and modesty, which obtained much approbation, and procured him an appointment to the church of Meaux, one of the most considerable benefices then vacant among the reformed.

At Meaux, Ancillon enjoyed, for twelve years, all the satisfaction and happiness which literary industry, professional fidelity, growing reputation, and talents and virtues peaceably and usefully exercised, could bestow. As a preacher, he was admired; as a pastor, beloved; and people of all persuasions, catholic as well as protestant, paid a willing tribute of respect to his learning, eloquence, and virtue. For the completion of his domestic felicity he was, in a singular manner, indebted to his professional popularity. A venerable old man, who possessed an estate near Meaux, happening to hear Ancillon preach at Charenton, was so struck with admiration of his talents and piety, that he said to some persons, who sat near him at church, that he had but one daughter, an only child, whom he tenderly loved; but that, if that gentleman should come and demand her of him in marriage, he would give her to him with all his heart. This circumstance having been mentioned among Ancillon's friends at Meaux, who were exceedingly desirous of preventing his removal to Metz, his native place, where his father and relations resided; application was made to the old gentleman, to inquire whether he still continued in the same mind; a favourable answer, with new professions of esteem and affection, was received; and, in the year 1649, the negotiation terminated in marriage. There was a considerable disproportion in the age of Ancillon and his young bride, who was only fourteen years old; nevertheless, the union proved a happy one, and Ancillon found in his young wife so much discretion, that he relied upon her entirely in the management of his domestic concerns.

Four years after his marriage, in 1653, Ancillon, who still retained a predilection for his native city, embraced the opportunity of a vacant benefice, to remove to Metz. Here he supported the same clerical reputation as in his former cure. At the same time his love of letters continued, and he pursued his studies with unabating ardour. His favourite gratification was the purchase of books; and this the estate which he gained by his marriage, enabled him to enjoy without restraint. His library was curious and large; it was furnished with all the capital books which may be called the pillars of a great library, and was enriched and decorated by the daily addition of all that appeared new and valuable in the republic of letters: it became, at length, one of the finest private collections in France, and was visited as an object of curiosity by travellers who passed through Metz. It was a rule with Ancillon always to purchase the best editions of books, for which he gave these very good reasons: that the less the eye is fatigued in reading a book, the more is the mind at liberty to judge of it; and that, as the beauties and faults of a work are more clearly seen in print than in manuscript, so the same beauties and faults are more clearly seen, when it is printed on good paper, and in a fair character, than when the paper and type are bad. His love of books, and eager thirst after knowledge, induced him to purchase the first editions of new books, without waiting for subsequent corrections and additions; rightly judging, that it is better, where necessary, to have two editions of a good book, than to want the advantage of perusing the first. If this respectable divine discovered sound judgment and good taste in furnishing his library, he showed them no less in his method of using it. His books were not placed upon the shelves, in ostentatious elegance, to be admired as articles of beautiful and costly furniture by spectators; they were employed by their proprietor for every valuable purpose of study. Sometimes he amused himself with light reading on trivial subjects; and even romances, ancient and modern, did not escape his eye. From neglected authors he gathered up useful particulars, not to be met with elsewhere; and he was of opinion, that there is no book from which something useful may not be collected. He, however, made only important books and serious things the objects of his diligent study. He made a great difference between reading books which he only looked into that he might not be ignorant of any thing, and studying such as were useful in his profession. The former he read but once, cursorily, according to the Latin proverb, "sicut canis ad Nilum bibens et fugiens" (like the dog that drinks at the stream as he runs): the latter he read several times over with care and application, omitting no means of impressing their contents correctly upon his memory. He marked his books with a pen as he read them, and

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placed in the margin references to other authors.

When he undertook to study a subject thoroughly, he consulted at the same time various authors who had written upon it: if he met with the same thing in different books, he was pleased with the repetition, as "a new stroke which completed the idea he had conceived." A large table stood in the middle of his study, which was commonly full of books, most of them open. He continued the subject till he had confronted authors, places, times, and opinions; till he had seen all, and knew what to depend upon. Of notes and "memoranda" he made a sparing and judicious use, chiefly for the purpose of having always at hand authorities and proofs for what he might advance.

Ancillon, though as a student industrious in an uncommon degree, did not suffer his fondness for study to interrupt or prevent the discharge of his professional duty. He lost no time, indeed, in paying his court to the great; in meddling with state affairs, or the intrigues of the town; in busying himself with other people's concerns, or in listening to the tattle of tale-bearers: and he was, perhaps, too much inclined to a reclose and sedentary life; for he excused himself from the management of domestic affairs; he could never be prevailed upon, more than three or four times, to visit a country-house which he had near the city; and he scarcely ever left his own habitation, except to go to church, and perform the functions of his office; but he never neglected the services of religion, or the calls of humanity: without ostentation, without ambition, without avarice, he faithfully discharged the useful duties of a Christian minister.

The impolicy, injustice, and cruelty of persecution will be felt, as well as seen, by the reader, when he is informed, that, after occupying, with great reputation and usefulness, during a period of twenty-two years, the station of minister to the protestant church of Metz; and after having enjoyed upwards of forty years the sweets of literary retirement; this learned and excellent man was by one fatal stroke driven from his library, his church, his friends, and his country; and was obliged to seek refuge, from the frenzy of religious bigotry, among strangers. Upon the revocation of the edict of Nants, in 1685, he left Metz, and fled into Germany. His noble and rich library, except a small number of books which he found means to conceal, was broken up, and fell, in small parcels, and for very small payments, into the hands of the monks and clergy of Metz, and the adjacent towns. Thus, in a single day, was destroyed the labour, care, and expence of forty-four years: thus was a worthy man deprived of the treasures of elegant amusement and honest instruction, which it had been the pride of his life to collect! With how much propriety might Ancillon exclaim!

> Impius hæc tam culta novalia miles habebit,
> Barbarus has segetes? VIRG. ECL.
>
> Shall the rough soldier till these cultur'd lands,
> These fertile crops enrich barbarian hands?

What lover of learning, of justice, or of humanity, will not deplore the weakness, and deprecate the wickedness, which could in the *seventeenth* century, and which, alas! can still, in the *eighteenth* century, in protestant as well as popish countries, plunder the sacred habitations of learning and science?

In Germany Ancillon found a welcome asylum in the city of Hanau. Here, at the request of the members of the French church, he exercised his ministry with great reputation, till his popularity excited the jealousy of the other two ministers of the church, who, though they were both related to him by marriage, and had invited him to Hanau, treated him with great unkindness, and created him innumerable vexations. The gentleness of his spirit soon determined him to withdraw from the field of contention, rather than to owe his success to cabal and faction. Lest his friends, by endeavouring to detain him, should spread the flame which he wished to extinguish, sacrificing his interest to the public peace, he secretly withdrew from Hanau, and went to Frankfort. The condition of his family, which was numerous, requiring him to reside in some place where he might have a better prospect, than this city afforded, of settling them to advantage, he shortly afterwards removed to Berlin. Here he met with a favourable reception from the elector of Brandenburg, and obtained the charge of a French church. In this situation he remained, enjoying the comfort of seeing his children and other relations well established, and supporting the character, which he had maintained through life, of a learned scholar, an excellent minister, and in all respects a truly worthy man, till death finished his course, in the year 1692.

The fruits of Ancillon's literary industry, transmitted to posterity, are few. In 1657 he published, in quarto, at Sedan, "A Relation of the Controversy concerning Traditions," held between the author and M. Bedacier, a doctor of the Sorbonne. "An Apology for Luther, Zuin-

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glius, Calvin, and Beza," he printed at Hanau in 1666. He also wrote "The Life of William Farel, or the Idea of a faithful Minister of Christ;" of which only a surreptitious copy was printed in Holland. Heads of his learned conversations were published by his son in a miscellany mentioned in the preceding article. *Discours sur la Vie de M. Ancillon. Bayle. Journal de Leipsic*, 1698. *Moreri.*—E.

ANCOURT, FLORENT CARTON D', a celebrated French actor and writer in comedy, was born at Fontainebleau, in 1661, of a good family, who had been protestants, but had conformed. He was brought up in the Jesuits' college in Paris, where the quickness of his parts made hi instructors desirous of engaging him in the society, but his dispositions were altogether adverse to a religious life. He was then destined for the law, and admitted an advocate at seventeen; but falling in love with an actress, whom he married in 1680, he thenceforth devoted himself to the stage. He was esteemed an excellent actor, especially in the graver comic parts; and having a great facility of speech, and a natural eloquence, he was the person chosen by his company to address the public on particular occasions. As a dramatic writer, his line was humourous farce. He particularly excelled in rustic characters, and his dialogue is filled with the jargon of the peasantry. It was said of him, "that he was oftener in the village than the town, and at the mill than the village." His dialogue, however, is gay, lively, and full of smart sallies: his plots for the most part consist of little incidents, contrived to ridicule the follies of the day. His pieces had a great run, and many of them still draw full audiences. He wrote prose much better than verse, in which last he moved with difficulty and constraint. His company was much sought after by the gay and great, and Louis XIV. was fond of him. When the king was to see one of his plays, D'Ancourt went first to read it over to him in his closet, when no other person was admitted but Mad. de Montespan. D'Ancourt quitted the theatre in 1718, and retired to an estate of his in Berry, where he employed himself in those cares for the good of his soul, with which, according to the maxims of the Roman catholic religion, the profession of a player is incompatible. He died in 1726, at the age of sixty-five, leaving two married daughters. His wife, who had also left the stage, died the year before him. His works were printed in 1729, in nine volumes, 12mo. A collection of the best of them, comprising most of those still represented, has been published in three volumes, 12mo. *Moreri. Nouv. Dict. Hist.*—A.

ANCUS MARTIUS, fourth king of Rome, was grandson of Numa Pompilius, by his daughter Pompilia. He was elected on the death of Tullus Hostilius, according to the common computation, B. C. 634. Like his ancestor he chiefly applied himself to the arts of peace; yet his natural disposition was martial, and he gained various advantages for his country by his arms. The Latins, breaking the treaty they had made with Tullus, invaded the Roman territories; on which, Ancus, who was greatly attached to all the rites of religion, declared war against them with every circumstance of solemnity enjoined by Numa, and marched out with a new-levied army. He took several of their cities, defeated them in a pitched battle, and obtained a triumph in consequence of his success. He also recovered Fidenæ which had revolted, and gained victories over the Sabines and Veientes, for which he triumphed a second time. During his reign Rome was enlarged by taking into the walls the Aventine hill, and occupying the hill Janiculum, beyond the Tiber. He also built the bridge called Sublicius, and erected a public prison in the forum. He extended the territories of Rome quite to the sea, and built the town and port of Ostia at the mouth of the Tiber, for the purposes of commerce. Near this place he caused salt-pits to be dug, and distributed that necessary article gratuitously among the poorer part of his subjects. He improved the city, and augmented the conveniences of the inhabitants in various other ways; and died after a prosperous reign of twenty-four years *Livy. Dionysius Halic.*—A.

ANDERSON, ALEXANDER, an eminent mathematician, who flourished at the latter end of the sixteenth and the beginning of the seventeenth centuries, was born at Aberdeen in Scotland. He was professor of mathematics at Paris, where he published several ingenious works in geometry and algebra, written by others, with notes and additions of his own. In 1612, he published, in 4to, a supplement to Apollonius, written by Gheraldus of Ragusa, under the title, "Supplementum Apollonii redivivi." In this work solids were exhibited mechanically, and various practical problems were added. Another work, under the title of "Απωλογια" [Demonstration], which treats of the zetetic or analytic method of reasoning, and contains further observations on the former work, was published at Paris, in 4to. in the year 1615. Anderson also published, about the same time,

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two treatises of Vieta "on Equations," with an appendix, and Vieta's tract on "Angular Sections," with new demonstrations. *Voss. de Scient. Math. Moreri. Hutton's Math. Dict.* —E.

ANDERSON, SIR EDMUND, an English lawyer, of Scotch descent, was born about the year 1540, at Broughton, or Flixborough, in Lincolnshire. He studied in Lincoln college, Oxford, and in the Inner Temple, and in due time became a barrister. In the year 1577 he was appointed queen Elizabeth's serjeant at law, and not long afterwards one of the justices of assize. In the Norfolk circuit of 1581 he distinguished himself by his zeal against sectaries, particularly against the Brownists, in the person of their leader Robert Brown, who was at this time in confinement at Norwich. Anderson was, in the year 1582, advanced to the dignity of lord chief justice of the common pleas, and the year following received the honour of knighthood. He was one of the commissioners for trying Mary queen of Scots, and sat in the star-chamber when sentence was pronounced against her. He also sat as lord chief justice in the same court, when Davison, the queen's secretary, was charged with issuing the warrant for the execution of the queen of Scots, contrary to queen Elizabeth's command, and without her knowledge. In order to appease James of Scotland and the friends of Mary, it was found necessary to throw the blame of the execution upon the secretary; and the minds of the servants of the crown were at that time too much enslaved by arbitrary principles, not to yield, as their duty, entire submission to the interest and will of their sovereign. After the cause had been heard, sir Roger Manwood, the chief baron of the exchequer, extolled the queen's clemency, and blamed Davison for inconsiderately preventing the exercise of it: and the chief justice, who acknowledged that he did not think Davison otherwise a bad man, said, that what he had done was "*justum, non juste*;" that is, that he had done justice, but not acted justly: a nice distinction, upon which Mr. Granger very properly, as well as smartly, remarks, that, "it was excellent logic for finding an innocent man guilty; drawn from the same mood and figure with the queen's order and no order for Davison's signing the warrant." (Biogr. Hist. of England. Sir E. Anderson.) The distinction was admitted; and the secretary was sentenced to pay a fine of ten thousand pounds, and to be imprisoned during the queen's pleasure. So irresistible at this time was the influence of the sovereign's will even in the execution of justice!

On several occasions, besides that of Brown already mentioned, lord chief justice Anderson discovered an intolerant and persecuting spirit. In the examination of Mr. Udal, a puritan minister, at lord Cobham's house, in January 1589-90, he endeavoured artfully to draw from him a confession that he was the author of certain books, upon which the charges against him were founded; though a law of Edward III. to which Udal referred, says generally that no man shall be put to answer without presentment before justices, or matter of record, or by due process, &c. And though Udal was not tried till the July following, the lord chief justice could not be ignorant, that, in the existing disposition of government towards separatists, such a confession might hazard his life. (Pierce's Vindication of Dissenters, part i. p. 129. Neal's History of the Puritans, vol. i. p. 509.) In the northern circuit of 1596, he discovered the same spirit, declaring, in his charges to the grand juries, that such persons as opposed the established church, opposed her majesty's authority, who was supreme in all matters, as well ecclesiastical as civil, and, as such, were enemies to the state, and disturbers of the public peace; and directing the grand juries to inquire concerning such persons that they might be punished. At Lincoln, according to a letter from a clergyman given in Strype's Annals (vol. iv. p. 267.) Sir E. Anderson insinuated, with wonderful vehemency, that the country was troubled with Brownists, with disciplinarians, and erectors of presbyteries: he called the preachers knaves, saying, that they would start up in the pulpit, and speak against every body: he urged the grand jury to suppress, by the statute against conventicles, a meeting held, with the bishop's allowance, at Lowth; and declared that he would complain to her majesty of any, though never so great, who should show themselves discontented with the jury for any such matter: in short, with so much wrath, so many oaths, and such reproachful revilings, upon the bench, did he carry himself, that offence was taken at it by persons of principal credit and note, throughout all the circuits.

Lord chief justice Anderson was an able lawyer, but adhered with rigorous exactness to the statutes. In the trial of Henry Cuffe, secretary to the earl of Essex, when the attorney general argued the case on general principles, the chief justice said, "I sit here to judge of law, and not of logic," and directed the attorney to press the statute of Edward III. on which the pri-

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soner was indicted. To this conduct, however, he was induced, not by an implicit regard to precedent, but by an high opinion of the reasonableness and excellence of the laws of England; for, where precedents were wanting, he followed his own judgment. When an advocate in favour of his cause urged, that he had searched all the books, and there was not one case in which he who is named in the writ may be received, the lord chief justice replied; "What of that? Shall we not give judgment because it is not adjudged in the books before? We will give judgment according to reason, and if there be no reason in the books, I will not regard them."

Obedient as lord chief justice Anderson, with most of his cotemporary brethren, was to the will of his sovereign, his submission does not appear to have proceeded from motives of personal interest, or, as Mr. Granger intimates, from a fear of losing his office, but from respect for what he deemed the constitutional right of the crown. When the queen stretched her prerogative beyond the limit of the law, by granting her letters patent to Mr. Cavendish, a creature of the earl of Leicester, for making out writs of supersedeas upon exigents in the court of common pleas; the lord chief justice and his brethren, being of opinion that the queen had no right to grant such patent, refused to admit Mr. Cavendish to the office; and even on a second mandatory letter, under the queen's sign manual, they persisted in their refusal, saying that they could not comply, because it was inconsistent with their duty, and contrary to their oaths of office; and the queen, after a full hearing, was obliged to relinquish her claim, and to admit that her coronation oath restrained her from such arbitrary interference with the rights of the courts. The lord chief justice also signed, with the rest of the judges, and the barons of exchequer, a remonstrance against the arbitrary proceedings of the court, by which, at the command of a counsellor, or nobleman, subjects were frequently committed to prison, and detained without good cause, and contrary to the laws of the realm; a spirited measure, which produced a considerable effect; for we are told, in sir William Anderson's Reports (Reports, part. ii. p. 297.), that "after this time there did follow more quietness than before."

Upon the accession of James I. the lord chief justice was continued in his office, and he retained it till his death, which happened in 1605. (Winwood's Memor. vol. ii. p. 141.) With a harsh and severe temper, and intolerant principles, which rendered him hostile to sectaries, and with notions of arbitrary power which made him, in some cases, an instrument of tyranny, he appears to have possessed great firmness of temper, and independence of character. If his principles would not suffer him to be always an equitable judge, he was a great lawyer, and, probably, on the whole, an honest man. His works are, "Reports of Cases adjudged in the time of Queen Elizabeth in the Common Bench," in folio, printed in London, in 1644: "Resolutions and Judgments in the Courts of Westminster in the latter end of the reign of Queen Elizabeth;" published by John Goldesborough, esq. 1653. The title is now extinct. *Wood's Athen. Oxon. Lloyd's State Worthies. Cambden, Ann.* 1586. *Strype's Annals*, vol. iii. *Biogr. Brit.* — E.

ANDERSON, JOHN, a native of Hamburg, son of a rich merchant, was born in 1674. He had a liberal education, and attained great proficience in canon law, natural history, and the languages. He was made syndic of the city of Hamburg, and was employed in various negotiations in the principal courts of Europe. During his travels, he was indefatigable in acquiring new stores of knowledge; and, at his return, though raised to the high post of burgomaster of Hamburg, he did not cease to pursue his studies, and keep up a correspondence with the literati of France and Germany. He particularly attached himself to an acquaintance with the northern nations; and not contented with reading all accounts of voyages and travels into those parts, he sought for information from the mouths of travellers themselves. By means of the Danish colonies established in Davis's straits, he obtained an accurate knowledge of those sequestered parts; and he carried on a course of inquiries into the state of Iceland, which enabled him to correct the erroneous and fabulous narrations concerning that island. The fruit of these labours appeared in a German work, entitled "The Natural History of Iceland, Greenland, Davis's Straits, and other Northern Regions," since translated into other languages. Mr. Anderson died in 1743. He left behind him many other pieces in MS. but which have not been published. *Moreri.*—A.

ANDOCIDES, an Athenian orator, was born at Athens the first year of the seventy-eighth Olympiad, or four hundred and sixty-eight years before Christ. He was several times banished, but was always recalled. He was no friend to popular government, but a favourer of oligarchy. In the trial of Alcibiades, for demolishing the statues of Mercury, suspicion fell upon Andocides; and, because the

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decree promised impunity to any one who would confess and inform, he acknowledged the crime, and escaped at the expence of the lives of those whom he accused. The style of his orations is plain and simple, almost entirely destitute of ornament. Four are extant, of which the two first are vindications of himself; the third is on the subject of peace with the Lacedemonians; the fourth, against Alcibiades, who had sent him into exile. They were first published, together with the orations of Antiphon, Æschines, Lysias, Isæus, Dinarchus, Lycurgus, Gorgias, and Lesbonax, by Aldus Manutius, in folio, at Rome, in 1513. A more correct and splendid folio edition of the Greek orators was presented to the public, in the year 1575, by Henry Stephens. The orations of Antiphon, Andocides, and Isæus, were published, in 8vo, with a Latin version, at Hanau, in 1619. *Plut. Alcib. et Orat. Decem. Fabr. Bib. Græc.* lib. ii. c. 26. § 3. — E.

ANDRADA, DIEGO DE PAYVA D', in Latin Andradius, a learned Portuguese divine of the sixteenth century, was born at Coimbra, and distinguished himself in the university of that city. Sebastian, king of Portugal, sent him, as one of his divines, to the council of Trent, in 1562, to which he is said to have carried the understanding of a deep theologian, and the tongue of an eloquent orator. Besides the service which he rendered to the assembly in its public debates, he, during the session of the council, wrote a work, entitled "Orthodoxarum Explicationum Libri Decem," in answer to a smart attack upon the Jesuits by Chemnitius. This publication provoked a reply from Chemnitius, under the title of "Examen Concilii Tridentini." To this Andrada afterwards prepared at his leisure an elaborate rejoinder under the title of "Defensio Tridentinæ Fidei &c." [A Defence of the Catholic Faith of the Council of Trent, in five books, against the Calumnies of Heretics, and especially of Martin Kemnitz.] It was first published, in 4to, at Lisbon, in 1578, and afterwards, at Ingolstadt, in 8vo, in 1580. It is become very scarce; but the work of his antagonist, written against the Jesuits, is easily met with. Andrada also published seven volumes of sermons. He was a zealous champion for orthodoxy; yet had the candour to admit that the heathen philosophers might be saved. *Palavic. Hist. Conc. Trid. Bayle.* — E.

ANDRADA, FRANCIS, historiographer to Philip III. king of Spain, was the brother of the divine, who is the subject of the preceding article. He wrote "The History of John III. king of Portugal." The work was written in the Portuguese language, and was published in 4to, at Lisbon, in 1533. *Moreri. Nouv. Dict. Hist.* — E.

ANDREA DA PISA, a sculptor and architect, was born at Pisa in 1270. He excelled more in the former capacity than the latter, though he was sufficiently eminent in architecture to be entrusted with the construction of many considerable edifices. He built several castles in the Florentine territory; and is also said to have given the model of a church of a round form, called St. John, at Pistoia. It was in Florence itself, however, that the most esteemed of his buildings were to be seen, erected when the duke of Athens governed that city. He fortified the palace of that duke, and rendered it so extensive, that several spacious mansions were afterwards made out of it. He likewise surrounded Florence with magnificent towers and gates; on which account the right of citizenship was conferred upon him, with several important offices. At length, having, at the request of the duke of Athens, made a model of a citadel which he intended to erect in order to bridle the Florentines, they took the alarm, and expelled the duke; but Andrea did not participate in his disgrace. He passed the remainder of his days at Florence, cultivating the fine arts, of which he possessed painting, poetry, and music, as well as those more professional to him; and died in 1345, aged seventy-five. Some assert that he gave designs for the famous arsenal of Venice. *Felibien. Nouv. Dict. Hist.*—A.

ANDREA DEL SARTO, an eminent painter of the Florentine school, was born in 1488, in Florence, where his father exercised the trade of a taylor, which gave the son his name of *del Sarto*. He was taken from a goldsmith's shop by a painter, who kept him three years, after which he was put under the tuition of Pietro Cosimo, the first painter in Florence. Andrea soon surpassed his master, and acquired a high reputation; his humility, however, led him to fix so low a price on his works, that he always lived in mean circumstances. His professional character was that of an excellent artist, but not a man of genius. He worked with facility, drew well, coloured admirably, but was unable to give that grace and dignity to his figures which denote brilliant and elevated conception. His heads of the Virgin have a cast of uniformity, which is partly attributed to his having his thoughts occupied with his wife, of whom he was extremely fond and jealous. After painting long in his native city, he was led by the reputation of Michael Angelo and Raphael to

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visit Rome; and from the study of their works he improved his own style, so that the pieces he painted after his return are reckoned the best. Andrea was invited to France by Francis I. and executed several works there. The king, at his departure, entrusted him with a considerable sum to purchase pictures in Italy, with which he was soon to return. The poor painter, however, spent the money with his wife and friends at Florence, and never ventured to go back, but sent a few pictures to gain his pardon, which was granted, but with no new invitation. He continued to work diligently, when, at the siege of Florence, in 1530, he was carried off by the plague, in his forty-second year, abandoned by his wife, and almost without any assistance.

The works of Andrea del Sarto are in great esteem in Italy, and especially at Florence, where are the principal of them, and which, during the fiercest civil broils, were carefully preserved, while palaces and churches were given to the flames. He copied Raphael's admirable portrait of Leo X. with such exactness, as to deceive Vasari, who had seen the original painted, and Julio Romano, who had himself executed the drapery. Several eminent painters were his disciples. *D'Argenville, Vies des Peintres.* — A.

ANDREAS, JOHN VALENTINE, a Lutheran clergyman, born in the year 1586, was first dean of Vayhingen, afterwards superintendant at Calion, chaplain to Everhard III. duke of Wurtemberg, abbot of Bebenhausen, and lastly of Adelberg. He died on the twenty-seventh of June 1654. His principal works are "Mythologia Christiana;" "De Curiositatis Pernicie;" "De Restitutione Reipublicæ Christi in Germaniâ;" "Subsidia Rei Christianæ et Literariæ;" "Theophilus, sive de Religione Christianâ colendâ;" "Menippus prior et posterior;" "Peregrinus in Patriâ;" "Fama Andreana reflorescens," which contains the life of his grandfather; and various poems in honour of Augustus duke of Wolfenbuttle, which were inserted in a book, called "Selenalia Augustalia." Some consider John Valentine Andreas as the founder of the society known under the name of the Rosicrucians. *Gen. Hist. Dict. by Luiscius.* — J.

ANDREAS, VALERIUS, a learned Brabanter, was born at the village of Desschel on the twenty-fifth of November 1588. He received the early part of his education at the place of his birth under Valerius Houtius, and afterwards studied the Greek language at Antwerp, under Andreas Schottus. John Hay, a Scots Jesuit, instructed him in the Hebrew, in which he made such proficiency that he was invited to Louvain to be professor of that language. Afterwards he applied to the study of the law, and, in 1621, obtained the degree of doctor. In 1628 he was appointed professor of the *Instituta*, and, in 1368, librarian to the academy. His works are, "Orthographiæ Ratio, ab Aldo Manutio collecta, nunc multis aucta: cum Libello de Ratione interpungendi ac Distinct. Notis;" "De Initiis Collegii Buslidiani, deque Vitâ et Scriptis Professorum ejusdem Collegii;" "De Linguæ Hebraicæ Laudibus, Antiquitate, Dignitate, Necessitate;" "Dissertatio de Togâ et Sago;" "Topographia Belgica." The work, however, which acquired him most celebrity was his "Bibliotheca Belgica, de Belgis Vitâ Scriptisque claris;" first printed in the year 1623, and afterwards reprinted in 1643 with considerable additions. *Gen. Hist. Dict. by Luiscius.* — J.

ANDREÆ, JOHN GERHARD REINHARD, an apothecary at Hanover, was born on the seventeenth of December 1724. Having lost his father, who was of the same profession, at an early age; his mother, who had no other children but one daughter, gave him a good education, and placed him under the best masters, that he might be instructed in the languages and the sciences. He learned pharmacy in the shop of his father, which was conducted by Ruge, afterwards apothecary to the court at Zell; and, in the year 1744, visited Berlin, where he attended lectures on chemistry, anatomy, botany, and natural history. The year following he made a tour to Dresden; and, after inspecting the mines in various parts of Saxony, he proceeded through Leipzig, Halle, the Hartz, and Cassel, to Frankfort, where he resided till the spring of 1746. In compliance with the advice of a friend he was desirous of studying metallurgy and chemistry at Blankenburg under the celebrated Cramer; but this mineralogist being engaged in other occupations, advised him to go to Leyden, and attend the lectures of Gaubius. He proceeded therefore to the university of that city, and studied chemistry under Gaubius, botany under Royen, and natural philosophy under Muschenbroek. In 1747 he went over to England, and returned the same year to Hanover enriched with much useful knowledge. On his return to Hanover, he took upon him the direction of his father's business, to which he entirely succeeded on the death of his mother, in 1751, and soon distinguished himself by his skill and diligence. He wrote many useful papers in the Hanoverian Magazine, and other periodical works, which pro-

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cured him esteem from the public, and the confidence of government. In the year 1763 he made a tour to Swisserland, which he seems to have surveyed with the eye of an accurate observer, as appears by his letters from that country, first printed in the Hanoverian Magazine, and afterwards published, in 1776, in a quarto volume with engravings. In the year 1765 he was charged by government to examine the principal kinds of earth and marl in the electorate, and to publish, for the use of farmers, an easy and comprehensive introduction to the knowledge of them, and the purposes to which they might be applied in the cultivation of land. This work, the most complete and useful that has yet been written on the subject, appeared in 1769, under the title of "A Treatise on various Kinds of Earth in his Britannic Majesty's German Dominions, &c. and their Uses in Agriculture." In the month of December 1791, he was attacked by a disorder which terminated in an inflammation of the urethra. This malady was at first removed by the assistance of Dr. Zimmermann, and other medical friends; but having caught cold, it returned with more violence, and, after long suffering, he died on the first of May 1793. Andreæ's writings and his excellent collection of natural history procured him an extensive acquaintance at home as well as abroad, and admission into many learned societies. In the course of his travels he formed an intimacy with various men of science; and among his respectable friends with whom he carried on an epistolary correspondence, may be mentioned, professors Baldinger, Beckmann, Butner, Murray, and Michaelis, at Göttingen; Berger, physician to his Danish majesty; the duke de Chaulnes, at Paris; Dr. Franklin, Solomon Gesner, Gmelin, Gaubius, Lavater, De Luc, Schäffer, at Ratisbon; Scopoli, Zimmermann, and Dr. Shaw, at London. *Schlichtegroll's Necrology.* — J.

ANDREE, Yves-Mary, a French Jesuit, was born in 1675, at Chateaulin, in the county of Cornouailles. He occupied the chair of professor royal of mathematics at Caen, from the year 1726 to the year 1759, when he was eighty-four years of age: after four years' repose, he finished his laborious life in 1764. Nature had given him a good constitution, and he preserved it by temperance and chearfulness. He taught mathematics with reputation, and was no stranger to other branches of learning. He wrote elegant verses, but is chiefly known by "An Essay on the Beautiful," written in French, of which a new edition was given in a collection of his works, published, in three volumes 12mo, in 1766. The subject is treated with great perspicuity of method, strength of argument, and dignity of style. *Nouv. Dict. Hist.* — E.

ANDREINI, Isabella, a native of Padua, flourished in the close of the sixteenth and beginning of the seventeenth century, as one of the most celebrated actresses in Italy. She was handsome, played and sung well, and had an excellent talent for poetry; so that she was the object of universal admiration. The academy of *Intenti* in Pavia thought themselves honoured by enrolling her in their society. She was much esteemed by cardinal Cinthio Aldobrandini, nephew of pope Clement VIII. who wrote many verses in her praise. She visited France, where she was received very favourably by the king and queen and principal persons of the court, in honour of whom she composed several sonnets. She died of a miscarriage in 1604, in the forty-second year of her age, at Lyons, where she was buried with great marks of distinction. Her husband, in an epitaph, bears an equal testimony to her morals and her talents. A great variety of elegiac verses written on the occasion, in Latin and Italian, are prefixed to an edition of her poems at Milan in 1605. These consist of sonnets, madrigals, songs, and eclogues, and a pastoral, entitled "Mirtilla." Some letters of hers were also published at Venice in 1610. Besides her other qualifications, she had some acquaintance with philosophy, and understood the French and Spanish languages. *Bayle. Tiraboschi.*

Her husband, Francis Andreini, was a player, and famous for rhodomontade parts. After his wife's death he left the stage, and became an author, in a similar style with his acting.

Their son, John Baptist Andreini, was an actor, and also a copious dramatic writer, but of little value. A piece of his, called, "Adamo," has been an object of curiosity, as supposed to have afforded a hint to Milton in the composition of Paradise Lost. Some account of this piece, and translations from it, are annexed to "Hayley's Life of Milton." — A.

ANDRELINI, Publio Fausto, a modern Latin poet, was born at Forli, in Italy, about the middle of the fifteenth century. He devoted himself to poetry from his youth, and with such success, that having composed and published his four books "De Amoribus," they were received with so much applause, that the author, then only twenty-two, was solemnly crowned at Rome by the Roman Academy. At that city he became known to Ludovico

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Gonzaga, duke of Mantua, who took him back with him in 1484, and gave him the title of his own poet. In 1488 he went into France with a recommendation from Gonzaga to the dauphin; and the next year he was appointed public professor of belles-lettres in Paris, which office he held for thirty years. Besides his public lectures, he gave instructions in private; and he joined to rhetoric and poetry the explanation of the sphere. He was much honoured by the kings Charles VIII. Lewis XII. and Francis I. who gave him considerable appointments. He was also pensioned by queen Anne, of Bretagne, whence he made use of the whimsical designation of *Poëta regius ac regineus*. By many of his contemporaries he was celebrated as the first poet of the age, and the great civiliser of France in respect to literature. Erasmus, however, who praised him when alive, gave a very different idea both of his talents and morals, after his death. He charges Andrelini with great licentiousness and turbulence of manners, affirms that he was continually quarrelling with his brother professors, and wonders that his audacious sarcasms against the theologians of Paris could be endured. Notwithstanding these defects, he continued to live in high esteem as a professor and writer till the time of his death, which happened at Paris in February 1518: and his memory was honoured by the learned with elegies, inscriptions, &c.

Andrelini's great faculty was to pour forth with uncommon facility sonorous verses, composed of elevated and pompous expressions, but extremely void of meaning; so that Vossius compares his poetry to a river of words with a drop of sense; and even this drop is contested by Erasmus. Yet they were enough admired in France to meet with commentators and translators. As they are now sunk in oblivion, it will not be necessary to copy the titles of them from Baillet and Mazzuchelli. Most of them have been inserted in the first volume of the "Deliciæ Poëtar. Ital." They chiefly consist of elegies, eclogues, and panegyrical pieces on various occasions. Andrelini also wrote moral and proverbial epistles in prose. *Baillet. Tiraboschi. Moreri.* — A.

ANDREW I. king of Hungary, was a prince of the blood-royal, cousin of St. Stephen, and eldest son of Ladislaus the Bald. With his brothers Bela and Leventha, he was obliged, at the restoration of king Peter, A. D. 1044, to take refuge in Russia. The discontented Hungarians of the old stock, who were still idolaters, kept a correspondence with these exiles, and promised to kill Peter, and drive out all foreigners, provided Andrew would restore the old religion, and destroy the Christian churches. The agreement was made; and, after great cruelties practised against the priests, and the plundering and demolition of churches and monasteries, Andrew was placed on the throne, in 1047, instead of Peter, who was taken prisoner, and lost his eyes, and soon after died. He did not, however, keep his promise of restoring, or even tolerating, paganism; but obliged all his subjects to profess Christianity. He had disputes with Albert of Austria, which at length terminated in a peace. Soon after, he invited his brother Bela, with his family, to settle in Hungary, and gave him a third part of his dominions. Andrew was then without children; but he afterwards married Agmunda, daughter of the duke of Russia, by whom he had two sons. The emperor Henry III. invading Hungary, was reduced to such straits by Andrew and Bela, that, in order to save his army from total destruction, he entered into a treaty, one condition of which was the marriage of his daughter with Andrew's son, Solomon. After this event, he caused his son, though only five years old, to be crowned; and fearing that the ambition of his brother Bela would disturb the succession, he sent for him, having first instructed two of his confidential servants how to act. "I shall offer him (said the king) a crown, the symbol of the royal authority, and a sword, that of the ducal. If he chuses the former, instantly put him to death; if the latter, let him live." An officer who overheard this order, whispered to Bela, as he was proceeding to the dangerous trial, "Chuse the sword." Bela, in answer to Andrew's offer, expressed the strongest attachment to his nephew's right of succession, and accepted the sword, to be used in his defence. Andrew was satisfied; but Bela soon after retreated to Poland, whence he came at the head of an army to dethrone him. Andrew received the aid of the emperor, to whom he sent his children for protection; but meeting his brother on the banks of the Teiss, he was defeated, abandoned by his own men, and killed in the pursuit, A. D. 1059. *Mod. Univers. Hist. Sacy, Hist. de Hongrie.* — A.

ANDREW II. king of Hungary, was second son of Bela III. He raised a revolt against his elder brother Emeric, who had succeeded their father; but he was deserted by all his followers, and obliged to throw himself on his brother's mercy. His character, after this event, was so changed, that he became one of

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the most faithful supporters of the throne. On the death of his nephew Ladislaus, in 1204, Andrew succeeded by general consent of the states. He had governed in peace twelve years, when, the pope preaching up a new crusade, Andrew took the cross, and was constituted the chief of the expedition. He proceeded to Constantinople, where he soon heard of a tragical event that had taken place at home. Bancban, a palatin, to whom he had confided the government during his absence, had a very beautiful wife, of whom the queen's brother, the count of Moravia, became enamoured. The lady proving impregnable to solicitations, the queen infamously assisted her brother in a scheme for obtaining his desires by force. On the discovery of its success, the injured husband, unable to revenge himself on the ravisher, who had fled, stabbed the queen, and, coming out with his bloody sword into the street, justified the deed. He then proceeded to Constantinople to submit the case to the judgment of the king. Andrew had a sufficient sense of honour and justice to acquit him, and send him back to govern the country. Bancban's family, however, was in the end ruined by the resentment of the king's sons. Meantime Andrew proceeded to Syria, and displayed his courage in some conflicts with the Saracens; but, becoming weary of the expedition, after a short stay he declared his intention of returning home, which he put in execution, notwithstanding the patriarch of Jerusalem menaced him with excommunication. Agreeing to leave half his troops under the command of the duke of Austria, he set out on board of a Venetian fleet, enriched by some precious relics, and the title of the *Hierosolymitan*; and, paying a visit at Este, fell in love with and married the daughter of the prince, whom he brought home. He employed the remainder of his reign chiefly in healing the discontents of his subjects, and establishing a system of legislation. Like most of the sovereigns who engaged in the crusades, he was obliged to strip the crown of part of its authority, and raise that of the nobles. He was the author of a famous decree, confirming and augmenting the privileges of the nobility, and permitting them to take up arms in their defence, should he or his successors attempt to abridge them—a stipulation, nugatory against a powerful monarch; and which has answered no other purpose, than to render the aristocracy factious, and the mass of the people slaves! Towards the end of his reign, the Tartars made some successful inroads into Hungary. Andrew died in 1235, and left his crown to his eldest son Bela, to whom he had already resigned the sovereign power. *Mod. Univers. Hist Sacy, Hist. de Hongrie.*—A.

ANDREW III. king of Hungary, called the *Venetian*, was the grandson of Andrew II. and son of prince Stephen, by a Venetian lady. He was called to the throne by the Hungarians on the death of Ladislaus in 1290; and, taking his way from Italy, where he then was, through Austria, he was detained by Albert, the duke, till he promised to espouse Agnes his daughter; a promise which he afterwards fulfilled, though he had protested against its validity, and was supported by his nation. He went to war, however, with Albert, and laid waste almost all Austria, till at length a peace was made by the intercession of the prelates. Meantime a party in Hungary, supported by many nobles and ecclesiastics, acknowledged for their king Charles, named Martel, son of the king of Sicily, by a sister of Ladislaus. The youth had been crowned at Naples, and was favoured by the pope, who pretended to dispose of the crown of Hungary as a fief of the holy see. Charles obtained a footing in the kingdom; and the two competitors, with their partisans, kept Hungary in a divided state, till they both died in the same year, 1301. Andrew closed his life at Buda without male issue, and in him the line of St. Stephen terminated. *Univers. Hist. Sacy, Hist. de Hongrie.*—A.

ANDREW OF HUNGARY, called by the Italians *Andreasso*, king of Naples, was second son of Charles II. or Charobert, king of Hungary. He was early destined for the husband of his relation Joan queen of Naples, and, at six years of age, was sent over to that court in order to receive a suitable education among his future people. Mild and docile, but heavy and gross, he was unfortunately the object of contempt and aversion to his spouse; and, though she could not refuse the marriage, she was resolved to exclude him from all share of the sovereign power. Their differences were augmented by two persons who governed them; Robert, a Franciscan monk, the favourite of Andrew; and the famous Catanese, once a washerwoman, the confidante of Joan. Lewis prince of Tarentum, a kinsman of Joan, was also much in her good graces; and many of the Neapolitan nobles were jealous of the expected influence of the Hungarians in their country. Preparations were made for the solemn consecration of the king and queen, and they were lodged together in a convent at Aversa; when, one night as Andrew was going to bed, he wa

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called out of the queen's apartment on the pretence of some urgent business; and, his mouth being stopt, a rope was thrown round his neck, and he was instantly strangled. His body was let down into the garden, where the murderers, coming to bury it, found his nurse, a Hungarian woman, embracing the lifeless corpse, and trying to reanimate it. They retired; and the shocking catastrophe being made known in the town, a furious mob rose to take vengeance on the conspirators; and Joan herself was obliged to fly to Naples. The sequel of this tragedy will be related under her article. It happened in 1345, when Andrew was in his nineteenth year. *Mod. Univers. Hist. Sacy, Hist. de Hongr.*—A.

ANDREW, a Jew, an apostle of Christ, was born at Bethsaida, a town of Galilee, probably the same which is called by the geographer Ptolemy Betharamphtha, situated to the north of the lake Gennesareth, at the influx of the Jordan into that lake. He was the son of John, or Jonas, a fisherman of that town, and, with his brother Peter, followed that occupation. John Baptist, who had taught in this neighbourhood the doctrine of repentance, and had collected many followers, and who now began to introduce Jesus to the notice of the Jewish people as the Messiah, observing that Jesus was walking near, pointed him out to Andrew and Simon Peter, who were among the number of John's disciples, under the emblematic appellation of the Lamb of God, as the expected Saviour of Israel. Upon this they followed Jesus to his usual place of residence. Andrew appears to have been the first disciple of Christ; for he it was who first understood John's sacrifical allusion, and said to his brother, "We have found the Messiah." (John i. 35—41.) These particulars, which are related by the apostle John, are omitted by the other evangelists, who agree in relating, that while Jesus was preaching near the lake Gennesareth, he saw Peter and Andrew fishing, and calling them to him, said, "Follow me, and I will make you fishers of men. (Matt. iv. 18—20. Mark i. 16—18.) Luke, omitting the name of Andrew, adds to the account a relation of a miraculous draught of fishes. (Luke v. 1—11.) Andrew was afterwards chosen by Christ as one of his twelve apostles. It is recorded by the evangelists, that in the house of Simon and Andrew (Ch. i. 29.) Simon's mother-in-law was miraculously cured of a fever; that, in the miraculous supply of five thousand with food, Andrew (John vi. 7.) informed Jesus of the lad who had five barley loaves and two small fishes; that, a little before the crucifixion, when they were in Jerusalem, Andrew acquainted Jesus with the request of certain Greeks to see him (John xii. 20—22.); and lastly, that this apostle was one of four (Mark xiii. 3, 4.) who asked him privately when the temple would be destroyed. This is all that the evangelists relate concerning him: the rest of his history is involved in uncertainty. Eusebius relates (Hist. Ecc. lib. iii. c. 1.), that in the distribution which the apostles are said to have made of their mission for propagating Christianity, Andrew made choice of Scythia. But this account rests upon tradition, and is the less entitled to credit, as it mentions only four of the twelve apostles. Subsequent accounts of the travels and sufferings of this apostle are still less satisfactory. "The Acts of the Passion of St. Andrew" (apud Surii Sanct. Hist.), in which is related his martyrdom at Patræ in Achaia, though said to have been written by the priests of Achaia, are evidently spurious. The ancient ecclesiastical writers knew no other records of St. Andrew than those which were corrupted by the Manichees, mentioned by Philastrius (De Hæres. n. 40.) and Augustin (De Fide, cont. Manich.). This work is not mentioned till the seventh century; and its doctrines and language do not accord with those of the early ages. Some say that he was crucified on a cross of the form of the letter X, hence vulgarly called St. Andrew's cross; others, that he was crucified on an olive-tree (Petrus Chrysol. serm. 133.); but the whole story of his crucifixion depends upon doubtful testimony. Jerom says his body was removed with St. Luke's to Constantinople in 357. (Hieron. adv. Vigil. p. 22. Conf. Greg. Naz. orat. 25. Theod. in Ps. 116.) It is remarkable, that the later accounts of this apostle, by Gregory of Tours in the sixth century (De Glor. Martyr. lib. i. c. 31.), by Nicephorus of Constantinople in the ninth (Chronogr. p. 309.), and by Nicephorus Callistus in the fourteenth (Hist. Eccl. lib. ii. c. 39.) contain many particulars which appear to have been wholly unknown to more ancient writers: a strong presumption, that these later accounts are fabulous. Who will now listen to the ridiculous legend of Gregory, which tells of streams of oil flowing from the tomb of this saint on the anniversary of his martyrdom, and sometimes swelling to the middle of the church?—E.

ANDREW, bishop of Crete, a native of Damascus, flourished in the seventh, and at

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the beginning of the eighth century. He passed the early part of his life as a monk at Jerusalem, whence he is sometimes called Andrew of Jerusalem. He was invited by Theodoret, patriarch of Jerusalem, to attend the sixth general council of Constantinople, and afterwards copied the acts of that assembly against the Monothelites. (Combefis. Auct. Nov. tom. ii. Hist. Monothel. p. 235, &c.) He was appointed bishop of Crete, and probably remained in that see till his death, about the year 720. This prelate has left several homilies, and other pieces, more adapted to nourish superstition than to teach good morals, which were collected and published, in folio, by Francis Combefisius, at Paris, 1644. *Fabric. Bibl. Græc.* lib. v. c. 41. § 2. *Cav. Hist. Lit.*—E.

ANDREW, or ANDREAS, JAMES, a German protestant minister, was born at Waibling, in the duchy of Wurtemberg, in the year 1582. His parents, who were poor, put him apprentice to the mechanical occupation of a carpenter; but he was taken from this employment by some wealthy friends, who observed his talents, and sent him to the university of Tubingen, where he distinguished himself in the study of philosophy and the languages, and where, afterwards, he was a professor. Devoting himself to the ministry, he became a zealous Lutheran. In order to settle the disputes which had arisen in the Lutheran churches, it was proposed, that a certain number of wise and moderate divines should be employed to draw up a form of doctrine, which, having obtained the sanction of the Lutheran princes and consistories, might become the common standard of faith. This measure was espoused by the dukes of Wurtemberg and Brunswick, and the elector of Saxony. Under their authority, James Andrew took the lead in this arduous undertaking; and he, with equal zeal and prudence, exerted himself to render the form universally acceptable. For this purpose, he travelled through different parts of Germany, and visited Denmark, negotiating alternately with courts and synods. The project, however, as must happen to every attempt to bind the fluctuating opinions of men by a written formulary, proved unsuccessful. He died in the year 1590. He wrote several works, of which the most celebrated is, "A Treatise on Concord," published in 4to. in the year 1582. *Moreri. Nouv. Dict. Hist. Mosheim*, cent. xvi.—E.

ANDREW, or ANDREAS, JOHN, a celebrated Italian canonist of the fourteenth century, was born at Mugello, near Florence. He was the illegitimate son of a priest, and was himself, in his youth, addicted to licentious pleasure. In the university of Bologna he received both instruction and pecuniary assistance from an eminent professor of the law, Gui de Baif; and through his interest he obtained a doctor's degree, and a professorship. He read lectures on canon law at Padua, at Pisa, and at Bologna. It is said that he had a daughter, named Novella, who was so well instructed in law, that she occasionally read lectures for her father, with a curtain drawn before her, that her beauty might not interrupt the attention of the scholars. Wonderful things are related concerning the austerities which he practised towards the latter part of his life: he mortified his body with fastings and prayers, and slept every night, for twenty years together, on the ground, wrapped in a bear's skin. After having been forty-five years professor of canon law, he died of the plague at Bologna, in the year 1348. He wrote a glossary on the sixth book of the Decretals, printed in folio at Mentz, in 1455, and at Venice in 1581; and "A Commentary on the Clementines," printed, in folio, in 1471, and at Lyons in 1575. He published enlargements of the "Speculum" of Durandus, in which he was an egregious plagiary; copying, without acknowledgment, word for word, from the "Consilia" of Oldradus; on which account he is justly called, by Baldus, who detected the plagiarism, "insignis alienorum fur," a notorious pilferer from other men's works: nevertheless he is styled, in his epitaph,

"Rabbi doctorum, lux, censor, normaque morum,"

[the rabbi of the doctors, the light, censor, and rule of manners]. *Volaterran. Bayle. Moreri.*—E.

ANDREW, or ANDREAS, JOHN, who lived in the fifteenth century, was born a Mahometan, at Xativa in the kingdom of Valencia. In the year 1488, he was converted to the Christian faith by a sermon which he heard in the great church of Valencia; and, from that time, he became a very zealous Christian preacher, and was successfully employed by Ferdinand and Isabella in converting the Moors of Granada and Arragon. At the command of Martin Garcia, bishop of Barcelona and inquisitor of Arragon, he translated the Koran. He also wrote a work to expose the imposture of Mahomet, under the title of "The Sect of Mahomet demolished;" a book frequently cited by writers against Mahometanism. It was pub-

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lished, in 4to. at Seville, in 1537, and has been translated from Spanish into other languages. A French translation, by Gui le Fevre de la Boderie, appeared in 1574. *Bayle. Nouv. Dict. Hist.*—E.

ANDREW, JOHN, secretary of the Vatican library, under the popes Paul and Sixtus IV. was employed, at the first introduction of printing into Rome, in revising manuscripts, writing prefaces and dedications, and correcting proofs. Cardinal de Cusa, formerly his school-fellow, gave him the bishopric of Accia in Corsica; and pope Paul II. afterwards appointed him to that of Aleria in the same island, where he died in the year 1493. The republic of letters is indebted to him for an edition of Livy, and of Aulus Gellius, printed at Rome, in folio, in 1469; of Herodotus in 1475; and of Strabo, printed at Venice, in folio, in 1472: he also edited the Epistles of Cyprian, and the works of S. Leo. *Nouv. Dict. Hist.*—E.

ANDREW, presbyter of Ratisbon, an historian of the fifteenth century, flourished under the emperor Sigismund. He wrote, in Latin, a "Chronicle of the Dukes of Bavaria," which was published at Amberg; also, "A History of Bohemia," in seven books. His writings were so much admired by his countrymen, that they called him a second Livy. *Vossius, de Hist. Lat.* lib. iii. c 5.—E.

ANDREW, bishop of Samosata, flourished in the fifth century. He was an intimate friend of Theodoret. About the year 429, he was appointed by John bishop of Antioch to refute, in the name of the eastern bishops, the "Anathematisms" of Cyril. At first he executed the task negligently, and with apparent reluctance; but afterwards, when Cyril virulently attacked his friend Theodoret, he entered with greater earnestness and warmth into the dispute. He refused to be present at the council of Ephesus, pretending illness; he, however, opposed the Nestorians with his utmost ability; and it was not till after many years that he ceased hostilities against Cyril. Large extracts from his first book against Cyril are found in Cyril's "Apologetics for his Anathematisms," against the objections of the eastern bishops, or the work of Andrew written under their sanction. Smaller fragments of his second book against Cyril are preserved by Anastasius the Sinaite in his "Hodegos." Eight letters of this writer remain in an ancient Latin version, in the collection of "Ephesian Epistles," published by Lupus. *Cav. Hist. Lit.* vol. i. p. 419. *Fab. Bib. Gr.* vol. x. p. 124. *Dupin.*—E.

ANDREW, TOBIAS, a learned German, born at Braunfels in the county of Solms, was upwards of forty years professor of history and the Greek tongue at Groningen. He was a great admirer of the Cartesian philosophy, and gave private lectures upon it in his own house, even when age had much impaired his strength. Much honour is due to his memory for the zeal with which he appeared in support of Des Cartes, in a prosecution which he instituted against Martin Schookius, professor of philosophy at Groningen, for publicly accusing him of atheism. The result of the prosecution was, that the accuser acknowledged Des Cartes' innocence, but was himself acquitted; a decision which gave too much encouragement to defamation. Des Cartes' friend Andrew, after the death of that celebrated philosopher, wrote in defence of his system, against Revius a professor of Leyden, and other opponents. His "Methodi Cartesianæ Assertio," was published in the year 1653. This professor died in 1676. *Lives of Prof. of Groningen. Bayle.*—E.

ANDREWS, LANCELOT, an English divine, who, in the reign of James I. and Charles I. was bishop of Winchester, was born at London in 1565. He was descended from a family of distinction in Suffolk. Having passed with credit through the grammar-school, he was admitted to a scholarship in Pembroke-hall, Cambridge. At college he studied diligently, and acquired a great reputation for his knowledge of theology, and for his skill and judgment in settling doubtful points of practical casuistry. The following anecdote may serve to illustrate this part of his character. A corpulent alderman of Cambridge, whose conscience troubled him for sleeping at church, and who had been several times publicly admonished by the preacher for this breach of decorum, but found himself incapable of overcoming his infirmity, came to Andrews for his spiritual advice. Andrews told him it was an ill habit of body and not of mind, and advised him on Sundays to make a sparing meal at dinner. The alderman did so, but still fell asleep, and was preached against. He came again, with tears in his eyes, to Andrews, who now advised him to make a hearty meal as usual, but to take out his full sleep before he went to church. The alderman followed his advice, and came to St. Mary's church, where the preacher was prepared with a sermon against sleeping at church, which was thrown away; for the good alderman looked at the preacher all sermon-time, and spoiled his design. (Aubrey's MSS. Notes in Seward's Anec-

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dotes, vol. iv. p. 341.) Andrews's lectures, as catechist of his college, were attended by a numerous auditory. His reputation for learning, his popular talents as a preacher, and his zeal for the protestant cause, procured him the patronage of Henry earl of Huntingdon, and of sir Francis Walsingham, secretary to queen Elisabeth; and he passed through several stages of preferment to the deanry of Westminster. He was one of the chaplains in ordinary to the queen, who took great delight in his preaching, and personally interested herself in his advancement. Though his residence was chiefly in London, where, for some years, as prebendary and residentiary of St. Paul's, he read divinity lectures in that cathedral three times a week during term-time; he continued his connection with his college, of which he was chosen master, and to which he was a liberal benefactor.

Andrews's style of preaching, which was pedantic and quaint, exactly suited the taste of James I. and he was a great favourite with that prince during the whole of his reign. He was called in to vindicate the king's sovereignty in all ecclesiastical affairs against the vehement attack of Bellarmine, who, in reply to James's "Defence of the Right of Kings," had written a tract under the fictitious name of "Matthew Tortus." This piece the dean refuted with great spirit in a Latin work, which appeared under the jingling title of "Tortura Torti" [or Tortus tortured], printed in 4to. by the king's printer in 1609. This service was so acceptable to the king, and the dean on other accounts stood so high in his esteem, that, in the same year, he was advanced to the see of Ely. He was appointed one of his majesty's privy counsellors, first in England, and afterwards in Scotland, whither he accompanied the king on his journey to that kingdom. Upon a vacancy in the bishopric of Winchester, he was, in 1618, translated to that see, where he remained till his death, which happened soon after the accession of Charles I. in the year 1626.

After making all due allowance for the style of panegyric in his epitaph, where he is called an infinite treasure and stupendous oracle of learning and science, and is said to have merited eternal admiration for his indefatigable industry, consummate wisdom, constant piety, profuse liberality, uncommon affability, and tried probity; we may believe, that this prelate was a man of eminent talents, acquirements and virtues. Bishop Buckeridge, in a sermon preached at his funeral, informs us, that he understood fifteen languages. From his first biographer, Isaacson, we learn that he devoted a large portion of each day to devotion and study; that his learning, affability, and hospitality rendered him highly respected and admired not only by his countrymen but by learned foreigners who visited him, among whom are particularly mentioned Vossius, Grotius, Casaubon, Cluverius, Erpenius, and Dumoulin; that in the distribution of preferment he was disinterested, impartial, and judicious; that he provided liberally for the descendants of his early instructors and benefactors; that, after he became bishop, he never visited either of the universities without leaving fifty or a hundred pounds to be distributed among poor scholars; that his charity to the poor kept pace with his advancement, his private alms alone, in the last six years, amounting to upwards of £300l.; and that, dying unmarried, he left large legacies to charitable uses, and, among the rest, a great part of his estate to be distributed among his poor servants. That bishop Andrews was a faithful son, and able defender, of the church, may be gathered from an observation of lord Clarendon's: mentioning the death of archbishop Bancroft, he remarks, that "if he had been succeeded by bishop Andrews, or any man who understood and loved the church, that infection would easily have been kept out, which could not afterwards be so easily expelled. (Life of Waller, prefixed to his works.) Of the moderation of this prelate's political principles, as well as of the independence of his spirit, and his superiority to the base adulation which disgraced the court of James, the following anecdote is a memorable example. Mr. Waller, the poet, relates, that, going to see the king at dinner, he over-heard an extraordinary conversation between his majesty and two prelates, the bishop of Winchester, and Dr. Neale, bishop of Durham, who were standing behind the king's chair. His majesty asked the bishops, "My lords, cannot I take my subjects' money when I want it, without all this formality in parliament?" The bishop of Durham readily answered, "God forbid, sir, but you should; you are the breath of our nostrils." Whereupon the king turned, and said to the bishop of Winchester, "Well, my lord, what say you?" "Sir," replied the bishop, "I have no skill to judge of parliamentary cases." The king answered, "No put-offs, my lord, answer me presently:" "Then, sir," said he, "I think it lawful for you to take my brother Neale's money, for he offers it." —Milton thought bishop Andrews worthy to be celebrated by his pen, and, at seventeen,

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wrote a Latin elegy on his death, full of that rich fancy which has immortalised his works.

Besides the work already mentioned, bishop Andrews was the author of "A Manual of private Devotions;" "A Manual of Directions for the Visitation of the Sick;" a volume of tracts, chiefly in Latin, consisting of sermons, theological dissertations on the ecclesiastical rights of princes, tythes, usury, &c. published in 4to. after his decease, in 1629; a posthumous volume of "Sermons," published, in folio, by the direction of the king, and under the inspection of the bishops of London and Ely; "The Moral Law explained, or Lectures on the Ten Commandments," with other Sermons, printed, in folio, in the year 1642; and "A Collection of Posthumous and Orphan Lectures," delivered at St. Paul's, and St. Giles's, Cripplegate, church, printed, in folio, in 1657.

The sermons of bishop Andrews, however learned and pious, are not written in a style which can be read with pleasure in an age of correct taste: they afford many specimens of that pedantry and false wit, which so strongly marked the period in which he lived. His other works are now forgotten. *Isaacson's Life of Bishop Andrews, ap. Abel. Rediviv. Lond.* 1633. *Wood's Fasti Oxon. Biog. Brit. Granger's Biog. Hist. James I.* class 4.—E.

ANDRISCUS, called by the Romans *Pseudophilippus*, is said to have been a native of Adramyttium in the Troad, and descended from parents of the lowest condition. Sixteen years after the death of Perses, king of Macedon, he assumed the character of a natural son of Perses, under the name of Philip; and the account he gave of himself was, that his father, doubtful of the event of his war against the Romans, had sent him to Adramyttium to be brought up as a poor man's son, with a charge not to disclose the secret of his birth till he should be fourteen. With this story, rendered more plausible (it is said) by a striking likeness of Perses, he went to the court of Demetrius Soter, who had married a daughter of that king. Demetrius, either convinced of his imposture, or apprehensive of the displeasure of the Romans, delivered him up to the republic. At Rome he was committed to custody, but so slightly guarded, that he made his escape, and took refuge among the Thracians. The people of Macedon had now sufficiently experienced the Roman dominion to become discontented with it; and little attention was paid either to remedy their grievances, or to keep a force able to compel their submission. Andriscus, therefore, who had made an interest in Thrace, and collected a number of persons attached to his fortune, marched boldly into Macedon, and declared himself the rightful heir to the crown. His success was beyond his own expectation. He made himself master of all the country with little opposition, and began to carry his arms into the adjacent parts of Greece. The Romans, much surprised with this revolution, sent Scipio Nasica to keep the Greeks stedfast to their interest, and prevent the evil from spreading farther. Scipio, aided by a body of auxiliaries, checked the progress of Andriscus, and drove him back into Macedon. The prætor Juventius Thalna was then dispatched with a considerable army to put an end to the war. A contempt of his enemy led him to advance incautiously into Macedon, when he was suddenly attacked by Andriscus, his army totally defeated, and himself slain, with Q. Cœlius, the second in command. By this success Andriscus, or Philip, was confirmed on his throne, and began to assume all the consequence of the undoubted sovereign of a powerful state. The Carthaginians, then about to be involved in the third Punic war, sent embassadors to congratulate him, and propose an alliance. But the character of this man was not equal to the trial of prosperity. He became a tyrant, and, by acts of oppression and cruelty, lost the affections of his new subjects, though they still obeyed him through hopes of establishing their independence. Mean time the Romans, roused to more serious exertions, sent Q. Cæcilius Metellus with a fresh army to Macedon. Andriscus collected all his force, and valiantly contended for his crown and life. He gained the advantage over Metellus in an engagement of cavalry; but soon afterwards was entirely defeated, and compelled again to retire into Thrace. The Thracians received him with great friendship, and sent him back with a numerous army; but engaging rashly with Metellus, he was again defeated, and his affairs quite ruined. Flying for refuge to Byzas, a petty prince of Thrace, he was by him delivered up to the Romans. Metellus led him in triumph (B. C. 147), and he was afterwards put to death by order of the senate. The war he excited was deemed so important, that the successful general obtained the title of *Macedonicus* at its conclusion; and it seems to have been left in some doubt whether he was an impostor, or really the son of a king. *Univers. Hist.*—A.

ANDROMACHE, the wife of Hector, was the daughter of Aëtion, king of Thebes, in Cilicia. She lived in the happiest conjugal union

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with her heroic lord till his unfortunate death. At the capture of Troy, she saw her son Astyanax precipitated from a tower, and herself a captive slave in the power of Pyrrhus, the fierce son of Hector's deadly foe. The female sex were at that period so much accustomed to follow the law of conquest, that her feelings probably suffered less than could now be conceived, when she became the concubine of Pyrrhus, to whom she bore children. After the death (or, as some say, during the life) of this prince, she married her fellow-captive, Helenus, a son of Priam and brother of Hector; and she reigned with him over part of Epirus, and perpetuated a race, from whom Pyrrhus, king of Epirus, the antagonist of the Romans, is said (or rather fabled) to have sprung. Several tragedies, ancient and modern, have been composed on the subject of Andromache: but the interest of the most pathetic scenes arises from sentiments probably foreign to her period and character. *Bayle.*—A.

ANDROMACHUS of Crete, physician to the emperor Nero, and the first known to have borne the title of *Archiater*, was eminent both for his medical and literary talents. He is principally celebrated as the inventor of the famous compound electuary called *Theriaca*, first used as an antidote against poisons, but afterwards, and down to the present time, a favourite remedy in all diseases supposed to possess a malignant or pestilential nature. Andromachus himself gave a description of it in Greek verse, dedicated to Nero, and which has reached our times. His son, of the same name and in the same station, described it in prose, along with a number of other compound medicines. *Moreri. Haller, Bibl. Med. Pract.*—A.

ANDRONICUS I. COMNENUS, was the son of Isaac, and grandson of Alexius Comnenus. He had from nature a vigorous body and a firm mind; he was active, intrepid, martial and eloquent; nursed in habits of exercise and temperance, and fitted for every deed of daring. In his youth he was for some time a captive to the Turkish sultan. Recovering his liberty, he became a favourite of his cousin the emperor Manuel; and, while the emperor lived in incest with his niece Theodora, Andronicus openly maintained a licentious commerce with her sister Eudocia. He had a military command in Cilicia, where he formed the siege of Mopsuestia; but a successful sally of the enemy obliged him to break it up in disorder. The brothers of Eudocia attempted to assassinate him in his tent at midnight; but being timely roused, he cut his way through his foes and escaped. Engaging afterwards in a treasonable correspondence with the king of Hungary and emperor of Germany, he was apprehended, and closely imprisoned in a tower of the palace of Constantinople. Here he remained above twelve years, not without repeated attempts to escape, in which he displayed equal resolution and dexterity. The last succeeded, and he withdrew to the court of the great-duke of Russia. His services there, in engaging the duke to join his arms with those of Manuel in an invasion of Hungary, procured him a free pardon; and, after a campaign on the Danube, he returned with the emperor to Constantinople. By refusing an oath of allegiance to the prince of Hungary, Manuel's intended son-in-law and successor, he again incurred the emperor's displeasure, and was sent from court to the command of the Cilician frontier. Here he gained the affections of Philippa, daughter of the Latin prince of Antioch, and sister to the empress Maria; and with her he wasted his time in amusements, till the resentment of Manuel put a stop to their intercourse. He collected a band of adventurers, and made a pilgrimage to Jerusalem; where he so ingratiated himself with the Christian king, as to be invested with the lordship of Berytus. In this neighbourhood resided Theodora, the young and beautiful widow of Baldwin, king of Jerusalem, a princess of his own family. She fell in love with him, and scrupled not to live with him as an avowed concubine. The emperor still pursuing him with inveterate hatred, he fled with Theodora first to Damascus, and then to different parts of the east, till he settled among the Turks of Asia Minor, and exercised himself in frequent incursions into the province of Trebizond. At length, Theodora being made captive, with her two children, and sent to Constantinople, he implored his pardon with such tokens of submission, that it was granted, and he threw himself at the feet of Manuel. He acted the penitent so thoroughly, that he was restored to the good graces both of the court and the church; but he was sent to reside at Œnoë, a town on the coast of the Black sea.

The death of Manuel, in 1177, who was succeeded by his son Alexius II. a youth of twelve or fourteen, opened a new career to his ambition. The misconduct of the empress dowager caused a civil war in Constantinople; and men's minds were turned to Andronicus, as the only person whose rank and ability could restore the public tranquillity. At the instance of the patriarch and patricians, he marched at the head of an armed force to Constantinople, which he entered without resistance. He took

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possession of the palace, confined the mother of the emperor, put to death her guilty minister, and assumed the office of protector. His hypocrisy for a time concealed his criminal designs: but he soon showed the cruelty of his disposition by putting to death many persons whom he thought ill-affected towards him, and causing the empress herself to be tried and executed on a charge of treason in corresponding with Bela, king of Hungary. The coronation of the young emperor was soon after performed with great solemnity; and Andronicus, with the sacrament in his hand, vowed the most inviolable fidelity to him; at the same time artfully inculcating the necessity of an experienced ruler to avert the evils which threatened the empire. His adherents immediately raised the cry of "Long live Alexius and Andronicus, Roman emperors!" and, in the midst of his affected repugnance, he was elevated, by acclamation, to a partnership in the empire. It was not long before the murder of the unfortunate Alexius dissolved this ill-assorted union. His body was brought before the tyrant, who, striking it with his foot, characterised the deceased in these words: "Thy father was a knave, thy mother a whore, and thyself a fool!" Being now sole emperor, A. D. 1183, he exercised the supreme power with a singular mixture of justice and beneficence towards his subjects at large, and the most bloody tyranny towards all within his grasp whom he hated or feared. The noblest families, especially those allied to the Comneni, were either cut off or driven into exile. Some of these engaged in revolt; and the Sicilians, by an invasion, in which they took and sacked Thessalonica, added to the sum of public calamity. At length, Isaac Angelus, a person of distinction, and descended from the first Alexius, being ordered to execution, made his escape to a church, where he took refuge with several of his kindred. The populace, collecting in his favour, raised a general sedition, in which Isaac was declared emperor. Andronicus, who was then absent, returned with all speed to Constantinople; but, being universally deserted, he was seised, and dragged in chains before his rival. By him Andronicus was given up to the resentment of those he had injured; and, for three days together, he was made to undergo all the insults and torments that rage and revenge could inflict. He endured this cruel treatment with invincible patience, only at times crying: "Lord have mercy upon me," and, "Why will you bruise a broken reed?" At length a merciful stab put an end to his sufferings, in his seventy-third year, after a reign of two years. With him terminated the dynasty of the Comneni. *Gibbon. Univ. Hist.*—A.

ANDRONICUS II. PALÆOLOGUS, son of Michael Palæologus, succeeded to the Greek empire in 1283. He is said to have been learned and virtuous; but he was weak in his conduct, and abjectly superstitious. He began his reign with restoring the ceremonial of the Greek church, and annulling what had been done by his father towards its union with the Roman, and the acknowledgment of the superiority of the latter. He became involved in ecclesiastical disputes with the patriarch, and in civil contentions with rebellious subjects. Having hired a body of Catalans for his defence against the inroads of the Turks, they revolted against him, seised Callipolis, or Gallipoli, and, calling the Turks to their assistance, gave them the first entrance into Europe. Thrace was ravaged by the combined invaders, and the emperor's forces were defeated; but at length the Turks were all taken or destroyed. Worse evils arose from the unprincipled ambition of the emperor's favourite grandson, Andronicus the younger; who, after the death of his father Michael (who had been partner in the empire for 25 years), broke out into open rebellion, and at length obliged his grandfather to share his dominions with him. After some vicissitudes of unstable peace and declared enmity, the grandson gained possession of Constantinople, and, depriving the aged emperor of all remaining appearance of authority, first confined him to his palace, and then drove him to a monastery. His old age was embittered by blindness and neglect; and, under the name of Father Antony, he closed an unquiet life, four years after his abdication, A. D. 1332, aged seventy-four. *Gibbon. Univers. Hist.*—A.

ANDRONICUS III. PALÆOLOGUS, or the *Younger*, was the son of Michael, eldest son and colleague of the elder Andronicus. His wit and beauty rendered him a great favourite with his grandfather; and this favour precipitated him into intemperance and debauchery of all kinds. An intrigue which he had with a beautiful matron was the cause of a sad tragedy; for, upon some suspicion of her fidelity, he placed assassins about her house, with orders to dispatch the first person that approached. His own younger brother, coming to seek for him, fell into their hands, and was murdered; and their father soon after died of grief. The grandfather, having made several fruitless attempts to reclaim him, declared a resolution to punish and disinherit him. He escaped from court, and, repairing to Adrianople, was joined by a

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band of adherents and favourites, the principal of whom was John Cantacuzenus; and, assembling his forces, he raised the standard of rebellion. His success in compelling his grandfather first to a partition of his dominion, and then to n abdication, is mentioned in the foregoing life. From 1328 he reigned alone: and, during the period of his sovereignty, had to contend against the Bulgarians and Turks; the last of whom obliged him to sign an ignominious treaty, by which he relinquished to them all the places they had taken in Asia. This was, however, only a temporary pacification; and every token of contempt and decline was accumulating round the empire, when, worn out by his vices, he died in his forty-fifth year, A. D. 1341. *Gibbon. Univers. Hist.*—A.

ANDRONICUS, Cyrrestes, an Athenian astronomer, is celebrated as the inventor of weathercocks. He erected an octagon tower of marble, on each side of which he engraved figures representing the eight winds, which are mentioned by Vitruvius under the names of Solanus, Eurus, Auster, Africus, Favonius, Corus, Septentrio, and Aquilo. A copper Triton, holding in its hand a stick, turned upon a pivot, and showed the direction of the wind. Salmasius gives the form of this tower in his commentary on Solinus. *Aul. Gell.* lib. vi. c. 22. *Moreri.*—E.

ANDRONICUS, Livius, the oldest of the Latin poets, represented his first piece on the stage in the year of Rome 514, B. C. 240, a year before the birth of Ennius. He is said to have been a slave, of Greek origin, and to have received his Latin name *Livius* from Livius Salinator, whose children he instructed, and who made him free. His productions were principally dramatic, and probably, for the most part, comedy, but rude in their design, and barbarous in language. He was an actor in his own pieces; and it is said, that having become hoarse by the frequency of repetition, he caused the words to be recited by a servant, while he himself performed the gesticulation. He wrote, besides, hymns to the gods, one of which, in honour of Juno, is said by Livy and Val. Maximus to have been sung through the city by girls. An Odyssey is likewise attributed to him. His lines are frequently quoted by grammarians and critics, and these are the only relics left of him. They have been printed along with the fragments of the other ancient Latin poets, in the "Comici Latini," and the "Corpus Poëtarum." *Lilius Gyraldus. Vossius.*—A.

ANDRONICUS, of Rhodes, a Peripatetic philosopher, came to Rome in the time of Cicero, and contributed greatly towards restoring the writings and establishing the philosophy of Aristotle. Sylla, as we learn from Plutarch, sent from Athens to Rome the library of Apellicon, which contained most of Aristotle's works. Tyrannio, an eminent grammarian, who had access to this library, prepared these writings for publication, and permitted them to pass into the hands of Andronicus, who, having, as Porphyry relates, collected them into one body, carefully examined and arranged them, and restored what had been injured by length of time and the carelessness of those in whose hands they had remained, and transcribed and published them. Plutarch adds, that he annexed to them indexes, which were then in every one's hands. Andronicus may then be considered as, after Apellicon, who had published incorrect copies of the manuscripts, a restorer of the writings of Aristotle. Whether the obligation of posterity to this philosopher be not, in some degree, lessened by the liberties which he seems to have taken in transcribing the manuscripts, may deserve consideration; especially as we are told by Strabo, that booksellers were permitted by Sylla's librarian to employ unskilful transcribers in multiplying copies of these manuscripts for sale. Andronicus wrote a Paraphrase of Aristotle's Categories and Physics, and probably of some other pieces (Aul. Gell. lib. xx. c. 5.); but none of them are extant, unless the Paraphrase of Aristotle's Ethics, published under his name by Heinsius, in 8vo. at Leyden, in 1617, and at Cambridge in 1679, be his; which Salmasius, Vossius, and others, dispute. It is doubtful, whether a small treatise "On the Passions," published by David Hoeschelius in 1593, was written by this Andronicus. *Plut. Vit. Syllæ. Porphyr. Vit. Plotin. Strabo*, lib. xiii. *Bayle.*—E.

ANDRONICUS, of Thessalonica, who flourished in the fifteenth century, was one of those learned men who left Greece after the taking of Constantinople by the Turks, and contributed to the revival of letters. He passed into Italy, and taught Greek at Rome, where he was entertained in the house of cardinal Bessarion. His salary, however, was so inconsiderable, that he was obliged, through poverty, to leave Rome. He repaired to Florence, where he lectured for some time with reputation; but, in expectation of improving his fortune, he removed to Paris, where he died at an advanced age. Perhaps none of his contemporaries possessed a more perfect knowledge of the Greek language, or a more extensive acquaintance

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with Greek authors; but he laboured under the inconvenience of a bad pronunciation, which disqualified him for public speaking. *Volaterran.* lib. xxi. *Bayle.*—E.

ANDROUET DU CERCEAU, JAMES, a celebrated French architect, was born at Orleans, or, as some say, at Paris. He was sent, by the favor of the cardinal of Armagnac, to perfect himself in his art in Italy, where the study of the noble remains of antiquity fixed his taste. No edifice struck him so much as the triumphal arc at Pola in Istria; and an imitation of its style may be traced through his principal works. On his return he was made, though a steady Calvinist, architect to Henry III. who employed him, in 1578, in the construction of the Pont Neuf at Paris. His plan for this structure was greatly admired, but the civil wars prevented its completion till 1604, under another architect. He built a number of capital hotels in Paris; and was employed by Henry IV. in the enlargement of the Tuilleries, and the continuation of the great gallery connecting it with the Louvre. But the persecutions which the protestants were beginning to undergo induced him to quit his native country in 1585, and withdraw to foreign parts; where he died, the time and place uncertain. He left two sons of his own profession, one of them eminent. Du Cerceau was one of the principal improvers of architecture in France, and planned as well ornamental and fanciful works, as capital edifices. He published several books in his art; as his "Architecture," 1560, containing designs of all the parts and ornaments of buildings; "Lessons in Perspective," 1576; "The most excellent Edifices in France," 1576, and 1607, 2 vols. fol. being a description of thirty royal palaces, and other buildings, with figures; "Architecture of Country-Houses and Mansions," 1582; and "Roman Edifices, or a Collection of Remains of Antiquity, drawn on the Spot." *Vies des plus fam. Architectes, par D'Argenville.*—A.

ANDRY, NICHOLAS, a physician of Paris, was born at Lyons in 1658. He studied at Paris, and, taking the ecclesiastical tonsure, became Latin regent in the college des Grassins, in which situation he spent all his earlier years. At length he assumed the lay habit, engaged in the study of medicine, and graduated at Rheims in 1693. He was afterwards admitted into the body of the faculty of Paris, became doctor-regent, professor in the royal college of France, and was made censor-royal of books. He joined the abbé Bignon, in 1702, in setting on foot the "Journal des Savans," to which work he was a contributor forty years. In 1725 he became dean of the faculty at Paris, and engaged with great warmth in the dispute between the physicians and surgeons. He died in 1742, aged eighty-four. Besides his other literary labours, he wrote in his own profession "A Treatise on the Generation of Worms in the Human Body," two vols. 12mo. Paris, 1750; "A Treatise on Lent Foods," 2 vols. 12mo. 1710; "Orthopædia, or the Art of correcting Deformities in Children," 2 vols. 12mo. 1741; and various other smaller pieces, practical, theoretical, and controversial. In these he exhibits a good deal of learning and acuteness, though mixed with prejudice, and not free from numerous errors. He wrote in a good style, and is said to have lent his pen to the anatomist Winslow. *Moreri. Haller, Bibl. Med. Pract.*—A.

ANELLO. (See MASSANIELLO.)

ANGE DE SAINT JOSEPH, a Carmelite of Toulouse, whose real name was Brosse, was, in the seventeenth century, sent as a missionary to Persia, where he remained a long time. His residence in that country gave him an opportunity of making himself master of its language; and he undertook a translation of "The Persian Pharmacopœia," which was published, in 8vo. at Paris, in 1681. He also published, "Gazophylacium Linguæ Persarum," [A Treasury of the Persian Language], which was printed, in folio, at Amsterdam, in 1684. In this work, the Persian words are rendered into Latin, French, and Italian, in order to adapt it to general use through Europe. The value of this work is increased by many miscellaneous remarks and historical particulars, which the author has occasionally introduced. He was a provincial of his order in Languedoc, and died at Perpignan in 1697. *Nouv. Dict. Hist.*—E.

ANGE DE SAINTE ROSALIE, an Augustine mendicant, and learned genealogist, was born at Blois in 1655; his family name was Francis Raffard. With an associate, father Simplician, he completed, in French, a large work, which father Anselme had begun, entitled, "The History of the House of France, and of the great Officers of the Crown:" it was published in nine volumes folio: it is a valuable store-house of materials for the history of France. The author also published, in five volumes 12mo. a work entitled, "The State of France." He died at Paris in 1726. *Nouv. Dict. Hist.*—E.

ANGELIO, PETER, a man of letters, particularly distinguished as a modern Latin poet, was born in 1517 at Barga, a castle in Tuscany, whence he is usually called *Bargæus*.

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He made a remarkable proficiency in Latin and Greek as early as ten years of age; but the loss of his parents obliged him to quit books for arms. He returned, however, to literary pursuits, and was sent to Bologna to study the law under Alciatus; but he was drawn aside by the charms of polite literature, in which he had the direction of Romolo Amaseo. Some satirical verses which he wrote obliged him to leave Bologna, and he went to Venice, where he was honourably entertained by William Pellicier, the French embassador, who made use of his assistance in correcting the Greek MSS. which that minister caused to be copied for his sovereign Francis I. In 1542 he accompanied Antony Pollin, sent by the same prince to Constantinople; where his zeal for the honour of his nation having urged him to kill a Frenchman who spoke disrespectfully of it, his life was brought into great danger. With much difficulty he escaped first to Genoa, and then to Milan, where he was patronised by the marquis del Vasto. On the death of this protector, he accepted an invitation from the city of Reggio, in Lombardy, to become public preceptor in Greek at that place. He remained there three years; and then was invited by Cosmo I. duke of Florence, to occupy a professorship in the university of Pisa, first of the belles lettres, and afterwards of the Ethics and Politics of Aristotle, in which posts he continued seventeen years. While residing in this city, he showed that he had not lost his martial disposition; for, when Peter Strozzi approached it in the war of Sienna, and it was in a defenceless state, Angelio put himself at the head of the scholars of the university, and kept the enemy at a distance till the arrival of succours from Florence. In 1575 he was invited to Rome by the cardinal Ferdinand de' Medici, who entertained him with great liberality at his court, and rewarded him with a gift of two thousand gold florins for the dedication of his poems. He passed his latter days at Pisa, living at ease on the munificence of his sovereign, and died there in 1596. He left a considerable number of works, prose and verse, in Italian and Latin; but it is to the latter that he is chiefly indebted for his reputation. He published five books of miscellaneous Latin poems, among which are some elegies, in which he has happily imitated the style of Catullus: Also, "Cynegeticon," [or the Chace,] in six books, first printed in 1568, a poem said to be the labour of twenty years, and reckoned among the best products of modern Latinity, and greatly praised by Lambin, De Thou, and Possevin. He intended to have subjoined to this a poem on fowling, of which, however, he only published the first book. In his old age he composed "Syrias," an epic poem in twelve books, on the expedition of Godfrey of Bouillon to the Holy-land; which subject was at that very time in the hands of Tasso. This work did not receive his last finish, and, though elegant, has not the majesty required for such a theme. *Tiraboschi. Moreri.*—A.

ANGELONI, Francis, an historian and antiquary of the seventeenth century, was the author of an illustration of the Roman history by medals, published at Rome in folio, in the year 1685, under the title of "Histoire Auguste par les Médailles, depuis Jules César jusqu'à Constantin le Grand." He also wrote, "A History of Terni," his native country, printed in 4to. at Rome, in 1646. This writer died at Rome in 1652. *Nouv. Dict. Hist.*—E.

ANGIOLELLO, John Maria, an historian, was a native of Vicenza, and flourished towards the latter end of the sixteenth century. Having been a slave under the young sultan Mustapha, he followed him, in the year 1573, into Persia, in the dreadful war which Mahomet II. made in person with near two hundred thousand men, in the states of Ussun Cassan. As eye-witness of the events of this war, he wrote "A History of Mahomet II." in the Italian and Turkish languages, which was dedicated to the sultan, and, though freely written, was well received, and liberally rewarded. An Italian work, entitled, "Of the Life and Actions of the King of Persia," was printed at Venice, in 1553, under the name of this writer; he also wrote in Italian, "A Relation of the Life and Actions of Ussun Casson" *Konig. Bibl. ap. Bayle.*—E.

ANGLUS, Thomas, an English catholic priest, whose real name appears to have been White, was, in the seventeenth century, a professed follower of the Aristotelian philosophy. He was of a roving temper, and was known by the name of Thomas Anglus in various parts of Europe. He resided a considerable time at Paris and at Rome, and was principal of a college at Lisbon, and sub-principal at Douay. In England he was for some time in the family of sir Kenelm Digby, and adopted his opinions. Des Cartes, who, from the character given of him by sir Kenelm Digby, conceived a high respect for his talents, hoped to have brought him over to his own system; but Anglus, after puzzling himself, and perplexing that philosopher with many obscure objections, retained his predilection for the Aristotelian doctrines, as sublimated by sir Kenelm, and determined to

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use them as the key for unlocking the mysteries of religion. He appears to have been a man of acute but confused intellects, who thought much and freely, but to little purpose, and whose writings surpassed those of his modern master, Digby, in obscurity. He used to value himself upon his brevity, as becoming the masters and dispensers of science, and to say, "Either the learned understand me, or they do not understand me; if they understand me, and find me in an error, they may easily confute me; if they do not understand me, they have no reason to exclaim against my doctrine." He seems to have wished to attract attention by his singularities, and to have been mortified to find that they excited no more opposition. Some of his works were, in 1658, censured by the congregation of the Index Expurgatorius at Rome; particularly his principal treatise, which was, "Institutiones Peripateticæ ad Mentem summi Viri clarissimique Philosophi, Kenelmi Equitis Digbæi" [Peripatetic Institutions, after the Doctrine of that great Man and famous Philosopher, Sir Kenelm Digby]. This work was printed at Lyons in 1646. He also wrote "Quæstio Theologica," &c. [A Theological Enquiry, how, according to the Principles of the Digbæan Peripateticism, or, according to Reason, and by abstracting from the Passivene s of Matter, Free-will is to be explained and reconciled with effectual Grace]; "Institutiones Theologicæ," &c. [Theological Institute raised on the Foundations laid in the Digbæan Peripatetics]; and several other tracts. This muddle-headed writer lived in the reign of Charles I. and II. *Bayle.*—E.

ANGUIER, FRANCIS and MICHAEL, sculptors, were sons of a cabinet-maker of Eu in Normandy. *Francis*, the elder, born in 1604, was brought up under Guillain, a sculptor in Paris. He was sent for to England, where he acquired, by his labours, a sufficiency to enable him to visit Italy for his improvement. There he spent two years; and returning to France, was made keeper of the cabinet of antiques by Louis XIII, and had apartments in the Louvre. He was employed in several considerable works, chiefly of the monumental kind, of which the principal are the tomb of James Souvré, grand prior of France, at St. John de Lateran, and the mausoleum of the last duke de Montmorency, at Moulins. Francis died at Paris in 1669.

Michael, the most celebrated of the brothers, was born in 1612. He became an artist as early as fifteen, at Eu; and then worked some years at Paris under Guillain. Like his brother, he employed his first savings in a journey to Italy, and entered into the school of the famous Algardi at Rome. He passed ten years in Italy; and, returning to France, first assisted his brother in the monument of Montmorency. He rose to great reputation, and was employed in many works of decoration; sculpture being much the taste of that period. He adorned the apartment of queen Anne, of Austria, in the Old Louvre, with a profusion of allegorical figures; and executed most of the works in that queen's fine church of Val de Grace. He made the great altar-piece of the church of St. Denis de la Chartre, and the rich sculptures of the gate of St. Denis. His last work was a marble crucifix over the high altar of the church of the Sorbonne. He died in 1686. *Vies des fam. Sculpt. par D'Argenville*—A.

ANGUILLARA, GIOVANNANDREA DELL', an eminent Italian poet, was born of a mean family, at Sutri, in 1517. Going to Rome to seek his fortune, he engaged with a printer, whose house he was obliged to leave on account of an intrigue with his wife. He then retired to Venice, where he ingratiated himself with a bookseller, who is said to have purchased of him his translation of Ovid's Metamorphoses; the work that has chiefly made him known. This seems, however, to have been first published at Paris, dedicated to king Henry II.; and the author took a journey into France for the purpose of obtaining a recompense. The credit he got by this performance, was probably the cause of the great pomp with which his tragedy of Œdipus was acted, in 1565, at Vicenza, where Palladio was employed to erect a magnificent temporary theatre for the purpose. He afterwards undertook a translation of Virgil's Æneid, but he never finished it. He wrote various other poems, some satirical, some burlesque, by the publication of which, and the presents of dedicatees, he supported a precarious and irregular life. He died (the year not known) at Rome, in lodgings, indigent, and of a disease contracted by his dissolute mode of living.

His translation of Ovid is written with great facility of language, and became extremely popular. He takes great liberties with his original, adding and retrenching at pleasure, as he thought would be most acceptable to his readers. The first three books appeared in 1554; the first entire edition in 1561. His tragedy of Œdipus, printed in 1556, is reckoned one of the best dramatic pieces of the age. He also composed notes on the Orlando Furioso. *Tiraboschi.*—A.

ANICETUS, pope, a Syrian by birth, was, after the death of Pius, appointed bishop of

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Rome, according to Eusebius, in the year 157; but, according to other writers, a few years earlier. In his time the Gnostic doctrines of the Valentinians and Marcionites were adopted by many persons in Rome: but Polycarp, bishop of Smyrna, who came to Rome to settle a controversy between the eastern and western churches concerning the time of celebrating Easter, is said to have recalled them to the apostolic faith. It is a memorable fact, that, though Polycarp and Anicetus differed in opinion after their conference on the subject of Polycarp's embassy, no implicit submission of judgment was required, or yielded, on either side, and the two bishops gave mutual proofs of forbearance and charity. They communicated together on the Eucharist; and Anicetus, to shew his respect to Polycarp, ceded to him the honour of performing the ceremony. What incalculable mischiefs might have been prevented, had the successors of Anicetus in the see of Rome, and other heads of the church, followed the example of these apostolic bishops! In the time of Anicetus, Hegesippus, a Jew, the author of an ecclesiastical history now lost, and Justin Martyr, visited Rome, but on what occasion is not known. Modern histories of the popes ascribe to Anicetus ordinances and decrees, for which no authority appears in ancient writers: they also confer upon him the crown of martyrdom, though neither Irenæus, who wrote in the second century, nor any of the ancient ecclesiastic writers, mention so memorable a circumstance. Anicetus occupied the see of Rome eleven years. The letters ascribed to this pope are, as Dupin has shown, certainly spurious. *Euseb.* lib. iv. c. 8. 13—22. *Iren.* lib. iii. c. 3. *Platina. Dupin. Moreri.*—E.

ANICH, Peter, an astronomer, mathematician, and ingenious mechanic, was born at Oberperzuff, a village near Inspruck, in the year 1723. He was the son of a labourer, who sometimes amused himself with turning. He discovered an early inclination to the study of astronomy and geometry. Father Hill, a Jesuit, professor in the university of Inspruck, happening to become acquainted with the young man's talents, afforded him an opportunity of cultivating and employing them. In a short time he became a great astronomer, and one of the most skilful mechanics in Europe. He made for the university of Inspruck a pair of globes, which are master-pieces of their kind. He contrived and completed many mathematical instruments. He delineated maps with admirable neatness and accuracy. Cut off in the prime of his age, his death was much regretted: and the empress-queen, to show her respect for his memory, settled upon his sister a pension of fifty florins. Anich died in the year 1766. *Nouv. Dict. Hist.*—E.

ANNAND, a Scotch episcopalian divine, dean of Edinburgh, was born at Air in 1633. He was educated at Oxford, and received his doctor's degree at St. Andrew's. He distinguished himself by his loyalty and by his zeal for episcopalianism. He wrote, in English, several treatises of polemical and practical divinity, under concise Latin titles: "Fides Catholica," [or The Doctrine of the Catholic Church] in eighteen grand ordinances, 4to. London, 1662; "Panem Quotidianum," [Daily Bread], in defence of set forms of prayer, 4to. London, 1662; "Pater Noster" [Our Father, on the Lord's Prayer], 8vo. 1670. "Mysterium Pietatis," [The Mystery of Godliness,] 8vo. 1672; "Doxologia" [or Glory to the Father, the Church's Hymn, reduced to glorifying the Trinity], 8vo. 1672; "Dualitas," including "Lex Loquens," [or The Honour of Magistracy,] &c. and "Duorum Unitas," [or The Agreement of Magistracy and Ministry], &c. These titles sufficiently disclose the mind of the writer. Annand died at Edinburgh in 1689. *Wood, Athen. Oxon. Biogr. Brit.*—E.

ANNAT, Francis, a French Jesuit, confessor to Louis XIV. was born in Rovergue in 1590. In the university of Toulouse he taught philosophy six years, and theology seven. He was in such high esteem with his fraternity, that he was invited to Rome to discharge the office of censor-general of the books published by the society, and that of theologist-general. Returning to France, he was successively rector of the colleges of Montpelier and Toulouse. Distinguishing himself in two general assemblies of the Jesuits, he was advanced to the most honourable and confidential posts of the order. He held the office of confessor to the king for sixteen years; and it was not till within four months of his death, when age had impaired his hearing, that he was permitted to retire from the court. It is said (Amours du Palais Royal), but the anecdote wants confirmation, that when madame de la Valiere was taken into the royal favour, he solicited permission to lay down his office. Another circumstance equally honourable to his character, and more certain, is, that, during his long connection with the court, he never employed his interest in providing for his poor relations. One black and indelible blot, however, stains his memory, which is the seve-

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rity with which he persecuted the professors of new opinions, and particularly the Jansenists: he has been called, "The Flail of Heretics." He died at Paris in the year 1670. His writings, which are numerous, and chiefly in Latin, turn almost entirely upon the controversy with the Jansenists. The principal of them were collected into three volumes, and printed at Paris in 1666. *Biblioth. Script. Soc. Jes. Bayle.*—E.

ANNA COMNENA, daughter of the emperor Alexius Comnenus I. has been rendered memorable by her talents as well as her rank. In the midst of a voluptuous and frivolous court, she addicted herself to the study of letters, and cultivated an acquaintance with philosophers. She was married to a young nobleman of distinction, Nicephorus Bryennius; and her philosophy had not so far mortified her ambition, but that, upon the last illness of her father, she joined with the empress Irene in soliciting him to disinherit his son in favour of her husband. On the failure of this scheme she did worse, in exciting a conspiracy for the deposition of her brother; and when Bryennius impeded its success by his fears or scruples, she lamented that Nature had mistaken their sexes, for that he ought to have been the woman. The plot was discovered and defeated; and Anna was punished by the confiscation of her property, which was, however, restored to her by the indulgent emperor; but she appears never more to have possessed any influence at court. She soothed the solitude of the latter years of her life by employing them in composing a minute history of her father's reign; a work still extant, and which forms a conspicuous portion of the collection of Byzantine historians. It is written with an elaborate display of rhetoric and science, and bears the appearance of a continued panegyric or apology, rather than an impartial narrative. Yet it contains many valuable facts and observations, and affords an useful contrast to the no less partial accounts which the Latin historians have given of the same transactions. *Univers. Hist. Gibbon.*—A.

ANNA IVANOVNA, empress of all the Russias, born in 1693, was the daughter of the czar Ivan Alexiowitch, elder brother of czar Peter the Great. She was married in 1710 to Frederic-William, duke of Courland, who left her a widow, without children, in 1711. The duchy was thenceforth governed in her name, but under the influence of Russia. She herself was entirely in the hands of Ernest John Biren, a favourite of mean descent, who engaged her affections so as to rule over her with absolute dominion during all the rest of her life. In January 1730, she was called to the succession of the Russian empire on the decease of Peter II. Attempts were made by a patriotic party to limit the power of the crown; and they induced her to sign articles for the purpose, together with a promise that she should not bring Biren into Russia. He, however, appeared at Moscow directly after her arrival; and, forming a party among the young nobles and military, the crown was offered to Anne with the same despotic authority as her predecessors had possessed. In consequence, the articles were torn in pieces in her presence. The reign of Anne was in fact that of Biren, who ruled the vast empire of Russia with unlimited sway. He governed with vigour and capacity, but with such suspicious rigour, that above twenty thousand people are said, by Manstein in his memoirs, to have been sent to Siberia in Anne's reign, of whom scarcely five thousand were ever more heard of. Anne, who was herself mild and merciful, was often compelled by him to sign orders of atrocious cruelty, though with tears and unavailing remonstrances. Such was his ascendency over her, that, while he treated her in a most arrogant and disrespectful manner, a threat of his returning to Courland (of which she had made him grand duke) was sufficient to enable him to carry any point. He lived in a style of magnificence far superior to hers; and she had no table of her own, but used to dine with his family. The public transactions of the reign were few. Russia was on a respectable footing with all her neighbours, without engaging in any of their quarrels, except a war with the Ottoman Porte in 1737. Anne died in 1740, aged forty-seven, and left the crown to her grand nephew, Ivan, under the regency of Biren. *Moreri. Coxe.*—A.

ANNE OF AUSTRIA, queen of France, eldest daughter of Philip III. king of Spain, by Margaret of Austria, was born in 1604, and married Louis XIII. in 1615. This connection was a source of very little happiness to her. Cardinal Richelieu, who absolutely governed the king, and was jealous of her influence, persuaded him that she was concerned in conspiracies against his life. By means of his spies, Richelieu discovered that she held a correspondence with the duke of Lorraine, the queen of England, and her brother, the king of Spain. It was easy for him to make the king believe that she was more attached to the interests of the country she left than of that to which she was come—the common evil springing from foreign marriages! These suspicions were carried to such a length, that she was obliged to answer

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interrogatories before the chancellor concerning her foreign correspondences, and, on her confession, was compelled to ask pardon of the king, and promise to alter her conduct. After the king's death she was declared sole regent, in 1643, by the parliament of Paris, during the minority of her son Louis XIV. and her husband's will was annulled. She gave all her confidence to cardinal Mazarin, who ruled despotically, and at first without opposition. At length, however, discontents arose, fomented by the grandees, which terminated in a civil war; during which she was obliged with her son to fly from Paris, and entreat the assistance of the great Condé. The cardinal was banished the kingdom, then recalled; the princes of the blood were imprisoned, then liberated; and a variety of stormy scenes ensued, in which the queen, upon the whole, displayed great firmness. At length a complete pacification took place; and the young king assuming the reins of government in 1661, the queen-mother retired, and passed the remainder of her life in pious exercises. She died in 1666 of a cancer, the pains of which she endured with exemplary patience. In her youth she had beauty and attractions, and the court of France was indebted to her for much of its characteristic politeness and amenity. She had, however, a full share of the haughtiness of her family; and, like her son, was rather an actor of greatness than a great character. *Moreri. Nouv. Dict. Hist. Mod. Univers. Hist.*—A.

ANNE OF BEAUJEU, daughter of Louis XI. king of France, and wife of Peter Beaujeu, duke of Bourbon, was appointed, by her father's will, gouvernante during the minority of his son, Charles VIII. This preference excited a civil commotion, which was terminated by a defeat the insurgent nobles sustained in 1488. The princess held the reins with much firmness, and in general acted prudently; but, giving way to a spirit of revenge against the duke of Orleans, afterwards Louis XII. who had slighted her love, she never ceased to persecute him, to the prejudice of her affairs. Her jealousy also laid the foundation of the fatal quarrel between Francis I. and the constable Bourbon. She died in 1522, aged about sixty. *Moreri. Mod. Univ. Hist.*—A.

ANNE BOLEYN, queen of Henry VIII. king of England, has been rendered of much greater celebrity from her accidental connection with a great event in history than from her personal qualities. She was born in 1507, and was daughter of sir Thomas Boleyn, a gentleman of family and great alliances, whom Henry VII. employed in several embassies. Her mother was daughter of the duke of Norfolk. She was carried over to Paris at an early age by the king's sister, Mary, who married Lewis XII. king of France; and, after the death of that king, and the return of Mary to England, she remained in the service of Francis's queen, and afterwards passed into the family of the duchess of Alençon. Her residence in France gave her the freedom and vivacity of manners and conversation, for which that country has so long been distinguished; and these were set off by her personal charms, which were considerable, though she was not a perfect beauty. It is not certainly known whether, on her return to England, Henry had already expressed scruples as to his union with Catharine of Arragon; but he soon became enamoured of her, and solicited her favours, which, however, she had too much prudence or virtue to grant without marriage. She was placed at court as maid of honour to the queen, and distinguished by various marks of the king's attachment, who at length resolved to make way for her by that divorce, which was eventually the cause of the separation of England from the papal dominion. Impatient of the obstacles and delays which his application for a divorce met with, Henry privately married Anne Boleyn in November 1532, and publicly declared her queen in the April following. In September she was delivered of a daughter, aftewards the famous queen Elisabeth. She possessed for some time a great influence over her lordly husband, which she employed in widening the breach between him and Rome (for she had imbibed the principles of the reformers during her residence with the duchess of Alençon), and in overthrowing the power of that haughty favourite cardinal Wolsey. At length the king's disappointment at her being brought to bed of a dead male child, the ill offices of the catholic party, and, above all, Henry's new passion for lady Jane Seymour, prepared him to admit into his bosom those jealousies of her conjugal fidelity, to which the thoughtless levity of her carriage gave too much probability. She was accused of adultery with several of the officers of the household, and even with her brother lord Rochfort. She was tried as guilty of high treason; and though the proof of her guilt was very incompetent, and only one, and the meanest of her supposed paramours, through fear, made a confession of a criminal intercourse with her, she was condemned to be beheaded, and the sentence was put in execution in May 1536. Her last behaviour was a mixture of firmness and

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singular levity. She confessed to various indiscretions, but constantly denied any serious guilt. A letter written by her to the king, after condemnation, is preserved, and gives a much higher idea of her character and understanding than the accounts of her conduct would convey.

The hatred entertained against the memory of this unfortunate queen by the bigoted catholics, for the part she and her daughter acted in the reformation, and a weak expectation of injuring the cause of protestantism, by stigmatising the characters and motives of its promoters, has induced the Jesuit Sanders, and other writers, to propagate the most malignant stories concerning her, the greater part of which are refuted by well-known facts, or have no evidence or probability for their support. How far her innocence extended as to the charge on which she lost her life, is a matter of doubt; but, on the whole, it seems much less certain that she was criminal, than that her husband was a capricious and bloody tyrant. *Hume. Burnet. Bayle.*—A.

ANNE OF BRITANNY, queen of France, daughter and heiress of Francis II. duke of Britanny, was born in 1476. She was first married by proxy to Maximilian of Austria; and, on his death, to Charles VIII. king of France, in 1491, an alliance of high importance to that crown on account of the dowry she brought, of a province within the kingdom. Her qualities, both bodily and mental, were amiable and respectable; and she governed with great prudence as regent during the absence of Charles on his Italian expedition. Her children by this prince all died young, and she became a widow in 1498. Louis XII. the successor, who had loved her when single, obtained her for his spouse, having annulled a former marriage for her sake. She formed a very splendid court, decorated with all the ladies of quality, both French and Breton, to whom she afforded an example of every female excellence. She employed the revenues of her duchy, which the king left at her disposal, in acts of charity and beneficence; particularly favouring the poor nobility of her own province. She first instituted the order of maids of honour to the queen, and first had the prerogative of guards and gentlemen of her own, and of giving audience to foreign ambassadors. She had a haughtiness of disposition which too much inclined her to be vindictive; and she thought her virtue entitled her to govern her husband: her character, however, on the whole, was generous, feeling, and sincere. She died at Blois, without issue, in 1514, and was buried in great state at St. Denis. *Moreri. Mod. Univ. Hist.*—A.

ANNE, queen of Great Britain, second daughter of king James II. by his first wife, Anne Hyde, was born in 1664. She married prince George of Denmark, in 1683, and had several children by him, none of whom lived to maturity. She succeeded to the crown in 1702, on the death of king William; and her reign comprises one of the most splendid and important periods of English history. It is, however, the reign of her ministers and favourites, for her own feeble character did not allow her to do any thing of herself; and, except a strong predilection for tory principles in church and state, she exhibited no decided inclinations which could influence the state of affairs. Arbitrarily governed by the duchess of Marlborough in the earlier part of her reign, she pursued the projects for reducing the power of Louis XIV. of France, which her predecessor had begun; and, during several years, a series of successes crowned her arms with glory. After a fruitless protraction of hostilities, they were at length, chiefly in consequence of the influence acquired by a female favourite of the opposite party, terminated by the peace of Utrecht in 1713. The union of the English and Scotch nations, by an act of legislature in 1706, was an event of this reign more important to the prosperity of the realm. The contention of parties was extremely violent during the greatest part of Anne's administration; and it was near bursting into a flame at the close of it, when the queen showed a manifest desire of securing the succession to the exiled part of her family, and gave the tory party such a superiority, as inclined them to push to extremes their favourite plans of political and religious government. It was therefore equally to the triumph of one party, and the disappointment of the other, that she died in August 1714, in the fiftieth year of her age, and thirteenth of her reign, of a dropsy, contracted or aggravated by her habits of living. Her private character was amiable, and it is said she was not deficient in understanding, though her indolent and yielding temper would not suffer her to exert it. The title of the *good queen Anne* expresses the sentiments entertained of her by the majority of her subjects, whose prejudices co-incided with her own. The number of eminent writers who flourished under her reign, and several of whom rose to high stations, has rendered it a sort of Augustan age of English literature, though her own dispositions or acquirements had no share in making it such. *Hume.*—A.

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ANNESLEY, ARTHUR, earl of Anglesey, and lord privy-seal in the reign of Charles II. was the son of sir Francis Annesley, bart. lord Mount-Norris and viscount Valentia in Ireland, and was born at Dublin in 1614. He was sent young to England for his education, and at sixteen entered of Magdalen college, Oxford, whence he removed to Lincoln's-inn, and engaged in the study of the law. After spending some time in that situation, he made the tour of Europe, and returning, in 1640, he was elected knight of the shire for Radnor, but lost his seat on a petition from another candidate. At the commencement of the dispute between king Charles I. and the parliament, he inclined to the royal cause, and sat in the parliament, holden at Oxford, in 1643. He thought proper afterwards, however, to reconcile himself with the other party, into the favour and confidence of which he was soon admitted. He was sent by the parliament, as one of their commissioners, into Ulster, in 1645, where he displayed his judgment and dexterity, in the management of difficult affairs, to the great advantage of his employers and the protestant cause in Ireland. He was afterwards at the head of the commission, sent in 1647 to treat with the marquis of Ormond, lord lieutenant of that country, which negotiation he brought to a happy issue. On his return to England, he seems to have steered a middle course through the confusions and changes of parties. He avoided all concern with the king's trial and death, and opposed several of the illegal acts of Cromwell, so as to be put among the number of the secluded members. After the death of Cromwell he appears to have lain quiet, waiting for the decision of events, and trusted by none of the parties. But when the secluded members began to resume their seats, and things evidently tended to the restoration of the old constitution, he took a decided part in promoting the recall of the king, and entered into a correspondence with him, which unfortunately occasioned the death of a younger brother, who was drowned in stepping into a packet-boat with letters for his majesty. Soon after the restoration, he was raised to the dignity of a baron and earl, as an express reward for his services in that event. Nor did he scruple to manifest his loyalty by sitting as one of the judges at the trial of the regicides. He soon came into offices of trust and profit under the new reign, and was particularly employed in commissions for settling the affairs of Ireland, with which he had a thorough acquaintance. In 1673 the post of lord privy-seal was conferred upon him, which he held several years with the favour of his master. At the time when it was one of the artifices of the party in opposition to the court to promote the belief of popish plots, he was publicly charged at the bar of the house of commons, by Dangerfield, with an attempt to stifle evidence in this matter; yet the suspicion he incurred from this attack did not prevent him from being the only lord who dissented in the house of peers from joining in the vote of the commons, asserting the belief of an Irish popish plot. From this conduct he was charged as being a secret papist, though there appears to have been no other ground for the suspicion, than that he was neither a bigot nor a credulous man. In 1682, when the nation was in a great ferment concerning the prospect of a succession, the earl of Anglesey presented a very extraordinary memorial to the king, in which he represented, in strong terms, the fatal consequences of the duke of York's attachment to popery, and gave the king some very free counsel respecting his obligations to govern according to law. This was not well received; and joining with a dispute in which the earl was involved with the duke of Ormond, (originating from an answer he had written to lord Castlehaven's Memoirs on the Irish Rebellion, in which, for his own justification, he had been obliged to reflect on the duke) it occasioned his dismission from the office of lord privy-seal in August 1682. After this he lived chiefly in retirement, yet not so as to have resigned all ambitious views. And so artfully did he conduct himself, that he recovered the favour of the duke of York, when James II. so much as to have been supposed to be destined for the high office of lord chancellor, had not the design been cut short by his death in April 1686, when in the seventy-third year of his age. He left a numerous posterity by his wife, one of the co-heiresses of sir James Altham.

The earl of Anglesey was a person of great parts and learning; particularly conversant in the legal and constitutional history of his country, and well acquainted with divinity and church history. He wrote well, and was the author of several publications in political and religious controversy, and historical narrative. He was a ready but not a graceful speaker; was indefatigable in business, and of a grave deportment and sober manners. His political conduct has undergone much censure for its versatility, nor can it apparently be vindicated from this charge, though strong gleams of integrity occasionally shine through it. He certainly contrived to ingratiate himself with men and parties as opposite as possible; and if it was true that James

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II. thought of him for chancellor, when he had a Jeffries at his command, nothing (as has been justly observed) could be a greater imputation on the earl's character. *Biog. Brit.*—A.

ANNESLEY, SAMUEL, an English nonconformist minister, was born about the year 1620, at Harley in Warwickshire, and was educated in Queen's-college, Oxford. While a student, he was remarkable for temperance and industry. It appears from a certificate preserved by Calamy, that he was ordained after the presbyterian mode; yet Wood asserts that he received episcopal ordination. He was chaplain to the earl of Warwick, and afterwards rector of Cliffe in Kent, a valuable living, with peculiar civil jurisdiction. Through the interest of his friends he obtained the degree of doctor of laws in Oxford, by the command of the chancellor of the university, the earl of Pembroke. Annesley was zealously attached, during the civil wars, to the parliamentary interest, and, in 1648, preached a violent sermon before the parliament, in which he inveighed against the king, then a prisoner in the Isle of Wight. Under the protectorate he resigned his living in Kent, and was appointed lecturer at St. Paul's, and presented to the vicarage of St. Giles's, Cripplegate. In 1662 he was ejected for his nonconformity; but continued to preach till his death, which happened in 1696. Annesley, though celebrated for his piety, probity, and charity, was chiefly distinguished by his zeal for nonconformity. He published a few sermons, some of which may be seen in "The Morning Exercise at Cripplegate," printed in 1674. *Wood's Athen. Oxon. Calamy's Abridgment of Baxter's Life*, vol. iii. p. 65. *Biogr. Brit.*—E.

ANNIUS, of Viterbo, or John Nanni, a Dominican monk, who was born in the year 1437, is chiefly memorable as an ingenious but impudent impostor. Possessed of an extensive acquaintance with languages, Oriental as well as European, and well read in history, he employed his learned leisure in writing books from his own fertile invention, which he afterwards palmed upon the world as genuine remains of several ancient authors, in "Seventeen Books of Antiquities." This curious collection contained, "Archilochi de Temporibus, lib. i. Xenophontis de Equivocis, lib. i. Berosi Babylonici de Antiquitatibus Italiæ, ac totius Orbis, lib. v. Manethonis Ægyptii Supplementa ad Berosum, lib. i. Metasthenis [Megasthenis] Persæ de Judicio Temporum, et Annalibus Persarum, lib. i. Philonis Hebræi de Temporibus, lib. ii. Joannis Annii de primis Temporibus et quatuor ac viginti Regibus Hispaniæ, et ejus Antiquitate, lib. i. Ejusdem de Antiquitate et Rebus Etruriæ, lib. i. Ejusdem Commentarium in Propertium de Vertumno sive Jano, lib. i. Q. Fabii Pictoris de aureo Seculo et Origine Urbis Romæ, lib. ii. Myrsili Lesbii de Origine Italiæ ac Turrheniæ, lib. i. M. Catonis Fragmenta de Originibus, lib. i. Antonini Pii Cæsaris Augusti Itinerarium, lib. i. C. Sempronii de Chorographia, sive Descriptione Italiæ, lib. i. Joannis Annii de Etrusca simul et Italica Chronographia, lib. i. Ejusdem Quæstiones de Thuscia, lib. i. Cl. Marii Arelii, Patricii Syracusani, de Situ Insulæ Siciliæ, lib. i. Ejusdem Dialogus in quo Hispania describitur." The first edition of this work was published at Rome by Eucharius Silber in 1498, with a dedication to Ferdinand and Isabella. A second edition, without the commentaries of Annius, was published by B. Venetus, at Venice. In 1552 it was published in 8vo. at Antwerp. The editor pretended to have found the books at Mantua, when he was there with his patron the cardinal Paul de Campo Fulgoso. The publication, like some other spurious productions of later date, for a time imposed upon several learned men. After the fraud began to be suspected, it became a subject of literary contest, and many writers appeared on each side of the question. Ten advocates for the genuineness of these writings are mentioned by Vossius and Bayle. Among these are Sigonius, who, speaking of the epitomes of Cato, says, "I attribute to these epitomes, as great authority as is justly due to any of the genuine remains of the ancients;" and Barthius, a Lutheran, who imputed the faults of these pieces to the ignorance or dishonesty of transcribers and translators, and who, in favour of the fragments of Cato, particularly, argues thus: "Examine the work again and again, condemn it as you will, yet you must see and confess, that it bears the characters of the genius and style of the true Cato, which are not to be feigned or counterfeited by such writers as Annius." On the other side, however, critics of the first note examined the pieces published by Annius, and declared them spurious. Gasper Berreiros, a Portuguese, published at Rome, in Latin, and afterwards in Portuguese, in 1557, a censure of Annius, which clearly proved the forgery. Volaterranus, in his "Anthropologia," lib. xiv. Verb. Berosus. soon after the appearance of Annius's pieces, pronounced them a gross imposition upon the world. Becanus in the preface to his "Chronicle," Possevinus in the sixteenth book of his "Bibliotheca selecta,"

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Joseph Sealiger in the fifth book of his treatise "De Emendatione Temporum," and Ludovicus Vives in his fifth book, "De tradendis Disciplinis," give the same judgment. Many other writers of the sixteenth century united with them; and it is now universally admitted, that the whole collection is spurious. The justice of this decision is confirmed by a fact related by Antonius Augustus, on the credit of Latinius, a native of Viterbo: Annius, in a vineyard near the city, hid a marble table, on which he had written an inscription, and afterwards, pretending to find it, brought it to the magistrates of Viterbo, as a proof that their city was built by Isis and Osiris, long before the city of Rome. In refutation of the charge of fraud with respect to the manuscripts, the only apology offered by the Dominicans, who, in *l'esprit du corps*, wish to save the credit of a brother, is, (Italian Journal of 1673, 1674, and 1678,) that the imposture does not rest with Annius, but with some other persons, who communicated them to him as genuine. One of his apologists, Apostolo Zeno, relates that father Quien, a Dominican, had found in the Colbertine library a large volume, in manuscript, two hundred years anterior to the time of Annius, in which the pretended histories of Berosus, Manetho, and others were found. But if Annius copied this manuscript he ought to have produced it, and declared where it was found, or from whom he received it. As he did nothing of this kind, the fraud must lie at his own door, and his name must remain, in the annals of literature, eternally stigmatised with the disgrace of imposture. It will contribute little towards wiping off this blot upon his memory, to add, that he was a professor of divinity, and wrote sermons and commentaries upon the Scriptures. Annius of Viterbo died at Rome in the year 1502. *Altamura in Bibl. Domin. Scotus in Bibl. Hisp. Bayle. Landi, Hist. Litt. d'Ital.* lib. x. n. 3.—E.

ANSCHARIUS, a Christian divine, bishop of Hamburgh and Bremen, was born in the year 801, in France, at Corbie, in the diocese of Amiens. Having from his youth been devoted to religion, he was recommended by the emperor Louis to Harold, king of Denmark, who had passed some time in France, and had become a convert to the Christian faith, as a proper person to accompany him into the north as an apostolic missionary. He preached the gospel to the Danes, and made many converts. Under the authority of Olave, king of Sweden, he also undertook the instruction of the Swedes in the Christian religion, but with less success. By a council held at Aix-la-chapelle in 832, an episcopal see was instituted at Hamburgh, and Anscharius was ordained its first bishop. His church being burnt by the Normans in 845, the see of Bremen was united to that of Hamburgh, and this apostolic prelate removed to Bremen, where he resided till his death in 865. He wrote the life of Willihad, first bishop of Bremen. His life, written by Mabillon, is reprinted by Fabricius, in his "Memoires pour l'Histoire de Hambourgh." *Dupin. Moreri.* —E.

ANSELM, an Italian by birth, and, in the reigns of William Rufus and Henry I. archbishop of Canterbury, was born at Aousta, in Piedmont, in the year 1033. Having visited several monasteries in France, he fixed his residence in the abbey of Bec in Normandy, of which Lanfranc was prior, and here, at the age of twenty-seven, took the monastic habit in the order of St. Benedict. Upon the removal of Lanfranc from Bec to the see of Canterbury, Anselm was appointed prior, and afterwards abbot, of the monastery. Visiting England several times during his abbacy, his talents and character were well known there; and, in 1092, while he was with Hugh, earl of Chester, who had solicited his attendance in his sickness, he was summoned, on the same spiritual office, to the king, William Rufus, then ill at Gloucester. The see of Canterbury being at that time vacant, the king, whose conscience now reproached him for having injured the church by keeping its revenues in his own hands during long vacancies in its episcopal sees, determined to bestow the metropolitan honours upon his ghostly monitor, Anselm. The abbot long refused with most ostentatious humility. When the bishops entreated him to forego his own ease and quiet for the service of religion at the head of the English church, he urged his want of health and spirits for so arduous a charge, and pleaded, as insuperable obstacles, the duty he owed to his monastery, his obedience to his archbishop, and his allegiance to his prince: and even when the king importuned him, by a regard to his spiritual peace and safety, not to let the burden of keeping the see vacant remain longer upon his conscience, the abbot still persisted in his refusal, kneeling, weeping, and entreating him to change his purpose. The pastoral staff, the ensign of spiritual dignity, was at last violently forced into his hand; and, when the king had by letter obtained a discharge from his foreign obligations, he suffered himself to be invested with his office; not, however, before he had obtained a promise of the restitution of all.

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the lands which were in the possession of the see in the time of Lanfranc. The temporalities of the archbishop being secured, Anselm submitted to do homage to the king, and was consecrated, on the 4th of December, in the year 1093.

It was not to be expected that much cordiality should subsist between this foreign ecclesiastic and his new prince. William Rufus, in imitation of his father's firm assertion of his right to supreme ecclesiastical power in his own dominions, determined not to yield to any claims on the part of the pope or the clergy, which might interfere with his sovereignty. At the same time, he did not hesitate to exercise his power over his subjects, both ecclesiastics and laity, with that oppressive tyranny, of which, also, his father had set him the example. Anselm, on the contrary, though not unaccustomed in his monastic jurisdiction to the exercise of arbitrary power, had too high notions of clerical independence, to submit willingly to capricious demands even from royalty itself; and, in ecclesiastical affairs, regarded the support and extension of the papal power, as an object to which every secular interest, and every human obligation, was subordinate. Causes of alienation, and mutual hostility, soon arose. The king wanting a supply of money for carrying on his design against Normandy, the archbishop made him a voluntary gift of five hundred pounds, which, though at that time a large sum, the king thought too small, and refused to accept. "I entreat your highness," said Anselm, "to accept the present; it will be more honourable to receive a less sum with my consent, than to extort a greater by force. If your highness allow me the freedom and privilege of my station, my person and fortune shall be at your service; but if I am treated like a slave, I shall be obliged to stand aloof, and keep my fortune to myself." This manly tone was neither relished, nor probably understood, by the king: the offer was rejected, and when it was afterwards hinted to Anselm, that a repetition of the offer might conciliate the royal favour, he answered, "God forbid that I should suppose my sovereign's favour may be purchased with a small sum of money, like a horse at a fair! Persuade the king not to set a price upon his favour, but to treat me, on honourable terms, as his spiritual father, and I am ready to pay him the duty of a subject. As for the five hundred pounds, which he was pleased to refuse, they are given to the poor." The king, upon being informed of what had passed, was much displeased, and said, he would never acknowledge Anselm for his ghostly father; he wanted neither his prayers nor his benedictions, and he might go whither he pleased. Another and still more serious occasion of dissatisfaction between the king and the archbishop arose from the contest, at that time subsisting, between Urban and Clement for the papacy. The archbishop supported the interest of the former, the king favoured the latter. Anselm was above all things desirous of establishing Urban's authority in England, and was determined, if he could not obtain the king's consent, to accomplish his purpose without it. William was resolved that his subjects should acknowledge no pope whom he had not previously received; and, justly resenting the insolence which attempted to interfere with his prerogative, summoned an episcopal synod at Rockingham, with an intention of deposing Anselm. The prelates, whether from fear or conviction does not appear, so far complied with the will of their sovereign, as to withdraw their canonical obedience from their primate; but did not proceed to the last extremity of deposition; pleading in excuse, that this could not be done without papal authority. The affair, after some interval of suspense, was so far compromised, that the archbishop, though not permitted, as he had requested, to go to Rome to receive the pall from pope Urban II. was allowed to take it from the altar of the cathedral, on which it was laid by the pope's nuncio. The breach, however, was not healed. When William required from the archbishop his quota of men for an expedition against Wales, he sent them out so wretchedly equipped, that the king was much offended, and threatened him with a prosecution. Anselm, on his part, considered the demand as oppressive, treated the king's complaint with silent contempt, and, in his turn, demanded the restitution of all the revenues of his sees, and made his appeal to Rome. In opposition to the king's express prohibition, but not without repairing to the court to attempt his justification, he left England; and the king instantly confiscated the temporalities of the archbishopric.

Upon his arrival in Rome, Anselm was received with great respect by Urban, as a zealous defender of the rights of the holy see, and a meritorious sufferer in the cause of religion. He accompanied the pope to a country-seat near Capua, and received from him numerous proofs of friendship. Attending Urban in the council of Bari, he appeared as an able advocate for the catholic doctrine, against the tenets of the Greek church, concerning the procession of the Holy Ghost. In the same council he supported the

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claims of the clergy to the exclusive right of election to church preferment, without doing homage to laymen; and he generously interposed to prevent the sentence of excommunication, which the assembly was inclined to pronounce against the king of England. Upon their return to Rome, the pope's friendship for Anselm was put to a severe trial. In consequence of a letter sent from Urban II. to William soon after Anselm's arrival at Rome, demanding his reinstatement in all the emoluments and privileges of his see, an ambassador from England was arrived, to vindicate the conduct of the king. The ambassador was at first received with haughtiness, and was commanded by the pope to return and inform his master, that, unless he would hazard the highest censure of the church, he must instantly reinstate Anselm in his archiepiscopal rights. He soon, however, found means to prevail upon his holiness to relax his demands. Anselm's own biographer, Eadmer, who was one of his retinue, modestly intimates, and Malmsbury honestly, and not without expressions of indignation, declares, that, after some struggle between duty and interest, the pope accepted a large present, and abandoned the cause of his friend. Finding himself deserted by the court of Rome, even in a public council, in which his case was mentioned and dismissed, Anselm could not be imposed upon by the personal attentions which the pope still continued to pay him with increasing assiduity: he left Rome in disgust, and went to Lyons, where he remained with Hugo, the archbishop, till the death of William Rufus, in the year 1100.

Henry I. who, on his accession to the throne, employed every popular expedient to support the authority which he had usurped, being well acquainted with the interest which Anselm's zeal and piety had obtained in the affections of the people, immediately after his coronation, sent repeated messages to the prelate at Lyons soliciting him to return into England; and, having prevailed, appointed a messenger to meet him on the way, with a letter, in which he apologises for having suffered himself to be crowned by another prelate, and entreats him again to take possession of the archiepiscopal see of Canterbury. Upon his arrival, Anselm was received both by the king and the people with every mark of respect. An important occasion of dispute, however, soon arose between the king and the archbishop. Henry required from Anselm the renewal of that homage which he had done his brother, and which the rights of the crown demanded. Anselm, equally jealous for the rights of the church, and the supremacy of the papal see in all ecclesiastical affairs, peremptorily refused; and, pleading the authority of the council of Bari, declared that he would not communicate with any eccclesiastic who accepted investiture from a layman. The king, to avoid an immediate quarrel with the archbishop, from whose popularity he expected great advantage, referred the matter to the pope, and sent a messenger to Rome. During this interval, Anselm showed himself well disposed, as far as was consistent with the superior claims of the church, to comply with the wishes, and serve the interests, of the prince who had reinstated him in his dignities. In a synod which he summoned at Lambeth, he obtained a decision in favour of the king's intended marriage with Matilda, although in the nunnery in which she was educated she had, without taking the vows, worn the veil. When the duke of Normandy invaded England, he served the king, not only by supplying him with a large body of men, but by employing all his interest and authority with the barons in his favour, and even by riding through the ranks of the army, to invigorate the loyalty of the soldiers. In return, the king professed great reverence for the wisdom and sanctity of Anselm, and promised a strict regard to the rights and privileges of the church. But when the danger from the invasion was over, and the messenger from pope Paschal II. returned with a peremptory negative upon lay-investiture, the contest between the king and the archbishop was renewed. Henry, determined not to relinquish the important prerogative of granting church preferment within his own dominions, yet desirous if possible to avoid a rupture with the pope and Anselm, sent three bishops to Rome, while the archbishop on his part dispatched two messengers, to submit the affair to the reconsideration of the pontiff. The pope's letter, under his hand and seal, confirmed, in arrogant terms, his former resolution; but this formal declaration was contradicted by the oral testimony of the king's bishops, who asserted that Paschal had privately expressed to them his acquiescence in their master's claim, but had not given it under his hand, lest other princes should insist upon the same privilege. Anselm and his messengers regarded this story as a designed prevarication, prompted by the king: the quarrel daily grew more violent, and Anselm was threatened with banishment. At length the king granted him permission to make a journey to Rome in order to learn the pope's final pleasure; and he was attended to the sea-coast by crowds of peo-

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ple of all ranks, whom his austere piety and zeal for the church had attached to his interest. The king, still desirous of an accommodation, appointed William de Wazelwast to follow the archbishop to Rome, and attempt to obtain from the pope an acknowledgment of the contested right. This messenger boldly told Pascal, that the king his master would sooner lose his crown, than part with the prerogative of granting investitures. "And I," replied Pascal, "would rather lose my head, than suffer him to retain it." At this moment, accommodation appeared very remote; and Anselm retired first to Lyons, and afterwards to his monastery at Bec in Normandy. Pascal, however, who had lately been engaged in a violent contest with the emperor on the same subject, was secretly desirous not to proceed, with respect to the king, to the last extremity of excommunication: and Henry, knowing the popularity of Anselm, and dreading, perhaps superstitiously as well as politically, the consequences of excommunication, in a visit which he paid to his sister, the countess of Blois, in Normandy, had an interview with him, in which he restored to him the revenues of his see, which had been confiscated, and endeavoured, though without success, to persuade him to return into England, and yield to him the right of investiture. Things being thus in train towards an accommodation between Pascal and Henry, and Anselm having received importunate letters from the clergy soliciting his return; the dispute was at length terminated by a compromise, in which it was agreed, that the see of Rome should retain its spiritual power of investiture, and bestow upon the bishops the ring and crozier as symbols of office; and that the king of England should receive homage from them for their temporal properties and privileges. The king sent a messenger immediately to Anselm to invite him into England, and, upon receiving information that he was ill at the abbey of Bec, went in person into Normandy to settle every remaining point of difference between them. Anselm, after his recovery from his indisposition, embarked for England, and was received with singular expressions of a joyful welcome. Among these it may deserve particular mention, that the queen herself travelled before him on the road, and gave orders for his accommodation.

The popularity of this prelate may be imputed, in a great measure, to the severity of his manners, and to the zeal with which he opposed abuses, imaginary as well as real, and encouraged superstitious austerities among the clergy or laity. He rigorously enforced clerical celibacy, and was the first who prescribed this absurd, unnatural, and mischievous practice in England. By a canon of the national synod held at Westminster in 1102, it was provided, "That no archdeacon, priest, deacon, or canon, should be allowed to marry, or live with his wife already married." He was violent in his opposition to all innovations, even in articles of dress and ornament, and preached zealously against the long hair and curled locks which were then in fashion: he even refused the ceremony of the ashes on Ash-Wednesday to those who appeared thus adorned; and in his sermons, with wonderful effect, exhorted the young men to exchange their curls for cropt hair. That jealousy for the privileges of the clergy which marked his whole character, was particularly shown in the displeasure which he expressed at the liberty taken by Henry, of interfering in ecclesiastical jurisdiction, by fining some of the clergy for a breach of the canons; and in a dispute which he had towards the close of his life, and which was left undecided at his death, with the archbishop elect of York, who attempted to decline the customary profession of canonical obedience to the archbishop of Canterbury, and thus raise his see into an independent province. This is the only material occurrence mentioned during the three last years of Anselm's life, in which he enjoyed the quiet possession of his archiepiscopal see. This celebrated prelate died at Canterbury in the year 1109.

The superstitious reverence which was paid to the memory of Anselm, and the characteristic credulity of the age, are fully shown in the tales of his miracles recorded by John of Salisbury, an intelligent and learned writer of the twelfth century: they are too curious to be omitted. He relates, that, while he was living, a Flemish nobleman was cured of a leprosy, by drinking the water in which Anselm had washed his hands in celebrating mass; that he extinguished fires, calmed tempests, and healed diseases, by making the sign of the cross; that he had rescued a hare, which had taken refuge under his horse's feet, by commanding the dogs not to pursue her; that two soldiers were cured of an ague, by tasting the crumbs fallen from some bread which he had been eating; that, by praying to God, he produced a spring of excellent water at the top of a hill for the relief of certain villagers; and that a ship in which he sailed, having a large hole in one of her planks, nevertheless took in no water as long as the holy man was on board. John of Salisbury adds, that after Anselm's death miracles were wrought

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at his tomb; that one born blind, deaf, and dumb, gained sight, hearing, and speech by paying his devotions at his tomb; that a soldier was cured of a dropsy by winding the saint's girdle about his body, and that the same girdle was successfully applied to the assistance of women in child-birth. (Johan. Sarisbur. de Vit. Anselmi.)

Without examining the powers of Anselm as a saint, we shall perhaps fairly estimate his merit as a man, if, with great allowance for the narrow prejudices of a monastic education, and for principles and habits generated by a debasing system of superstition, we give him credit for honest zeal, and manly resolution in support of what he conceived to be the cause of religion. Had his own claims and those of his holy father been wholly of a spiritual nature, the question concerning papal authority, and the right of investiture, would have been an inoffensive dispute purely theological; but involving, as their claims under every appellation evidently did, temporal interests and emoluments, it is evident that they were such as could not be conceded, without relinquishing to a foreign or interior power the supremacy of the civil magistrate, and establishing in the church independent privileges and prerogatives, altogether inconsistent with the freedom of the state. In the religious character of Anselm we learn the tendency of unenlightened piety to degenerate into trifling scrupulosity; and, from the part which he acted under the popes, in his struggles with William and Henry, we see reason to deprecate that corrupt state of religion and of society, in which eminent talents and laudable dispositions are employed as instruments and tools of ambition and avarice.

Anselm, considering the period in which he lived, was a learned man. He contributed to the introduction of the scholastic method of writing, in which the subtleties of logic were applied to theology. Among his metaphysical works is a treatise on the existence of God, in which this fundamental doctrine is established by arguments drawn from the abstract idea of deity, in the manner afterwards resumed by Des Cartes. His works, which are numerous, were first published in folio, at Nuremberg, in 1491; and afterwards, in three volumes, at Cologne, in 1573; in four volumes, with the notes of Picard, at Cologne, in 1612; at Lyons, in three volumes, in 1630; and by Gerberon, at Paris, in 1675. In this edition they are divided into three parts. The first, entitled "Monologia," contains metaphysical and theological tracts: among which are pieces on Truth; Free-will; Predestination; the Will of God; the Fall of the Devil; the Sacrament; the Incarnation; the Virgin's active Conception; the Virgin's passive Conception; the Procession of the Holy Ghost; Marriage; and a Disputation on Grammar. The second part contains practical and devotional tracts, as Meditations; Soliloquies; Hymns; Eulogies on the Virgin Mary; Exhortations; Homilies; Poems. The third part consists of Anselm's letters, in four books. The metaphysical pieces are subtle and acute; the devotional abound with mysticism; the epistolary are on various topics of monastic or ecclesiastical discipline, piety and morality, or personal affairs, and are negligently written. *Eadmeri Monachi Cant. Hist. W. Malmsb. de Gest. Pontif. Angl. Cav. Hist. Lit. Dupin. Biog. Brit.*—E.

ANSELM OF PARIS, an Augustine monk, was born in the year 1625. He devoted his life almost entirely to genealogical and biographical researches. In 1674 he published at Paris, in two volumes 4to. a French work entitled, "The Palace of Honour, or Historical Genealogies of the Illustrious House of France, and of several noble Families of Europe." This was followed by "A Genealogical and Chronological History of the House of France, and of the great Officers of the Crown," first published at Paris, in 4to. in the year 1694. The author died, in 1694, before he had completed his design; but it was republished with enlargements, in two volumes folio, by Fourni, in 1711; and it has been since continued by the Augustine fathers Ange and Simplicien, and, in 1726, &c. was published in nine volumes folio. Biographers have been much indebted to this industrious collector. *Moreri. Bayle. Nouv. Dict. Hist.*—E.

ANSON, GEORGE Lord, an eminent English naval commander, descended from an ancient family in Staffordshire, was the third son of William Anson, esq. of Shuckborough in that county, and was born in 1697. He was early destined to the sea; and, after passing regularly through the inferior stations, was made post-captain in 1724. Between that time and 1735 he was thrice with the ships under his command in South Carolina, where he acquired property, and erected a town bearing his name, which has since given an appellation to the surrounding district, called Anson-county. He made a fourth voyage to the coast of Guinea and America between 1738 and 1739, in which, by his prudence, he engaged the French to desist from interrupting the English Guinea trade, without coming to any acts of hostility.

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On the breaking out of the Spanish war in 1739, he was pitched upon as a proper person to command a fleet destined to attack the Spanish settlements in the Pacific Ocean. This expedition, which is among the most memorable of the naval transactions of England, and conferred celebrity on the name of the commander, has been so well described in a very popular book "Anson's Voyage" (written by Mr. Robins, under the name of Mr. Walter, the chaplain) that it is unnecessary here to do more than mention a few circumstances which display the personal character of Anson.

He set sail on September 18, 1740, with a squadron of five men of war, a sloop, and two victuallers. The time of departure was very ill chosen with respect to the seasons to be encountered in the climates to which he was bound; and the whole business of the fitting out was managed with the negligence and incapacity which then pervaded most branches of the public administration. These errors were severely felt through the whole expedition, and gave full exercise to the fortitude and talents of the commodore. After passing along the eastern coast of South America, he doubled Cape Horn in a series of such storms and tempests as separated his whole fleet, only a small part of which ever rejoined him. He refitted at the island of Juan Fernandes, where he set the example to his officers of assisting with his own hand in setting the sick sailors on shore; and, for the benefit of future navigators, he sowed a variety of garden-vegetables and fruit-trees. He likewise there and elsewhere caused surveys to be taken, and accurate charts made of all the roads, bays, coasts, &c, that some advantage, at least, might accrue from the expedition, even though its leading purposes were to fail. Thence he proceeded to the coast of Peru, and took the rich town of Paita, which, on the refusal of the Spaniards to ransom it, he was obliged, according to the practice of war, to reduce to ashes. On this coast he took some valuable prizes, on board of which were some passengers of distinction of both sexes. His treatment of these was so generous and honourable, and that of the women in particular so delicate and polite, that it excited the greatest surprise in persons who had been led to expect nothing from English sailors but insolence and barbarity, and it left the most favourable impressions of himself and his nation. Afterwards he sailed to the coast of Mexico; and there, resolving to attempt to intercept the annual Acapulco ship, he took his departure across the Pacific Ocean with his own vessel the Centurion man of war, and the Gloucester. In this passage, the Gloucester became so leaky that it was necessary to abandon her, and the united crews were so thinned and weakened by the scurvy, that the utmost exertions were requisite to enable them to reach the charming but uninhabited isle of Tinian, one of the Ladrones. While the commodore, with most of his officers and crew, was here on shore, the Centurion was blown out to sea; and so little prospect was there of her being able to reach the island again, that much labour was spent in lengthening a small vessel found on the island, Anson taking the axe in hand like a common sailor. The only occasion in which the marks of emotion broke through the uniform stedfastness and equality of his demeanour was when he received news of the Centurion's coming again in sight. From Tinian he went to refit at Macao, and, again putting to sea, had the good fortune to fall in with the Manilla galleon, which he captured after a sharp action, though greatly superior to his own ship in size and number of men. At the moment of victory he had a call for the exertion of all his courage and presence of mind, in consequence of a fire which broke out near the Centurion's powder-room, but which, his orders, given with all the calmness of one conversant with danger in every shape, soon got under. He sailed back with his prize to Canton, and there exhibited equal dexterity and firmness in transacting affairs with the crafty Chinese, and maintaining the rights of the English flag. Returning by the Cape of Good Hope, he arrived at Spithead on June 15, 1744, having completed the circumnavigation of the globe, and brought back great riches taken from the enemy, though unforeseen disasters had defeated some of the principal purposes of the enterprise.

Immediately on his return he was made a rear-admiral of the blue; and, not long after, a commissioner of the admiralty, rear-admiral of the white, and, in 1746, vice-admiral. He commanded the Channel fleet during the winter of 1746-7. In May, 1747, he performed a signal service to his country by capturing off Cape Finisterre the whole squadron of M. de la Jonquiere, consisting of six men of war, which were convoying a large fleet bound to the East and West Indies. Four East Indiamen also fell into his hands. The great superiority of his squadron rendered this exploit rather a matter of good fortune than a display of bravery, though his seamanship was conspicuous in preventing the escape of any of the enemy's ships of war. For this and his other services he was

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with great propriety, in the June following, raised to the English peerage by the style of lord Anson, baron of Soberton, in the county of Southampton. On this occasion he took the appropriate motto of *Nil desperandum*, which was, in reality, the maxim of his eventful life. In 1748 he married Elizabeth, eldest daughter of the lord chancellor Philip lord Hardwicke, who died without issue in 1760. The post of vice-admiral of Great Britain was conferred on him in 1749; and in 1751 he occupied the important station of first commissioner of the admiralty. He was exposed to some censure in consequence of the loss of Minorca at the beginning of the war of 1755, as not having sent out a fleet sufficiently early nor strong enough for its defence; and, in November 1756, on a change of administration, he resigned his post. On a parliamentary enquiry, however, he, with the rest of the late ministry, was acquitted of all blame respecting Minorca. In 1757 he again was placed at the head of the admiralty board, where he continued during the remainder of his life, which included almost all the glorious period of that war. The last time he commanded a fleet was in 1758, when he covered the descents made on the coast of France, and kept the French fleet in port. In 1761 he was raised to the principal naval dignity, that of admiral and commander-in-chief of the fleet, for the purpose of bringing over the queen. He had formerly, on several occasions, been entrusted with conveying king George II. to and from the continent. Full of honours and reputation, he died at Moor-Park, Hertfordshire, on June 6, 1762, leaving his whole property to his brother, Thomas Anson, esq. of Staffordshire.

Among the merits of this eminent person was that of having bred up several excellent officers, who afterwards performed great services to their country. Till later voyages had multiplied the circumnavigations of the globe, "to have been round the world with commodore Anson" was a great distinction to a seaman. *Biog. Britan.*—A.

ANSTIS, JOHN, an heraldic antiquary of eminence, was the son of John Anstis, esq. of St. Neot's in Cornwall, where he was born in 1669. He was educated at Oxford, and afterwards entered at the Middle Temple. In the years 1702, 3, and 4, he represented the borough of St. Germans in parliament, and distinguished himself as one of the opposers of the bill for occasional conformity. After enjoying other places, he was, in 1714, appointed to that of garter king at arms, which he held till his death in 1744. He published, in 1706, "A Letter concerning the Honour of Earl Marshal," 8vo; in 1720, "The Form of the Installation of the Garter," 8vo; in 1724, "The Register of the most noble Order of the Garter, with a Specimen of the Lives of the Knights," 2 vols. folio; and in 1725, "Observations introductory to an Historical Essay on the Knighthood of the Bath," 4to. He left behind him in MS. a variety of collections relative to subjects of heraldry, antiquities, family history, and topography; among the rest, a work nearly finished, entitled "Aspilogia, a Discourse concerning Seals in England," with fine drawings. His professional eminence may be inferred from a line in one of Prior's Epigrams:

> But coronets we owe to crowns,
> And favour to a court's affection;
> By nature we are Adam's sons,
> And sons of *Anstis* by election.

Nicholls's Anecd. of Bowyer.—A.

ANTELMI, JOSEPH, a laborious French writer in ecclesiastical history, was a canon of Frejus in Provence in the seventeenth century. He published, in 4to, in 1680, a Latin "Dissertation, Historical, Chronological, and Critical, on the Church of Frejus." He also wrote a critical inquiry concerning the author of the creed commonly called Athanasius's, with several other tracts, full of curious research. He died, a victim to immoderate study, at the age of forty-nine, in the year 1697. *Moreri. Nouv. Dict. Hist.*—E.

ANTENOR, a Trojan prince, the subject of various fabulous narrations, is supposed to have been a son of Laomedon, and younger brother of Priam. Homer represents him as one of the prudent counsellors who advised the restoration of Helen, and giving satisfaction to the Greeks. Some posterior writers have charged him with betraying Troy to the enemy. It is generally agreed, that he was spared in the massacre; and a celebrated story has been framed, adopted by Virgil in his Æneid, that, after the destruction of Troy, Antenor led a colony of Heneti (a people of Paphlagonia) into Italy, near the mouth of the Po, where, expelling the Euganei from their lands, he settled in them, and founded Padua. The name of the Veneti is derived from this supposed emigration. A pretended tomb of Antenor, discovered in the thirteenth century, is manifestly fictitious. His wife Theano, the daughter of Cissæus king of Thrace, was priestess of Minerva. *Moreri. Heyne, Exc. in Virgil. Æn.* lib. i.—A.

ANTESIGNAN, PETER, an industrious

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Grammarian, a native of Rabasteins, in Languedoc, flourished in the sixteenth century. He published a Greek grammar, which passed through several editions, and a treatise on universal grammar; a laborious but ill digested work. His most useful publications were his editions of Terence; in which he spared no pains to facilitate the learning of the Latin language. He published the comedies of Terence in three different ways; first, with short notes, and contents at the head of each scene, marking the accents of every word of more than two syllables, and the manner in which each verse should be scanned; secondly, with the notes of almost all the commentators who had written upon Terence; and lastly, with new marginal notes; and a French translation and paraphrase of the first three comedies. This work was published, at Lyons, in 1556. This writer's indefatigable industry also appears in his "Thematis Verborum investigandi Ratio," and his "Praxis Præceptorum Linguæ Græcæ," annexed to several Greek grammars. Antesignan had the merit of pursuing with great perseverance useful rather than ostentatious labours. "Let others," says he, "affect the reputation of learning; I honestly and freely own, that I have to the utmost of my power devoted my labours to the useful purpose of forming and assisting the studies of boys." "Much praise," as Erasmus remarks, "is due to those who, for the sake of public utility, do not refuse to bestow their industry on a troublesome task, which promises little fame." (Erasmi Præfat. in Lexicon; Ep. 21. lib. 28.) *Bayle. Moreri.* — E.

ANTHEMIUS, emperor of the West, was a native of Constantinople, and the representative of an illustrious and opulent family. He derived his name from his maternal grandfather, Anthemius the prefect, the excellent minister of Theodosius the younger. He married Euphemia, daughter of the emperor Marcian; and successively rose to the highest dignities of a subject. He was consul in 455, and afterwards patrician, and general, in which last capacity he gained a victory over the Huns on the banks of the Danube. Being nominated by the emperor Leo I. to terminate the interregnum of the West, Anthemius left Constantinople with a splendid retinue, and entered Rome, amidst universal acclamations, where he was inaugurated A. D. 467. The next year, he married his daughter to the patrician Ricimer, the too potent barbarian commander. His government had not sufficient strength to protect Gaul from the inroads of the Visigoths, who defeated a body of Britons sent for by Anthemius to protect his unwarlike subjects. Discord arose between the emperor and his son-in-law, Ricimer; and the latter, fixing his residence at Milan, exercised an independent sovereignty over that part of Italy. After some unsuccessful negociations, Ricimer marched with an army of Burgundians and Suevi, bringing with him Olybrius, whom he destined for the empire. Anthemius was faithfully supported by the senate and citizens of Rome, who stood a siege of three months. At length, Ricimer took the capital by storm, and, discovering Anthemius in his concealment, caused him to be massacred, A. D. 472. *Univers. Hist. Gibbon.* — A.

ANTHEMIUS, a celebrated architect in the time of Justinian, was a native of Tralles, in Asia Minor, and attached himself to the service of that emperor. Justinian employed him in the erection of various edifices, and, among the rest, of the church of St. Sophia, in Constantinople. Anthemius was also a sculptor, a mathematician, and an experimental philosopher. He is said to have made an experiment by which he so well imitated an earthquake, as to frighten out of his house one Zeno, a rhetorician, who had offended him. Vitellion asserts that he made a burning-glass of a combination of plane mirrors. Some fragments are remaining of a Greek work of his concerning "Wonderful Machines" [Machinamenta Paradoxa]. *Felibien, Vies des Archit. Moreri.* — A.

ANTIGENIDES, a celebrated player on the flute, was a native of Thebes in Bœotia, and the son of Satyrus, an eminent performer upon the same instrument. He received instructions from his father, and likewise from Philoxenus, a famous poet and musician, by which means he rose to such celebrity, that some of the first men of his time were his disciples. Pericles put his nephew Alcibiades under the instruction of Antigenides; but that extraordinary character, seeing in a mirror his face distorted by blowing the flute, broke the instrument in pieces; an incident which rendered it unfashionable in Athens. Antigenides introduced several improvements in the flute, multiplying its apertures, and thereby rendering its sounds more various and flexible. He himself played on it in all modes; the simple Æolian, the varied Ionian, the plaintive Lydian, the grave Phrygian, and the martial Dorian; and had likewise a strain peculiar to himself, which gave him the reputation of being the inventor of a new species of music. He was a great asserter of the dignity of the musical profession, and appeared

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at public spectacles with the Milesian sandal, and the yellow mantle called crocoton. He also composed lyric poems. His professional eminence may be inferred from a bon-mot of Epaminondas, who, on being told that the Athenians had sent out a body of troops equipped in *new* armour, replied, "Do you think Antigenides troubles himself when he sees *new* flutes in the hands of Tellis?" Tellis was noted as a bad performer. Athenæus says that Antigenides was sent for to play at the nuptials of Iphicrates with the daughter of Cotys king of Thrace. *Moreri.* — A.

ANTIGONE, daughter of Œdipus and Jocasta, is greatly celebrated by the ancient tragedians for her filial and fraternal piety. She was the guide of her father in his wanderings after he had lost his sight: and when her brother Polynices was killed in the fatal war of Thebes, notwithstanding the inhuman order of Creon, she ventured to pay funereal honours to his exposed corpse. Being detected in this office, the tyrant commanded her to be starved to death in prison; but she anticipated her fate by strangling herself. Her lover, Hæmon, Creon's son, killed himself upon her lifeless body. *Moreri.* — A.

ANTIGONUS, I. one of the greatest of Alexander's captains, was the son of Philip, a Macedonian nobleman. On the first division of the provinces after Alexander's death, Pamphylia, Lycia, and Phrygia Major were assigned to him. But Perdiccas, acquainted with his high spirit and abilities, resolved to take him off, and to this end brought various accusations against him. Antigonus avoided the danger by retiring into Greece with his son Demetrius, where he was protected by Antipater; and at the new division, after the death of Perdiccas, the former provinces were given him, with the addition of Lycaonia. He was likewise appointed to the command of the Macedonian household troops, and ordered to prosecute the war against Eumenes, declared a public enemy. This war was attended with variety of events. Eumenes was at first totally defeated, and obliged to retire to a castle on an inaccessible rock with only six-hundred men, where Antigonus could not take him. In the mean time his friends, who had raised a new army, were routed and made captives by Antigonus, who now began to display the great designs of his ambition. Antipater being dead, and Polysperchon succeeding as tutor to the young king of Macedon, Antigonus resolved to set up for himself, as lord of Asia. He greatly wished to gain over Eumenes to his interest; but that faithful commander, having made his escape from the fortress where he was blockaded, assembled an army, and was created the royal general in Asia. He was joined by the governors of Upper Asia, and was successful in several engagements against Antigonus; but at length was delivered up to him by treachery, and put to death. On this event the governors of Asia submitted to Antigonus; but he thought proper to sacrifice or displace such of them as he suspected. He then made himself master of all the treasures at Susa, and marched his army to Babylon, of which Seleucus was governor. Seleucus made his escape to Ptolemy, and joined in a league with him, Lysimachus, and Cassander, for the purpose of reducing the exorbitant power of Antigonus; who, notwithstanding, seized the provinces of Syria and Phœnicia. But while he was engaged in repelling Cassander, who had made great progress in Lesser Asia, those provinces were recovered by Ptolemy, who defeated his son Demetrius. At length they were repossessed by Antigonus; and his success led him to plan an expedition against the Nabathæan Arabs, inhabiting the deserts adjacent to Judæa. His general, Athenæus, surprised the town of Petra; but almost the whole of his troops, with himself, were afterwards cut off by the Arabs. Antigonus then sent his son against them, who marched back after having brought them to a sort of composition. Demetrius afterwards drove Seleucus from Babylon; and so great was his success, that the confederates made a treaty with Antigonus, leaving him in possession of all Asia, under the condition that the Greek cities should remain free. This was soon broken, under pretence that Antigonus had placed garrisons in some of those cities. Ptolemy made a descent in Lesser Asia, and on some of the islands of the Archipelago, at first with success; but he was defeated in a sea-fight by Demetrius, who also took the island of Cyprus, with a great number of prisoners. On this occasion, Antigonus was so elated, that he assumed the title of king, and conferred the same on his son; and from that time, B. C. 306, properly commences his reign in Asia, as also those of Ptolemy in Egypt, and of the other captains of Alexander in their respective territories.

In resentment of the hostility of Ptolemy, Antigonus resolved to attack him in his own dominions; and having prepared a powerful army and fleet, he put himself at the head of the former, and gave Demetrius the command of the latter. They joined on the coast near mount Casius, after each had suffered much in

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his progress; but Ptolemy defended himself with so much skill, that the enterprise was at length abandoned. The reduction of Rhodes was their next attempt: but this proving a difficult task, Demetrius was well pleased to make a favourable treaty with the Rhodians, on a summons he received to assist the Athenians against Cassander. A new confederacy was then formed by Cassander, Seleucus, and Lysimachus, against Antigonus and his son; and though Antigonus affected to treat it with contempt, he thought it necessary to call Demetrius from Greece to his assistance; when they proceeded together with a potent army to Phrygia. Here they met Seleucus and Lysimachus with a force nearly equal, and a decisive battle ensued; that of Ipsus, in which Antigonus, fighting with great bravery, was killed, in the eighty-fourth year of his age, B. C. 301.

The character of Antigonus was that of a soldier of fortune; brave, active, sagacious, of insatiable ambition and cupidity, and little scrupulous of the means by which these passions were to be gratified. Yet he was not without better qualities. Though violent and severe in earlier life, he grew more clement as he advanced in years, and attempted to retain by good-will the subjects he had acquired by force. He was strictly just in private matters; and when his brother wished him to hear in his cabinet a cause in which he was a party, "No, my dear brother, (he replied); I will hear it in the open court of justice, because I mean to do justice." He frequently uttered philosophical sentiments concerning the weight and the duties of a crown; and when addressed by a flatterer with the title of God, he remarked, that his chamberlain well knew the contrary. As an excuse for the rigour with which he levied taxes on his subjects, he said, "Alexander reaped Asia, but I only glean it." The most pleasing part of his character was the perfect harmony in which he lived with his wife and family, and his entire friendship for his son Demetrius, whose splendid qualities and ambition might well have excited the envy and jealousy of a suspicious father. He admitted him to a full partnership in his authority; and so valued himself on their mutual affection, that one day having given an audience to the ambassadors of the confederate kings, during which Demetrius entered the apartment from hunting, with his javelin in his hand, and kindly saluted him, he called them back as they were taking leave, and bid them further tell their masters on what terms he and his son lived together. *Univers. Hist.*—A.

ANTIGONUS GONATUS, son of Demetrius Poliorcetes, and grandson of the preceding Antigonus, was distinguished by his mildness and humanity. When besieging Thebes under his father, he ventured to make a remonstrance very unusual for a prince, on the loss of so many lives for such an object. He was very conspicuous for filial piety; for when his father was made prisoner by Seleucus, he offered himself as a hostage to procure his liberty; and not succeeding, he wore deep mourning, and refused to partake of any festivities while his father remained in prison. On the news of his death, he sailed with a fleet to meet his ashes, and received them with the utmost sensibility and respect. He was heir to the European dominions of Demetrius, consisting of various cities in Greece, and the kingdom of Macedon. Of the last he was several times deprived and repossessed. He defeated the Gauls who invaded the country, but was soon after expelled by a more formidable foe, Pyrrhus king of Epirus. When that prince was killed at Argos, Antigonus expressed great indignation against his own son, who brought him Pyrrhus's head in triumph; and throwing his robe over it, he ordered the body to be sought, and treated with all funeral honours. He likewise used with great kindness Helenus, the son of Pyrrhus, who fell into his hands. During the latter years of his reign he held Macedon in peace, and conciliated the minds of the people to him and his family so as to engage their attachment to all his descendants. One of the least honourable transactions of his life was the gaining possession of the citadel of Corinth by stratagem, which success threw him into a frenzy of joy; and he made use of the power it gave him, in augmenting his dominions in Greece, and supporting the petty tyrants against the free states. His schemes were powerfully opposed by the Achæans and their illustrious chief Aratus, who at length recovered Corinth; but Antigonus was so little inclined to war, that even this event did not cause him to change the course of his artful and peaceable policy. He died above the age of fourscore, after a reign of thirty-four years, B. C. 243, and was succeeded by his son Demetrius II. *Univers. Hist.*—A.

ANTIGONUS DOSON, succeeded his brother Demetrius II. (whose widow he married) on the throne of Macedon, B. C. 237. He was a prince in high reputation for justice, clemency, and affability; though the greater readiness with which he promised than performed is said to have conferred on him the name of *Doson*, or *about to give*. He was invited into Greece by the Achæans, as a check to the power

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of Cleomenes, king of Sparta, who was assisted by the Ætolians. The citadel of Corinth was put into his hands, on which occasion he made a great entertainment, and placed next him the patriot Aratus, whom circumstances had now made a friend to the Macedonians. He showed his prudence in withstanding every attempt of Cleomenes to bring him to an engagement in the absence of a great part of his army; but he afterwards totally defeated him at Sellasia, and in consequence took the hitherto unconquered city of Sparta, which he treated with great lenity, and left free. Hence he was hastily recalled to Macedon by the intelligence of its invasion by the Illyrians. Staying no longer than to receive the compliments of the Grecian states at the Nemean games, he proceeded to his own country, and delivered it from the invaders by a decisive victory, which, however, was purchased by his own life. For, having strained his voice in the engagement, it brought on a spitting of blood, which carried him off within a few days, B. C. 221. He appointed for his successor Philip, his brother's son, to whom he had acted the part of a kind and faithful guardian. *Univers. Hist.*—A.

ANTIGONUS CARYSTIUS, a philosopher and historian, flourished under the Ptolemies Lagus and Philadelphus, about three hundred years before Christ; Aristocles, an ancient writer, of whom a fragment is preserved in Eusebius (Præp. Ev. lib. xiv. c. 18.), speaking of Antigonus Carystius, as contemporary with the philosopher Pyrrho, and as his biographer; and it is well known that Pyrrho lived in the time of Ptolemy Lagus. Diogenes Laërtius mentions Antigonus as the author of a Life of Timon, who was a friend of Ptolemy Philadelphus. Antigonus wrote several lives of philosophers; an heroic poem, entitled "Antipater," mentioned by Athenæus, and other works: but none of his writings are extant, except Ἱστοριων παραδοξων Συναγωγη [A Collection of wonderful Stories], containing singular tales and observations concerning animals, and other natural bodies, compiled from various authors. Xylander first published this work, with a Latin version, in 8vo. at Basil, in 1568. It was reprinted, in 4to. at Leyden, by Meursius in 1619. *Vossius, de Hist. Græc.* lib. i. c. 12. *Fabric. Bibl. Græc.* lib. iii. c. 27. § 8.—E.

ANTIGONUS SOCHÆUS, a Jew, who was born at Socho, on the borders of Judæa, and flourished in the time of Eleazar the high priest, about three hundred years before Christ, appears to have given birth to the Sadducean sect. He was a disciple of Simeon the Just. Dissatisfied with the pharisaical innovations introduced by the teachers of traditionary precepts, and particularly with their doctrine of meritorious works which entitled men to temporal rewards, he maintained and taught, that men ought to serve God, not like slaves for hire, but from a pure and disinterested principle of piety. This refined doctrine the followers of Antigonus extended to the rewards of a future life: and two of his disciples, Baithos and Sadoc, taught that no future recompense was to be expected, and consequently that there would be no resurrection of the dead; whence arose the sect of the Baithosæi or Sadducees. *Lightfoot, Hor. Heb.* t. ii. p. 273, 737. *Reland. Palest.* lib. iii. *Basnage, His. Jud.* lib. ii. c. 14. *Brucker. Otthon. Hist. Doct. Misn.* p. 33.—E.

ANTIMACHUS. Three Greek poets of this name are recorded, of whom the most celebrated was the son of Hipparchus, a native either of Claros or the neighbouring Colophon, who flourished in the ninety-third Olympiad, about B. C. 408. He was numbered among the six most famous of the ancient Grecian poets; and is placed by Quintilian the next to Homer in heroic poetry, though at a great interval. That critic says of him that he possessed dignity and no common eloquence, but was defective in pathos, amenity, and method. His great work was a *Thebaid*, or epic poem on the war of Thebes; and if it be true that he wrote twenty-four books before he brought the seven chiefs to the siege, it is not to be wondered at that all his auditors but one deserted him at a public recital of his piece. That one who remained, however, is said to have been Plato; and Antimachus declared, that he would read on, for Plato alone was equal to a whole audience. From a story related by Plutarch, Antimachus seems before to have obtained the good opinion of Plato, who, while yet a youth, consoled him when Lysander had awarded the crown to Niceratus in a contest between him and Antimachus. When he was almost forgotten, the emperor Adrian attempted to revive his fame, and even to give him the priority to Homer; but this was beyond the reach of imperial power. Antimachus also wrote a poem to the memory of Lyde, supposed to be either his wife or his mistress, which seems to have obtained celebrity, since it is alluded to by way of instance by Ovid:

Nec tantum Clario Lyde dilecta poëtæ.

More lov'd than Lyde by the Clarian bard.

Nothing of this writer has reached modern times. *Lilius Gyraldus. Vossius.*—A.

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ANTIMACO, MARK ANTONY, a learned Italian, was born at Mantua about the year 1473. His father, who was also a man of learning, sent him at an early age to Greece, where he passed about five years in the study of the Greek language under John Mosco, a Spartan. Returning to Italy, he opened a school at Mantua for the study of Greek and polite literature, which became famous. He afterwards pursued the same employment at Ferrara, at which city he died in 1552. Antimaco translated various pieces from the Greek, which were printed at Basil in 1540, together with an oration in praise of Grecian literature. He also wrote Latin poems, some of which were printed, and some left in MS. *Tiraboschi.*—A.

ANTINE, a Benedictine monk, born at Gomireux, in the diocese of Liege, in 1688, was the editor of several useful historical works. He published, in 1736, the five first volumes of a new edition of "Du Cange's Glossary," with valuable corrections and additions. He also bestowed much pains upon "Bouquet's Collection of French Historians," and on "The Art of verifying Dates," published in 4to. in 1750, a very useful work, reprinted, with enlargements, in 1770. *Nouv. Dict. Hist.*—E.

ANTIOCHUS I. SOTER, the son of Seleucus Nicanor, by Apame, daughter of Artabazus, a Persian, is known in history for nothing so much as the story of his love for Stratonice, his mother-in-law. Not able to conquer a passion which he conceived to be hopeless, and dared not to disclose, he fell into a lingering disease, which brought him to the lowest extremity. His father, who had a great affection for him, employed the celebrated physician Erasistratus to discover a remedy for his disorder. By the changes in his pulse and countenance whenever Stratonice entered the chamber, the physician detected the cause of the malady. In order to induce his father to consent to what alone could effect a cure, Erasistratus pretended that the prince was in love with *his* wife, and lamented that the case was incapable of relief. Seleucus strongly expostulated with him against suffering his son to die, when compliance with his wishes would save him. "Would you do so (said Erasistratus), provided Stratonice were the object of his affections?" "Most willingly!" replied the king. "The cure, then, (returned the physician) is in your own power;" and thereupon disclosed to him what he had discovered. Seleucus made good his promise, and resigned the beautiful Stratonice to his son, and with her a considerable part of his dominions, causing them to be crowned king and queen of Upper Asia.

After the death of his father, he succeeded to all his empire, taking up his own residence at Antioch. An expedition of one of his generals against the Bithynians proved unsuccessful. He made great preparations for dispossessing Antigonus Gonatus of Macedon, but at length resigned his pretensions to him, on his marrying Phile, the daughter of Stratonice by Seleucus. He afterwards defeated the Gauls, who had made a settlement in Lesser Asia, whence those provinces conferred on him the title of *Soter*, or *Saviour*. He was himself defeated by Eumenes, king of Pergamus; and soon after, returning to Antioch, died there, B. C. 261, after a reign of nineteen years. *Univers. Hist.*—A.

ANTIOCHUS II. THEOS, the son of the preceding by Berenice. His surname of *Theos*, or *God*, was conferred on him by the flattery of the people of Miletus, whom he delivered from the tyranny of Timarchus, governor of Caria. In the third year of his reign a bloody war broke out between him and Ptolemy Philadelphus, king of Egypt, on occasion of an insult offered to Apame, sister to Antiochus, and widow of Magas, king of Cyrene. Antiochus invaded the dominions of Ptolemy with a numerous army collected from all the provinces of his empire. While he was engaged in this war, the events of which are little known, the Parthians revolted from him under Arsaces, who fixed his residence at Hecatompolis, and laid the foundation of the Parthian empire, which afterwards became a formidable rival to the Roman. The governor of Bactria likewise set up for himself; and these examples were followed by the neighbouring nations, so that Antiochus lost all his provinces beyond the Euphrates. These events induced him to make a peace with Ptolemy, of which one of the conditions was, that he should divorce his wife Laodice, who was his half-sister, and by whom he had two sons, and marry Berenice the daughter of Ptolemy. This was effected; but on the death of Ptolemy, two years afterwards, Antiochus recalled Laodice with her children, and repudiated Berenice. Laodice, however, fearing lest his mind should change again, resolved to employ the present opportunity in securing the succession to her son, who, by the treaty with Ptolemy, had been disinherited. She therefore procured her husband to be poisoned; and while he lay expiring, caused him to be personated by a man who greatly resembled him, and who recommended Laodice and her children to the nobles and

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people. In consequence, her eldest son, Seleucus Callinicus, ascended the throne without opposition. Antiochus Theos died, B. C. 246, after a reign of fifteen years. Laodice consummated her wicked deed by the murder of Berenice and her infant son. *Univ. Hist.*—A.

ANTIOCHUS III. THE GREAT, was the second son of Seleucus Callinicus, king of Syria. On the death of his brother Seleucus Ceraunus, being in his fifteenth year, he was proclaimed his successor by the good offices of his uncle Achæus, B. C. 225. The tranquillity of the beginning of his reign was interrupted by the revolt of two of his generals, which ended in their destruction. Discontents were likewise occasioned by the bad practices of his prime minister Hermias, who was at length put to death by the king's orders. In his fifth year he had two more dangerous foes to contend with; Achæus, who was driven into rebellion through the artifices of some of his foes at court, and usurped the sovereignty of Asia Minor; and Ptolemy Philopator, king of Egypt, who held from him Cœle-Syria, which had been conquered by his predecessor. Antiochus first made war against the latter, which, after various fortune, was terminated by a great defeat he received from Ptolemy at Raphia, B. C. 217, the consequence of which was a treaty, whereby Antiochus yielded to him Palestine and Cœle-Syria. Antiochus then marched against Achæus, whom he shut up in the castle of Sardis, where he was treacherously delivered up to the king, and sacrificed to the safety of the state, notwithstanding the gratitude that pleaded in his favour. Antiochus then made an expedition into Media and Parthia, and obliged Arsaces to take refuge in Hyrcania, whither he followed him, and took the capital town. But at length he found it necessary to make peace, and leave him in possession of Parthia and Hyrcania, on conditions of alliance. Nearly the same was the conclusion of his expedition against the king of Bactria. He afterwards crossed mount Caucasus, and entered India; and such success attended his attempts to enlarge and confirm his authority in those eastern regions, that, after a warfare of seven years, he brought back with him a high reputation, and the surname of *Great*. But his greatness had not yet been measured with that of Rome.

Ptolemy Philopator dying, left his son Ptolemy Epiphanes, a child five years old. This minority seemed an excellent opportunity to Antiochus, not only for recovering his lost provinces, but for further aggrandisement. He therefore entered into a treaty with Philip, king of Macedon, for making a complete division between them of the young king's dominions; and, marching into Cœle-Syria and Palestine, he made himself master of them. Meantime the Romans, having triumphantly concluded the second Punic war, were become famous over all those parts of the world. The guardians of Ptolemy were therefore induced to implore the protection of the republic, which was granted, and embassadors were sent from Rome to Philip and Antiochus, enjoining them to abstain from hostilities against their ally. They also appointed Aristomenes to be Ptolemy's chief minister; who hired a large body of troops in Ætolia, under Scopas, for the defence of the Egyptian dominions. Scopas, while Antiochus was absent in an expedition against Attalus king of Pergamus, recovered Palestine and part of Cœle-Syria; but on the return of Antiochus he was defeated by him, and obliged to surrender at Sidon with all his remaining forces. The two provinces returned to the dominion of Antiochus; the Jews, in particular, showing great attachment to him, and receiving from him various favours and privileges. He next, with a great fleet and army, invaded Asia Minor, and reduced many cities to submission, either voluntarily or by force, amongst the rest Ephesus, where he wintered. The free Greek cities in Asia now took the alarm, and made application for assistance to the Romans, who at length, in earnest, resolved to check the progress of Antiochus. Meantime he had further encroached by crossing the Hellespont, and seising the Thracian Chersonesus from his former ally Philip, now at peace with Rome. An embassy was sent from Rome to Antiochus to remonstrate against his proceedings, but it had no other effect than to exasperate both parties. Soon after, B. C. 195, Hannibal put himself under the protection of Antiochus, and used all his influence to persuade him to make war on the Romans. He also endeavoured, but without effect, to draw Carthage into a confederacy with the king. Antiochus, without declaring his intentions, strengthened himself by new alliances, marrying his daughter Cleopatra to Ptolemy, king of Egypt, and his daughter Antiochis to Ariarathres, king of Cappadocia. Fresh embassies passed between him and the Romans, but without being able to bring matters to an agreement; and at length he took the fatal resolution of going to war with the republic. It was carried on both in Thrace and Lesser Asia by sea and land, for some time with

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dubious success; till the fleet of Antiochus being completely defeated on the coast of Asia, he in haste withdrew his forces from the Hellespont, and gave the two Scipios, Cornelius and Africanus, a free passage into Asia. As they advanced, the king, struck with terror, sent proposals of accommodation very advantageous to the Romans, which were rejected. He also restored, without ransom, the son of Africanus, who had been captured in an action; an act of generosity which greatly obliged the father, though he could no otherwise show his gratitude, than by advising Antiochus not to hazard a battle till himself should return to the army. Before this happened, however, the Roman army, commanded by the consul Scipio, and attended by Attalus king of Pergamus, and Eumenes, his brother, met Antiochus with his numerous Asiatic host at Magnesia in Lesser Asia, where a decisive and easy victory was obtained against the Syrian monarch, B. C. 190. Its consequences obliged Antiochus to sue unconditionally for peace. The terms granted were nearly the same as the Romans had insisted upon before the battle: that Antiochus should quit all his pretensions in Europe, limit his Asiatic dominions to the country beyond mount Taurus, and pay the expenses of the war. The delivery up of Hannibal was also stipulated, but he withdrew himself in time from the king's territories.

The unfortunate monarch did not long survive his humiliation. The story of his death is not certain. Jerom, on the testimony of Strabo, relates, that, having plundered the treasures in the temple of Jupiter Belus, in the district of Elemais, he was slain in an insurrection of the exasperated people. Aurelius Victor says, that, giving himself up to dissolute pleasures, he was killed at an entertainment by a guest whom he had insulted. He died, B. C. 187, in the fifty-second year of his age, and thirty-seventh of his reign. He is allowed to have possessed many great and amiable qualities, and is celebrated for his humanity, clemency, and liberality. A decree he is said to have promulgated, enjoining his subjects not to obey his commands when contrary to the laws, displays a just sense of what a monarch ought to be, though such an injunction must be nugatory without constitutional means to enforce it. *Univers. Hist.*—A.

ANTIOCHUS IV. EPIPHANES, younger son of Antiochus the Great, succeeded his brother Seleucus Philopator, B. C. 176. On the treaty that followed the battle of Magnesia, he had been sent to Rome by his father as a hostage for its performance. There he continued thirteen years, till he was exchanged for his brother's son Demetrius; and he was on his way home, when Seleucus was poisoned by Heliodorus, who usurped the crown. By the aid of the kings Eumenes and Attalus, he was seated on the throne of Syria, and the usurper expelled. His long residence in Rome seems to have given him a taste for popular manners, which, in an absolute sovereign, when not under the controul of judgment and sound sense, is apt to produce incongruities and extravagancies. He is said to have been fond of rambling about the streets of Antioch, and frequenting the shops of artists, where he made himself ridiculous by pretensions to connoisseurship; to have mixed with the lowest of the people at their places of amusement; to have joined dissolute young men in their frolics and debaucheries; to have put on the toga and acted the part of a Roman magistrate; to have scattered money among the populace in his fits of intoxication; and sometimes to have thrown stones at those who followed him; so that by these irregularities and violations of decorum, he obtained the appellation of *Epimanes*, or the *Madman*, instead of that of *Epiphanes*, or the *Illustrious*, which he had bestowed upon himself.

Soon after his accession, preparations were made in Egypt for the recovery of Palestine and Cœle-Syria, then in the possession of the Syrian king. Antiochus resolved to prevent their effect by beginning hostilities, and accordingly invaded Egypt, after having endeavoured to conciliate the favour of Rome by a splendid embassy. In a second campaign he reduced the whole country, except Alexandria; and the young king, Ptolemy Philometor, fell into his hands. Antiochus gained as much by his clemency as his arms; having exerted himself in putting a stop to the slaughter of the Egyptians in a battle in which he could have destroyed them all: whence the inhabitants of the towns voluntarily submitted to him. The Alexandrians, however, placed on the throne Ptolemy Euergetes, also called Physcon, brother of Philometor, and made attempts to recover the country from the Syrians. This caused Antiochus a third time to enter Egypt, and lay siege to Alexandria. Ptolemy Euergetes and his sister Cleopatra now sent embassadors to Rome to lay their case before the senate, and implore their protection. The senate, in consequence of their representations, resolved to interpose, and, by their authority, to put an end to the war. Meantime Antiochus, to avert the danger, had made an agreement with his prisoner Philometor, and employed himself in restoring him to the pos-

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session of his dominions, Pelusium excepted. That done, he returned to Antioch. During his absence, the two royal brothers, through the mediation of their sister Cleopatra, agreed to reign jointly, and shake off their dependence on Antiochus. Exasperated at this turn of affairs, he made a fourth expedition into Egypt, and, after reducing the greater part of the country, was in full march for Alexandria, when he was met by the three deputies of Rome. No circumstance in history is more demonstrative of the power and haughty dignity of that republic. Antiochus, in his royal robes, at the head of his victorious army, advanced towards Popilius Lænas, with whom he had been intimately acquainted at Rome, and offered him the hand of friendship. Popilius told him that he could not receive it till he had first read to him the decree of the senate, by his submission to or rejection of which he must judge him a friend or an enemy. This decree commanded the contending parties to suspend all hostilities, on pain to the refuser of being declared a foe to the Roman people. Antiochus desired some time to consider of the matter, and advise with his council. Popilius, with a rod he had in his hand, drew a circle round the king, and told him he expected a peremptory answer before he left that ring. Antiochus, after a short hesitation, declared himself ready to comply with the requisition of the republic. The three deputies then gave him their hands; and Popilius renewed his former familiarity with him.

Antiochus left Egypt probably in no good humour; and on his return visited Jerusalem, where he was guilty of extreme cruelties in compelling the Jews to violate the principles of their religion, and worship at the heathen altars he had caused to be erected. He had in a former expedition taken Jerusalem by storm, plundered and defiled the temple, and abolished all the practices of the Jewish ritual. These violences, which are particularly related in the books of the Machabees, were the cause of the revolt of Mattathias and his sons, which so long filled all that country with bloodshed, and defied the whole power of Syria.

Further to ingratiate himself with the Romans, on the occasion of their subjugation of the kingdom of Macedon under Perses, he caused games to be exhibited at Daphnè, near Antioch, with a pomp and magnificence which that part of the world, luxurious as it was, had never before witnessed. The display of riches on this occasion, though described by so weighty a historian as Polybius, appears scarcely credible to a modern reader, and must have been the product of many plundered cities and provinces. The king's own behaviour was so full of indecent levity and extravagance, that Tiberius Gracchus, the Roman envoy at his court, wrote to the senate, that they need be under no apprehensions from any designs he could form. He does not seem, however, to have wanted activity; for, on a revolt of Armenia and Persia, after leaving a part of his army with Lysias to reduce Judæa, he marched with the rest against the Armenian king Artaxias, whom he defeated and took prisoner. He then made an attempt on the city of Elemais, in Persia; but meeting with a repulse, he withdrew to Ecbatana. Here, receiving news of the defeat of his armies in Judæa, he hastened towards Babylon; and his rage and impatience together threw him into a violent disease, aggravated by a fall from his chariot, of which he died at Tabæ, on the confines of Persia and Babylonia, B. C. 165, in the twelfth year of his reign, and thirty-ninth of his life. *Univers. Hist.*—A.

ANTIOCHUS V. EUPATOR, the son of the preceding, was only nine years old at the death of his father, who appointed Philip, his chief minister, for his guardian. Lysias, however, had pre-occupied the post, and proclaimed the young king; and Philip, unable to contend with him, retired into Egypt. Lysias engaged with great earnestness in the war with the Jews, which Epiphanes had begun, and led a large army into the country, which was defeated by Judas Machabeus. With a still more considerable one he again entered Judæa, and besieged Jerusalem; whence he was recalled by the intelligence that Philip had taken possession of Antioch, and seised on the government. Lysias made peace with the Jews, and, marching against Philip, defeated and put him to death. Meantime the Roman senate had assumed the tutelage of the young king, and refused to suffer Demetrius, the son of Seleucus Philopator, who had the preferable right to the crown, to leave Rome, where he had been brought up as a hostage. They sent a commission of guardianship into Syria, with orders to burn all the decked ships, and disable the war-elephants. Octavius, the head of this commission, proceeding with great arrogance to put this order into execution, was killed in a popular tumult at Laodicea, to the great alarm of Lysias, who buried him with extraordinary pomp, and sent embassadors to Rome for his own exculpation. Demetrius at length made his escape from Rome, and, arriving in Syria, was received as lawful sovereign by the people wherever he

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came. Lysias and his innocent ward, Eupator, were delivered by their own soldiers to Demetrius, who ordered them both to be put to death, B. C. 162, after the young king, by his minister, had reigned between two and three years. *Univers. Hist.*—A.

ANTIOCHUS VII. SIDETES, or *the Hunter*, was son of Demetrius Soter. On the desertion of the throne of Syria by his brother Demetrius Nicator, he was invited by Cleopatra, the wife of Demetrius, to join his interest with hers, and endeavour to recover it from Tryphon, who had usurped the supreme authority. He complied; and gaining over Simon, high-priest of the Jews, he entered Syria with an army of mercenaries, married Cleopatra, and marched against Tryphon, whom at length he drove to Apamæa, where he was killed. Antiochus then took peaceable possession of the throne, B. C. 138, and reduced all the cities of Syria which had rendered themselves independent during the intestine troubles. He then made war on the Jews, and laid siege to Jerusalem, which he pressed so hard, that the high-priest, John Hyrcan, who had succeeded his father Simon, was glad to purchase a peace on the condition of paying tribute. He next turned his arms against Phraates, king of Parthia, and entered the country with a vast multitude, of which the cooks, singers, women, and other ministers of luxury, amounted to four times the number of the soldiers. He was at first, however, successful, defeated Phraates in several battles, and regained the provinces which he had conquered from the Syrian empire. But being obliged to disperse his army into distant winter-quarters for the sake of subsistence, the oppressed people, joining with the Parthians, conspired to attack them all in one day; and Antiochus, marching with a body of troops to succour the quarters nearest him, was overpowered, and cut off, with every man under his command. Other accounts say, that on the loss of a battle he put an end to his own life. This happened in the ninth year of his reign, B. C. 130. He was a prince of many good qualities, a lover of justice, and inclined to clemency, but too much addicted to intemperance and amusement. Phraates is said, on viewing his dead body, to have exclaimed, "Your wine, Antiochus, and your too great confidence, have brought you to this untimely end. You thought you could have swallowed the kingdom of Arsaces in your cups!" *Univers. Hist.*—A.

ANTIOCHUS VIII. GRYPUS, or the *Hook-nosed*, was the son of Demetrius Nicator, by Cleopatra. This detestable woman, having killed her eldest son Seleucus with her own hand, summoned her next son Antiochus, then under twenty, from Athens, where he was educated, and proclaimed him king of Syria, B. C. 123, in opposition to Alexander Zebina, who had usurped the throne. By the aid of Ptolemy Physcon, king of Egypt, Zebina was expelled, and, being delivered up to Grypus, was put to death. The young king, thus restored to his dominions, began to show an inclination for ruling independently of his mother, who had hitherto kept him in a state of insignificance. Cleopatra, in order to preserve her power, determined to send for a younger son, and dispatch this by poison. She prepared a bowl, and offered him a draught one day as he returned hot and weary from the chace. Being forewarned of her purpose, he desired her, on pretence of respect, to drink first. On her refusal he called in some lords of the court, and in their presence told her the information he had received, and added, that the only way to clear herself of the charge was to drink what she had offered to him. Unable to evade the proposal, she drank, and presently expired. After her death, Antiochus enjoyed the sovereignty of Syria for eight years in tranquillity; when a rival arose, who was Antiochus the Cyzicene, his half-brother, son of Cleopatra by Antiochus Sidetes. This occasioned a civil war, in which Cyzicenus was at first defeated, and obliged to take shelter in Antioch, which had declared for him. He escaped thence before Grypus recovered it; but his wife Cleopatra, the daughter of Ptolemy Physcon, remained in a sanctuary there, in which she was barbarously murdered by the orders of her own sister, Tryphæna, the wife of Grypus. Cyzicenus, raising a new army, defeated that of Grypus, and took Tryphæna prisoner, whom he sacrificed to the manes of his wife. The brothers then agreed to a division of the kingdom; and afterwards both abandoned themselves to voluptuousness and debauchery, utterly neglecting their affairs. This gave an opportunity to John Hyrcan of making conquests upon Syria; and a new war breaking out between the brothers, caused their dominions to be further curtailed, several cities making themselves independent. At length, Grypus was assassinated by one of his own subjects in the forty-fifth year of his age, B. C. 97.

Cyzicenus, some years afterwards, was defeated and slain by his nephew Seleucus. *Univers. Hist.*

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There were several other Syrian kings of the name of *Antiochus*, but their lives are not worth recording.—A.

ANTIOCHUS, a monk of Seba, in Palestine, who flourished at the beginning of the seventh century, was a superstitious writer, the author of "Pandectes Divinæ Scripturæ," in one hundred and ninety distinct homilies. In the preface he speaks of the taking of Jerusalem by Chosroës, king of Persia, and describes the cruel treatment suffered by the monks of Palestine. A poem is annexed, in which he piteously laments the loss of a precious fragment of the true cross, which was said to have been carried away by the Persians among other spoils. The work is published in Greek and Latin, in the additions to the "Bibliotheca Patrum." *Fabric. Bib. Gr.* lib. v. c. 34. § 3. *Dupin. Moreri. Mosheim.*—E.

ANTIOCHUS, a Stoic philosopher, a disciple of Carneades, was a native of Ascalon, and flourished about one hundred years before Christ. Cicero mentions him with respect (in Brut. et De Nat. Deor. lib. i.), as one of his preceptors, and as the author of an ingenious treatise upon the academic sect, in which he showed that the Peripatetics and Stoics differed more in words than in real opinion. Plutarch (in Lucull.) mentions a treatise of his "On the Gods;" and Stephen of Byzantium says, that he was the ornament of his country, and gives him the appellation of the *Swan*. He was brought to Rome by Lucullus, and enjoyed the friendship of many illustrious men in that city. None of his writings are extant. *Voss. de Hist. Gr.* lib. iv. c. vii. *Moreri.*—E.

ANTIPATER, THE JEW, was a native of Idumæa, where his father, according to Josephus, was governor; though Eusebius gives him a much meaner extraction. Being a considerable person by his wealth and influence in the Jewish state, he joined the Pharisees against Aristobulus the high priest, and took the part of his brother and competitor, Hyrcan. By his authority, Aretas, king of Arabia, was induced to invade Judæa, where he defeated Aristobulus, who thereupon applied for aid to the Romans. Pompey afterwards gained possession of Jerusalem, and raised Hyrcan to the pontifical chair. His indolence led him to commit the management of affairs to Antipater; and this artful politician took every method of ingratiating himself with the Romans, in order to aggrandise his own family. He successively gave assistance to Scaurus, Gabinius, and Cassius, who commanded in those countries; and was at the head of a body of troops, which he had levied for the service of Julius Cæsar, at the taking of Pelusium, where he behaved with great valour. Cæsar, in return, conferred on him the rights of a Roman citizen, and gave him the administration of Judæa, under Hyrcan as high-priest. Antipater supported the Roman authority among the Jews, and urged them to unlimited submission. He strengthened his own power by making one son governor of Jerusalem, and another (Herod, afterwards king of Judæa) governor of Galilee and commander of the army. He rebuilt the walls of Jerusalem in consequence of the decree of Cæsar. In the civil wars, after the death of Cæsar, he sent a sum of money to Cassius when in Syria. Thus having raised himself to the effectual supremacy in Judæa, he excited the envy and jealousy of the natives, who could ill brook the superiority of a stranger. One Malichus, who had been of the same party with himself, and had even been indebted to him for his life, bribed the servant of the high priest to give Antipater poison in a cup of wine, which carried him off, B. C. 43. *Univers. Hist.*—A.

ANTIPATER, the Macedonian, friend and minister of king Philip and his son Alexander, was one of the most illustrious characters of his time. He was nobly descended, and well educated, and was first the pupil, and then the intimate friend, of Aristotle. He was learned himself, and a lover of learning; plain in his dress and manners, but magnificent in his actions. When it was observed to Alexander, that all his great officers except Antipater wore purple; "True, (replied he) but Antipater is all purple within!" Philip, in few words, gave him the noblest encomium a minister could receive. "I have slept soundly this morning," said he, as he came late one day to the levee, "for I knew Antipater was waking."

When Alexander went on his expedition into Asia, Antipater was left to govern Macedon; a task of no small difficulty on account of the high spirit of Olympias, who was desirous of interfering in all matters of state. Many disputes arose between them, in which Alexander, notwithstanding his deference for his mother, supported his minister. Besides the care of Macedon, he had the charge of keeping all Greece in tranquillity. For this purpose he maintained a large fleet at sea, and a powerful and well-disciplined army; and when, upon the rebellion of Memnon, governor of Thrace, which occupied the attention of Antipater, Agis III. king of Sparta had united several of the Grecian

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states against the Macedonian dominion, Antipater, settling affairs in Thrace, speedily marched against Agis with a superior force, defeated him, and at one blow ended the war.

After Alexander's death, at the general council called by Perdiccas for the distribution of governments, that of all the European provinces, with the command of the army there, was given to Antipater. He was soon called into action by a war which broke out in Greece in consequence of an edict issued by Alexander just before his death, enjoining all the states to permit the return of their exiles. The Athenians took the lead in this war, which at first was so successful, that Antipater was shut up in Lamia, in Thessaly, and closely invested. An army from Asia, however, arriving to his succour, the siege was raised; and Craterus afterwards joining him, the confederate Greeks were defeated. Antipater then advanced towards Athens, which was compelled to submit at discretion. Antipater abolished the popular government there, and restored that of Solon, leaving a Macedonian governor in the place. On the same plan he settled the other Grecian states, showing great moderation, yet effectually securing their peace and their allegiance to the Macedonian empire. For these transactions he obtained the title of the father and protector of Greece. It is to the credit of his general policy that Phocion, the true patriot, was much attached to him, and had great influence over him.

When Perdiccas afterwards assumed the sovereignty, Antipater, with Craterus, marched into Asia against his general Eumenes; and on the death of Perdiccas, Antipater was declared sole protector of the young kings and kingdom, with sovereign power. He then proceeded to make a new division of governments among the principal captains; and returned to Macedon with the kings, leaving the army well satisfied with his proceedings. Not long after his return he fell into a dangerous disease, which, added to his advanced age, soon brought him to extremities. To the very last he employed his cares for the public. Passing over his son Cassander, he bequeathed his great offices of protector and governor of Macedon to Polysperchon, the oldest of Alexander's captains present. To him he gave a counsel, suggested by the experience of his life, "Never on any account to suffer a woman to interfere in affairs of state." He died, aged eighty, B. C. 318. *Plutarch. Univers. Hist.*—A.

ANTIPATER, bishop of Bostra, a church in Arabia, flourished towards the end of the fifth century. He wrote a refutation of Eusebius's Apology for Origen, of which fragments are preserved in the Acts of the second Council of Nice. (Labbei Act. v. tom. 7. p. 367. Damasceni Paral. Sac. tom. 2. p. 764.) *Fabric. Bib. Græc.* lib. v. c. 34. § 7. *Dupin.*—E.

ANTIPATER, Lælius Cœlius, a Roman historian, who lived in the time of the Gracchi, (Valer. Maxim. lib. i. c. 7.) was the author of a history of the second Punic War, of which Brutus wrote an abridgment. (Cic. in Oratore. Epist. ad Attic. lib. xiii. ep. 8.) He is frequently mentioned by Cicero. The emperor Adrian preferred Antipater to Sallust, probably for the same reason for which he preferred Ennius to Virgil (Spartianus in Adr.), because he was an admirer of the ancient Roman language. Fragments of this historian were published by Riccoboni in 1568; and they were reprinted, with fragments of many other historians, by Antony Augustin, at Antwerp, in 1595. *Voss. de Hist. Lat.* lib. i. c. 8. *Moreri.*—E.

ANTIPHON, an Athenian orator, born at Rhamnus in Attica, and thence called the Rhamnusian, flourished above 430 years before Christ. He was instructed in rhetoric by his father Sophilus, and is said to have been not inferior in eloquence to Themistocles, Aristides, Pericles, or Gorgias, who lived just before him. (Plut. Decem Rhetor.) He was preceptor in this art to Thucydides, (Marcellini, Vit. Thucyd.) who, in his history, (lib. viii.) mentions him with respect as an eminent orator. He was the first who wrote precepts on the art of oratory (Quintil. Instit. lib. iii. c. 1.), and he first introduced the practice of pleading for hire (Amm. Marcell. lib. xxx. c. 4.). Plutarch, as well as Thucydides, bestows liberal praise upon Antiphon; he speaks of him as having been an energetic and persuasive orator, of fertile invention, and ingenious and adroit in adapting himself to the prepossessions and interests of his auditors. Philostratus (De Sophistis, lib. i.) describes him as possessing a wonderful power of soothing the minds of his hearers, and alleviating the pressure of grief. Plato, on the contrary, in his Menexenus, treats his talents with contempt, and makes Socrates employ him in opposition to Aspasia: but it is to be remembered, that Socrates had frequently been attacked and insulted by the sophist, and particularly by Antiphon. Whatever were the talents of this orator, he seems to have made an ill use of them. It is believed that he contributed to establish the tyranny of the four hundred in Athens; and, according to Plutarch,

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he was, for this offence, condemned and executed as a traitor, and his body was thrown out of the walls of the city: this is said to have happened in the first year of the ninety-second Olympiad, or 411 years before Christ. Other writers give a different account of the manner of his death. Formerly sixty orations were extant under his name, of which Cæcilius, the rhetorician, affirmed twenty-five to be spurious. At present only sixteen remain. The subjects of these are criminatory, for murder, or manslaughter, or defensive in similar causes. Some have doubted their authenticity: but Fabricius and other great critics are of opinion that they are genuine. They have been edited, with the orations of Æschines, Lysias, &c. by Aldus, in folio, at Rome, in 1513; by H. Stephens, in 1575; and, in 8vo. by Miniatus, at Hanau, in 1619. *Plut. Vit. Antip. Fabric. Bibl. Græc.* lib. ii. c. 26. § 1.—E.

ANTISTHENES, an Athenian philosopher, the father of the Cynic sect, was born about the eighth Olympiad, or 423 years before Christ. In his youth he bore arms, and was engaged in the battle of Tanagra, in which he gave proofs of valour, for which he was afterwards applauded by Socrates. Turning his attention from the contests of the field to those of the schools, he learned the art of rhetoric under the celebrated sophist Gorgias. From the study of eloquence under this master, he proceeded to the study of wisdom under Socrates; and though his residence was at the Piræum, about forty *stadia*, or five miles, from Athens, he came thither daily to attend his master's lectures. He profited so much by his instructions, that he advised his former fellow-students to become the disciples of this excellent preceptor. What he chiefly admired in Socrates, was the independence of his spirit, and his superiority to the allurements of wealth and splendor. While he was a disciple in this school, he indulged himself, even beyond the precepts or example of his master, in the contempt of external appearance, and often came into the school in an old and ragged cloak. Socrates, observing that Antisthenes took pains to expose, instead of concealing, the tattered part of his dress, said to him, "Why so ostentatious? Through your rags I see your vanity." (Ælian. lib. ix c. 36.)

Upon the death of Socrates, among the several schools which were instituted at Athens by the more eminent of his scholars, Antisthenes formed one upon the moral principle, that rigorous discipline and hardy self-command is the only true wisdom. He chose for his school a gymnasium, or public place of exercise, just without the gates of the city, called The Cynosarges, or The Temple of the White Dog: a name derived, according to Suidas, from a temple erected upon this spot to Hercules, by Didymus, an Athenian, whose dog had run away with the victim from a sacrifice, and laid it down in this place. Others suppose, that the followers of Antisthenes were called Cynics, from the snarling humour of their master. His school resembled that of Socrates, in being rather an institution of manners, than a field of disputation on theoretical opinions. His leading object appears to have been, the correction of the moral disorders of luxury and ambition, and the introduction of simplicity of manners; but the moroseness of his temper led him into an absurd extreme of austerity. In his discourses, he expressed the utmost contempt of pleasure, and said, "that he would rather be mad, than addicted to voluptuousness." The harsh severity with which he censured the luxuries of the times, procured him the appellation of "The mere Dog," (Ἁπλοκυων). His dress and manner of life were suited to his doctrine. He wore a long beard; wrapped himself in a large mantle, which was his only garment; bore a wallet upon his shoulders, and carried a staff in his hand. He lived upon the most simple diet, and refrained from every kind of effeminate indulgence. His austerity towards the close of life degenerated into pusillanimous fretfulness. In a lingering consumption, which terminated his days, he grew restless and impatient, and cried out, "Who will free me from my pain?" Diogenes, his favourite pupil, presented him with a dagger, saying, "Let this free you." Antisthenes replied, "I wished to be freed from pain, not from life." It may be reasonably questioned, whether there was not more affectation and vanity than true magnanimity in the character of Antisthenes; and, notwithstanding the rigour of his doctrine and manners, we may doubt the propriety of the description given of him by Eusebius, (Prep. Ev. lib. xv. c. xiii.) that he was "a man of an Herculean mind," (Ἡρακλειωτικος τις ανηρ το φρονημα).

The sum of the moral doctrine of Antisthenes is as follows: Virtue consists not in words but in action. Virtue, with bodily strength, is sufficient for a happy life. They only are noble who are virtuous. A wise man will live rather according to the precepts of virtue than the laws and customs of his country. The wise man only understands how to love. The love of pleasure is a temporary madness.—Among other maxims and apophthegms ascribed to this

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philosopher, are these: As rust consumes iron, so doth envy consume the heart of man. That state is hastening to ruin, in which no difference is made between good and bad men. Those who would never die must live virtuously. The union of brethren is a stronger defence than a wall of brass. A wise man converses with the wicked as a physician with the sick, not to catch the disease but to cure it. The most necessary part of learning is to unlearn our errors. A lone man gains by his philosophy one thing at least, the power of conversing with himself. The man who is afraid of another is, though he may not be aware of it, a slave.—"Let the children of my enemy," said Antisthenes, "live luxuriously!" Being told that a bad man had been praising him, he said, "What foolish thing have I been doing?" On his initiation into the Orphic mysteries, he was told by the priest that the initiated would enjoy much happiness in the other world: "Why then (said he) do you not die?" After the death of Socrates, meeting with certain young men who came from Pontus to Athens to attend upon that illustrious philosopher, he introduced them to Anytus, one of his accusers, assuring them that he could teach them wisdom much better than Socrates: this sarcasm excited the indignation of the Athenians against the authors of the disgrace which the death of Socrates had brought upon the city; and hastened their deserved punishment. Though speculative philosophy was not taught in the school of Antisthenes, he borrowed from his master Socrates sublime notions of the divine nature. Cicero, mentioning his book of physics, cites from it this memorable sentence: "*The Gods of the people are many, but the God of nature is one,*" [populares deos multos, naturalem unum esse.] (Nat. Deor. lib. i. c. xiii.)

A long list of books, on various topics, written by Antisthenes, is given in Diogenes Laërtius: but nothing remains under his name except two declamations, in the character of Ajax and Ulysses, published in the Collection of ancient Orators, by Aldus, in 1513; by H. Stephens in 1575; and by Canter, with a Latin version, as an appendix to his edition of Aristides, printed in folio, at Basil, in 1566. It is doubtful whether they were written by this philosopher, who does not appear to have been a declaimer. *Diog. Laërt. Suidas. Fabric. Bibl. Græc.* lib. ii. c. 23. § 32. *Stanley. Brucker.*—E.

ANTONIANO, Sylvio, cardinal, a learned man of the sixteenth century, was born at Rome in 1540, of an obscure family, originally from Abruzzo. He rendered himself in early youth very remarkable for his faculty of improvisation, or speaking extemporary verses. Being made known to cardinal Trucses, that prelate took him into his house, and caused him to be carefully instructed in his own and the learned languages. As a trial of his abilities, the cardinal, at a solemn banquet, gave him a nosegay to present to the person in company who should next be pope. Sylvio carried it to the cardinal de' Medici, afterwards pope Pius IV. and presented it with a very elegant compliment in verse. As premeditation might be suspected in this case, the company tried him on various casual topics, and were convinced of his extraordinary powers. Hercules II. duke of Ferrara, having heard him with great admiration at the age of fifteen, took him to his court, where the young poet made acquaintance with several men of learning. The duke assigned him a pension; and, in his seventeenth year, created in his favour an extraordinary professorship of belles lettres, on which occasion he pronounced some orations, afterwards published. He still with great applause continued his practice of improvisation, and it appears that he sang the verses he made to his lyre or harp. Pius IV. on his accession, called him to Rome, and made him Latin master and secretary to his nephew cardinal Borromeo. He was afterwards appointed to the professorship of humanity in the Roman college, where he read lectures with singular reputation, and at length obtained the rectorship of the same college. On the death of Pius IV. he was made secretary of the sacred college by Pius V. which post he occupied for twenty-five years. Clement VIII. created him secretary of the briefs, and the eloquence with which he drew up the pontifical letters was much admired. The same pope made him his chamberlain, and finally cardinal. The intenseness of his studies did not permit him long to enjoy this promotion; for it brought on a disease, of which he died in his sixty-third year. He was a man of modest and regular manners, and is said never to have violated his chastity. He left a variety of works in verse and prose. The principal are, "De Christiana Puerorum Educatione;" "Dissertatio de Obscuritate Solis in Morte Christi;" "De Successione Apostolica;" "De Stylo Ecclesiastico, seu de conscribenda Ecclesiastica Historia;" "De Primatu Sancti Petri;" "Lucubrationes in Rhetoricam Aristotelis, et in Orationes Ciceronis." This cardinal is also said to have have had a share in the catechism of the council of Trent. *Bayle. Tiraboschi.*—A.

ANTONIDES, J. Vander Goes, a ce-

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lebrated Dutch poet, was born in Zealand, of anabaptist parents, in an humble condition. He had a tolerable education, and was put to the business of an apothecary; but the fame of Vondel and other poets of his country incited him to the cultivation of a natural talent for poetry. He began with making translations from the best Latin writers, and having thus laid a foundation of good taste, he launched into original composition. He wrote a tragedy upon the conquest of China by the Tartars, entitled "Trazil;" which was followed by "Bellona in Chains," a piece which obtained great applause from the best judges. His capital work was a descriptive and heroic poem, entitled the "Y Stroom," or River Y, which forms the port of Amsterdam. This made him well known, and obtained for him the patronage of M. de Busero, deputy in the college of admiralty, who took him from his obscure situation, and procured him a secretary's place in the admiralty. He soon after married a clergyman's daughter, who also had a talent for poetry. He himself left the Muses for the duties of his post; and died of a consumption, in the flower of his age, in 1684. He had promised and begun a life of St. Paul, but only a few fragments of it ever appeared. His works were publised in 4to. at Amsterdam, in 1714, under the inspection of Mr. Hoogstraten, one of the masters of the Latin school. *Moreri.*—A.

ANTONINUS PIUS. *Titus Aurelius Fulvius Boionius Antoninus* was born at Lanuvium in Italy, A. D. 86. His family had its origin from Nismes in Gaul, and had long flourished in virtue and honour. Both his grandfathers, and his father, were consuls. His maternal grandfather, Arrius Antoninus, was intimate with Pliny the younger, and distinguished himself by the sweetness of his disposition, and his attachment to letters. It was in his house that the young Titus finished his education after the death of his father. On arriving at manhood, his character displayed itself in the most advantageous manner. To a happy physiognomy he joined a cultivated understanding, eloquence, mildness and dignity of manners, and all the virtues of the heart. He was perfectly free from affectation and vain glory, simple and natural in his tastes, and guided by moderation in all his sentiments and actions.

In the course of public honours to which his birth and connections entitled him, he rose to the consulate, A. D. 120, and was afterwards chosen by Adrian to be one of the four consulars between whom the supreme magistracy of Italy was divided. In his turn he became proconsul of Asia, in which high trust he acquired a reputation, even surpassing that of his grandfather Arrius in the same post. On his return from Asia he was much in the council and confidence of Adrian, and always inclined to the most lenient measures. He married Annia Faustina, the daughter of Annius Verus, a lady whose conduct was far from irreproachable; but he avoided public scandal, and treated with the greatest respect his aged father-in-law, who was accustomed to enter the senate leaning on his arm. By this marriage he had two sons and two daughters. The sons died young. The eldest daughter, married to Lamia Sylvanus, died when Titus departed for his Asiatic government. The other, Faustina, was married to Marcus Aurelius, afterwards emperor.

When Adrian, after the death of Verus, determined upon the adoption of Antoninus, he found some difficulty in persuading him to accept of the succession to so vast a charge as the Roman empire; but having overcome his reluctance, he declared his nomination in presence of a council of the principal senators on February 25, A. D. 138, and instantly made him his colleague in the proconsular and tribunitial authorities. He next caused Antoninus to adopt the son of Verus, then seven years of age, and Marcus Annius, afterwards Aurelius, a kinsman of Adrian, and nephew to his own wife, then aged about seventeen. The excellent conduct of Antoninus, during the last months of Adrian's life, has been already mentioned under the account of that emperor. He succeeded to the throne on July 10, 138, with the universal applause of the senate and people, who foresaw, in his well-tried virtues, that happiness which a wise and good sovereign can confer on his subjects.

The tranquillity enjoyed by the Roman world during such a reign, affords not many topics for history; yet it may be regretted that the only direct information we have concerning this period of good government is derived from a single obscure historian, Capitolinus. It appears that the senate joyfully conferred on the new emperor the usual honours and titles, to which they added the surname of *Pius*; an epithet which he may be thought in many ways to have deserved; but which was probably, in a peculiar manner, suggested by the zeal he showed in defending and honouring the memory of his predecessor. His clemency was signalised at the commencement of his reign on the occasion of one or more conspiracies formed against him. Though he could not prevent the course of justice against the principals, he forbad all inquiry after their accom-

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plices, and took under his special protection the son of Attilius, one of the chief conspirators. Some commotions which arose in various parts of the empire were without much difficulty appeased by his lieutenants. In Britain the incursions of the Brigantes were repressed; and the boundaries of the Roman province were extended by building a new wall to the north of that of Adrian, from the mouth of the Esk to that of the Tweed. On the whole, the reign of Antoninus was uncommonly pacific; and he made good a saying of Scipio, which he frequently repeated, "That he preferred saving the life of one citizen to destroying a thousand enemies."

He devoted his whole time and care to the good government of the state in all its parts, extending his vigilance to the remotest districts, and every where protecting the people from oppression, and promoting their welfare. He loved to lay before the senate the motives of all his actions; and in his mode of living and conversing, he adopted that air of equality, and those popular manners, which had distinguished his predecessors, Trajan and Adrian. The sweetness of his temper was manifested on numerous occasions of indignity offered to himself; and no professed philosopher could surpass him in the forgiveness of injuries. Under his reign the race of informers was absolutely abolished; in consequence, never were condemnations and confiscations more rare. Various public calamities happened in his time; dearths, inundations, fires, and earthquakes; all which he relieved with the utmost beneficence. He was extremely careful of laying burthens upon his people; and this was a reason why he never made progresses through his dominions. This way of thinking rendered him frugal of the public revenues, while he was liberal of his own patrimony; a remarkable instance of which he gave, in paying (contrary to the remonstrances of his wife) a donative which he had promised the people on his adoption, out of his private fortune, instead of the public treasury. His economy led him to withdraw several pensions which had been given undeservedly, "For (said he) nothing can be more scandalous and cruel, than to suffer the commonwealth to be devoured by those who have done it no service." With all this, he was entirely free from avarice or the desire of hoarding; and he readily expended considerable sums in works of ornament and utility, and even on the pleasures of the people. Of his buildings, the most remarkable in Rome was a temple in honour of Adrian. It is probable that Nismes was indebted to him for those magnificent decorations which still distinguish it, the amphitheatre and aqueduct.

This emperor, like his predecessor, interested himself in the improvement of jurisprudence; and he issued three decrees, which display a laudable spirit of equity. The first was, that no one should be again prosecuted on a charge of which he had been once acquitted;—the second, that the children of a person become a Roman citizen, who were not so themselves, should not (as was formerly the law) forfeit their inheritance to the treasury;—the third, that a woman, prosecuted for adultery by her husband, should have a right to recriminate. He also issued rescripts in favour of the Christians, to protect them from popular rage and legal injustice. One of these, addressed to the people of Asia Minor, is extant in Eusebius (Hist. Eccles. lib. iv.), and bears an honourable testimony to their character.

It is not wonderful that the reputation for wisdom and justice which Antoninus by such a conduct acquired, should spread through all the countries bordering on the Roman empire, and give him a weight and authority which force could not have bestowed. Some of the neighbouring kings came to salute him; others sent embassadors to him, and appointed him arbiter of their differences. The king of Parthia was prevented from making war upon the Armenians by a simple letter from him; and the Lazes, a people of Colchis, elevated Pacorus to their throne on his recommendation.

His private life was frugal and modest; his table decent; his amusements innocent; and scarcely a spot can be discovered to tarnish the purity of his character. Perhaps he was too indulgent towards an unworthy wife, who certainly did not deserve those divine honours which he lavished upon her memory. His minute exactness was ridiculed by some who were not aware of the advantages of such a quality in the management of complicated concerns.

Soon after his elevation to the throne, he manifested his esteem for the opening virtues of Marcus Aurelius, by marrying him to his daughter Faustina, and declaring him Cæsar. In course of time he accumulated all sorts of honours upon him, and was repaid by the profoundest submission and a true filial attachment. Aurelius never left him, and shared with him in all the cares of government, without the least umbrage or suspicion on either part. In this state of domestic and public tranquillity he reached his seventy-fourth year, when, in the month of March, A. D. 161, at his favourite country seat of Lori, he fell ill of a fever, the

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fatal event of which he soon foresaw. Summoning the great officers of state, he confirmed in their presence his choice of Aurelius as a successor, and caused the imperial ensigns to be carried to him. In a delirium which soon ensued, all his thoughts were turned on the commonwealth, and he deprecated the anger of the kings whom he supposed hostile to it. In a lucid interval he gave as a watchword to the prætorian tribune, *Æquanimitas*, and then placidly expired, having reigned twenty-two years, seven months, and twenty-six days. His ashes were deposited in the tomb of Adrian, and divine honours were unanimously decreed by the senate to his memory. The death of the father of his country, though at so mature an age, was lamented throughout the empire as a public calamity, and his praises were universally resounded. One of the best proofs of the high veneration in which his name was held, was, that during a century, all succeeding Roman emperors chose to bear the name of Antoninus, as the most popular appellation they could assume. Marcus Aurelius and the senate consecrated to his memory a sculptured pillar, still subsisting as one of the principal ornaments of Rome, under the name of the *Antonine column*. *Univers. Hist. Crevier, Hist. des Emp.*—A.

ANTONINUS, Marcus Aurelius. *Marcus Annius Aurelius Antoninus*, one of the most illustrious of the Roman emperors, was born in the year of Rome 872, of Christ 121, during the second consulate of his paternal great-grandfather, M. Annius Verus. His family was originally from Ucubis, or Succubis, in Spain, and was related to that of Adrian. This emperor was his patron and protector from early youth; raised him to the rank of knighthood at six years of age, associated him to the college of Salian priests, and finally, by procuring his adoption into the imperial family, caused his succession to the empire. The care of his education devolved on his paternal grandfather, Annius Verus, a patrician; for his father, who had espoused Domitia Calvilla Lucilla, daughter of Calvisius Tullus, died at an early age. He was instructed in all the arts proper to form the body and mind; but among the latter he had little taste for poetry and eloquence: whereas philosophy possessed his whole soul. The species of philosophy to which he attached himself, was that most connected with morals and the regulation of life and conduct. Upon the solid basis of this his whole character was formed; and so early, that he assumed the philosophic mantle at the age of twelve. Thenceforth he began to practise the austerities of this profession; and all the excesses of his youth were excesses of study, of discipline, and of self-denial. The natural sweetness of his temper prevented, however, this strictness from degenerating into moroseness and reserve; nor had he any of that stoical pride which has often attended the artificial elevation characteristic of that sect. To his tutors he manifested a docility and gratitude almost unexampled, regarding them as his best benefactors, and treating them, both living and dead, with every mark of respect and veneration. The most celebrated among them were Herodes Atticus, a Greek orator; Cornelius Fronto, a Latin orator; and, above all, Junius Rusticus, a man of family, addicted to the Stoic philosophy.

Soon after taking the manly robe, young Annius was nominated to the honorary prefecture of Rome during the Latin festival. About this time he displayed his generosity towards his only sister Annia Cornificia, in ceding to her all the property of their father. He himself was fully satisfied with his prospects as heir to his grandfather. His adoption by Antoninus Pius into the Aurelian family took place in his seventeenth year, and was a consequence of the high esteem which Adrian had conceived of his virtues. The views of future empire made not the least change in his carriage or mode of life. He continued with as much ardour as before to frequent the schools, and to pursue the studies of philosophy. His advancement under Antoninus to the dignity of Cæsar, and of son-in-law to that emperor, is mentioned in the account of that reign. The bride with whose hand he was honoured, the younger Faustina, has rendered her name too celebrated by her gallantries, to give a high idea of the felicity enjoyed by her domestic partner; yet Aurelius himself was either insensible or indifferent to the errors of her conduct; and always expressed the warmest regard and affection for her.

All the civic honours that Antoninus could accumulate on a favourite and designed successor, were progressively conferred on Aurelius. He had a palace assigned him, was twice consul, chief of one of the centuries of Roman knights, and at length associated to the tribunitial and proconsular authorities. He was admitted to all confidential councils; and so necessary did he render himself to his adopted father, that, during the space of nearly twenty-three years, he never but twice slept apart from him in town or country.

The first act of Aurelius, on his assumption of the sovereignty, was of a kind which precludes all surprise at subsequent instances of his

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disinterestedness. L. Aurelius Commodus, the son of that Verus who had been adopted by Adrian, had been joined with Marcus Aurelius in the adoption of Antoninus, and seemed equally destined to the succession. But Antoninus, displeased with the defects and vices of the youth, though he raised him to the dignities of the state, had yet excluded him from any share in the sovereignty, by constituting Aurelius the sole heir to the throne; and the senate had readily confirmed this intention of the deceased emperor. But Aurelius, entirely on his own motion, procured him to be declared his colleague, at the same time promising him his daughter Lucilla in marriage, and causing him to take his own original name of Verus, by which this prince was afterwards known. The two joint emperors then proceeded from the senate to the prætorian camp, where they made the accustomed donative to the soldiers; and each pronounced an oration in honour of Antoninus at his funeral. Soon after, Faustina was delivered of male twins, one of whom died young, the other was Commodus, his father's successor.

In the first year of the new reign, the public tranquillity was broken by a war with Vologeses, king of Parthia, who invaded Armenia, and at the same time made an irruption into Syria. The success he first met with caused Verus to proceed to the east, in order to take the supreme command. His journey, however, was rather a tour for pleasure than a military expedition; and, in fact, he never came within sight of the enemy. In the mean time the Roman commanders obtained various signal successes, and, in particular, Avidius Cassius gained a great victory over the Parthians, near Europus in Syria. Martius Verus took prisoner the satrap Tiridates in Armenia, and the Roman arms were carried into Media. The war lasted four years, and ended in a treaty, by which Sohemus, king of Armenia, was restored to his throne, whence the Parthians had driven him. Verus acquired nothing but contempt from the foreign nations to whom he had displayed his indolent and luxurious disposition, yet he was decorated by the army with the title of *Imperator*, and various pompous appellations. It was during the course of this war that he married Lucilla. On the return of Verus to Rome, both emperors triumphed conjointly, and a perfect union reigned between them.

Nothing, however, could be more different than the conduct and character of these two partners. Verus brought back with him a more confirmed taste for extravagance and debauchery; and, in every thing but cruelty, which he was restrained from exercising, he exhibited all the follies and vices of the worst of his predecessors. Aurelius, on the contrary, was a philosopher on the throne; and there was not a virtue, public or private, of which he did not afford a model. His deference for the senate surpassed, if possible, that of the line of good emperors whom he succeeded. He performed all the duties of a senator with the utmost exactness; and took a pleasure in committing to the free determination of that body affairs of public consequence. He would not touch the money in the treasury without their express permission; "for (said he) all belongs to the senate and people, and we have nothing which we do not hold from you." His attention to the happiness of his people was unremitted. He indulged them in every liberty compatible with good government; and such of their vicious habits as he could not reform by gentle means, he patiently endured. "We cannot (he was wont to say) make men as we wish them to be; we must take them as they are, and do the best with them that lies in our power." Thus the moderation of his character influenced him even in those points which he had most at heart. Like all really good sovereigns, he was careful not to oppress his subjects by exactions; and therefore resisted with firmness all demands of unreasonable largesses. At a moment of victory, he ventured to tell his expecting soldiers, "All that is given you beyond your due must come from the blood of your parents and relations." In a time of public distress, rather than add to the burthen of the provinces, he preferred selling the furniture and rarities of his palace, and even his wife's rich wardrobe. Though himself philosophically indifferent to shows and public spectacles, he indulged the people in the pleasures of that kind to which they were incurably addicted; only somewhat reducing the expense of theatrical exhibitions. He softened likewise the cruelty of the gladiatorian combats, by substituting less hurtful arms to mortal ones.

His clemency towards criminals was carried to a mischievous excess, and lenity in general may be considered as the chief foible of his character. Yet his regard to justice was constant and sincere He expedited the decision of processes, augmented the number of days on which the courts were to sit, and emulated his predecessor in passing ordinances for the improvement of jurisprudence. The right of succession of children to their mothers was by him first made a part of the Roman law; and he

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appointed a particular prætor to undertake the guardianship of minors. Many other wise and useful regulations were the fruit of his attention to this important branch of his duty.

The reign of Marcus Antoninus was more eventful than that of Pius had been. The fate of Rome was nearer at hand, and the surrounding barbarous nations became less and less capable of restraint. Before the termination of the Parthic war, the Marcomanni, who inhabited the modern Bohemia, with other German tribes, began those hostilities which disturbed the repose of this good emperor during almost the whole of the remainder of his life. A rapid glance over the principal events of this war will suffice for our purpose. As soon as peace in the east had freed the empire from one foe, preparations were made for repelling the attacks of another; and both emperors left Rome together, with a new-levied army, in 166, and passed the winter at Aquileia. Before their departure, Marcus displayed his attachment to religion by a profusion of sacrifices and lustrations; and was not even contented without calling in the aid of foreign rites to render all the deities propitious. It is to be observed, that the Stoic philosophy, firmly as it fortified the mind with respect to moral duties, left it very weak on the side of religion, to the superstitious practices and supernatural pretensions of which it enjoined a reverent regard. What was effected by arms and negotiations till the death of Verus, three years afterwards, is little known, and appears to have been nothing decisive. That unworthy colleague of a philosopher died of an apoplexy in 169, and relieved the empire from an useless burthen, and Antoninus from an embarrassing partner. He did not hesitate, however, to prostitute divine honours upon such a character; and, in his Memoirs, he speaks of him with a respect which he did not merit, and which is not compatible with the stigma he cast on his memory in an address to the senate. He caused his widow soon after to marry Pompeianus, a man of merit, but of moderate rank. In the next year the emperor, now sole, returned to Pannonia, and pushed the war with vigour against the Marcomanni, who had gained a great victory over Vindex, the prætorian prefect, and had advanced as far as Aquileia.

During five successive years he remained in those countries, without returning to Rome, supporting all the fatigues and hardships incident to a military life and a rigorous climate, with exemplary patience, and practising those lessons which it had been the great business of his early discipline to inculcate. Few of the particular actions of this warfare are recorded. One of the most singular was a battle gained by the Romans over the Iazyges upon the frozen Danube. A more celebrated event is a deliverance from imminent danger, and a victory obtained by the emperor in person over the Quadi, the consequence of an extraordinary storm of rain, hail, and lightning, which disconcerted the barbarians, and which was regarded as miraculous. Antoninus and the Romans attributed this interposition in their favour to Jupiter and Mercury; but the Christians represented it to be the effect of the prayers of a supposed legion of that religion serving in the army; and the church has consecrated the miracle under the title of the *thundering legion*. The date of this event is fixed by Tillemont to A. D. 174. The general issue of the war was, that the barbarians were repressed, and Pannonia delivered from their incursions; but it was necessary to allow them establishments on the territories of the empire, though as peaceful colonists, and not as foes. The subjugation of the Marcomanni, which Antoninus had much at heart, was prevented by the revolt of Avidius Cassius, who assumed the purple in Syria. A report that he spread of the death of the emperor engaged the Syrian army and several neighbouring people to declare for him. But this rebellion, which at first put on a threatening aspect, was quelled while Antoninus was preparing to march against the usurper, by a conspiracy among the officers of Cassius, in which he and his son were killed. The clemency shown by the emperor towards the family of this guilty subject was most exemplary; and, on obtaining possession of his papers, he committed them to the flames without reading them.

Antoninus made a progress through the east after the suppression of this revolt, and readily pardoned all the places which had declared for Cassius, with the exception of Antioch, which he deprived for a time of its amusements and privileges, but restored them on its repentance. Faustina accompanied him on this journey, and died in it after a short illness. All writers agree with respect to the scandalous indecency of her conduct, in which she rivalled the too famous Messalina; nor did the stoical insensibility of her husband on this head escape censure and ridicule. The honours he paid her after death were excessive, and might have been deemed so had her character been the reverse of what it was. If he was really blind to her conduct, he must be supposed extremely defective in penetration; if otherwise, his dissimulation, and the offence offered to morals and decorum by

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deifying such a woman, were highly reprehensible.

Antoninus was as little fortunate in his son as in his wife. Commodus had from early years shown the most unhappy propensities; and all the masters whom his father assiduously collected as proper to form his heart and understanding, saw their labours entirely fruitless. He was indolent, cruel, and debauched, and gave decisive tokens of unfitness for the high station to which his birth destined him. His father was not wanting in efforts to reclaim him; but finding them ineffectual, he was surely blamable in the indulgence with which he treated him, and the profusion with which he heaped all sorts of honours and titles upon him. While only in his seventeenth year, he even equalled him with himself in the imperial dignity, and caused him to be proclaimed Augustus. It is no wonder that this premature elevation operated to remove all restraints, and give full scope to his progress in vice. What a different bequest to the state did Marcus Aurelius make, from that of Titus Antoninus!

To resume the thread of the narration—the emperor in 176 visited Syria, Egypt, and Greece, and was initiated at Athens in the Eleusinian mysteries. He granted great privileges to this seat of philosophy, and founded professorships in it. On his return to Rome, after an absence of eight years, he was received with great joy, and had a triumph over the Marcomanni, at which he was almost prodigal of largesses to the people. It is said, too, that he remitted all dues to the treasury, from the whole empire, for the space of forty-six years. These must certainly have been *past* years.

He continued about two years in Rome, and then set out on a return to the banks of the Danube, where the war with the Marcomanni was renewed. He took with him his son, whom he had just married to Crispina, daughter of Bruttius Præsens. A singular circumstance is related to have happened before his departure, which was a request from the court philosophers that Antoninus would not quit them without instructing them in all the sublime secrets of his philosophy; in consequence of which he gave public lectures for three days—an incident that announces gross flattery on their part, and weakness on his. It is said, too, that he had before given similar lectures in some of the provincial capitals. We know little of the details of this new war, except that, in general, Antoninus and his commanders were successful, and he was for the *tenth* time decorated with the title of *imperator*. After two years' absence he fell ill at Vindobona, now Vienna, in Austria, apparently of a pestilential disease which prevailed in the army, and died on the seventh day, on March 17, A. D. 180, A. R. 931, aged near fifty-nine years, having reigned somewhat more than nineteen years. He left behind him one son, Commodus, the survivor of three; and several daughters. His death occasioned an universal mourning through the empire. At Rome, the senate and people declared him a god by acclamation, without waiting for the decrees usual on the demise of an emperor. It was a more solid testimony of the public veneration, that his image was long kept by private persons among their household deities, and that some of the best of the succeeding emperors made him a principal object of their religious adoration.

Marcus Aurelius was no friend to the Christians, who underwent persecution during most of his reign. This may be attributed to his superstitious attachment to his own religion, and the ill offices of the philosophers by whom he was surrounded. Many of these frequented his court, and received strong marks of his attachment; and men of learning of other descriptions flourished in his reign. The emperor himself was a writer; and his "Meditations," written in Greek, have reached our times. They are a collection of maxims and thoughts, in the spirit of the stoic philosophy, without much connection or skill of composition, but breathing the purest sentiments of piety and benevolence. His character has been displayed in the preceding account of his life. On the whole, goodness of heart seems to have been his distinguishing quality, not accompanied with equal strength of understanding. His temper was yielding to excess. His philosophy was not free from pedantry and ostentation. We want in him the manly sense of Trajan, and the simple virtue of Antoninus Pius; yet he will ever stand high among the friends and benefactors of mankind, and will afford a memorable example of philosophy strictly maintained upon a throne. The Meditations of Antoninus have been several times printed. The most valued editions are those with Gataker's notes, particularly that of Cambridge, 4to. 1652, of London, 4to. 1697, and of Utrecht, folio, 1698.

The principal authorities for this reign are Capitolinus and Dio Cassius, with Antoninus's own Memoirs. There are various other incidental sources of information, which have been judiciously collected by *Crevier* in his *Hist. des Empereurs*. See also *Univers. Hist.* and *Gibbon*.—A.

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ANTONIO, NICHOLAS, born at Seville in Spain, in the year 1617, was the author of a celebrated work on Spanish literature, entitled "A Catalogue of Spanish Authors." He studied law in the university of Salamanca, and was agent-general for the king of Spain at Rome. He devoted several years to his work in the royal monastery of Benedictines at Salamanca; and, in order to complete, and in other respects gratify his taste for letters, he purchased thirty thousand volumes. He completed the work in four volumes folio, two of which were published during his life in 1672, and the remainder after his death, by Marli, at the expense of the cardinal d'Aguirro: it was printed at Rome in 1696. The work is copious, correct, and methodical; it is become scarce. The author also wrote, in Latin, a treatise "On Exile," which was published at Antwerp in 1659. Nicholas Antonio died in the year 1684. *Bayle. Moreri.*—E.

ANTONIUS LIBERALIS, an ancient Greek writer, whose age is uncertain, is only known as the author of "Μεταμορφωσεων Συναγωγη," [A Collection of Metamorphoses, from various Authors], published, in 8vo. at Basil, by Xylander, in 1568; at Leyden, in 12mo. by Berkelius, in 1674; by Munkerus, at Amsterdam, in 1676; and by Gale at Paris, 1675, 8vo. This writer is to be distinguished from another of the same name, a Latin rhetorician mentioned by Jerom. *Fabric. Bibl. Græc.* lib. iii. c. 27. § 9.—E.

ANTONIUS, MARCUS, *the Orator*, the most truly illustrious person of the Antonian family, flourished about the middle of the seventh century of Rome. When appointed to the quæstorship of Asia, he was told, at Brundusium, that an accusation of the crime of incest was preferred against him at Rome; and, though the prætor at that time was distinguished for severity, and he might have availed himself of the law which forbad pursuing a charge against a man absent on public service, he returned to Rome, and submitted to a trial, in which he was honourably acquitted. When prætor, Sicily fell to his lot, and he cleared the sea of the pirates which infested that island. He was consul in the year of Rome 655, B. C. 99, and vigorously exerted himself in repressing the tumults excited by the tribune Sextus Titus. He afterwards governed Cilicia as proconsul; and by his actions there obtained a triumph. In order to cultivate his admirable talent for eloquence, he visited Athens and Rhodes, and placed himself under the tuition of the most celebrated masters of rhetoric in those seats of learning. On his return to Rome he exercised the charge of censor with great reputation, and afterwards gained a cause against Duronius, who had accused him of partiality for removing him from the senatorian rank. By his worth and abilities he rendered himself dear to the most illustrious characters in Rome, and was the object of universal admiration, when he fell a sacrifice to the bloody and execrable civil confusions excited by Marius and Cinna. Taking refuge at the house of a friend in the country from their proscription, he was accidentally discovered, and betrayed to Marius, who expressed a savage joy on obtaining so illustrious a victim. He immediately sent one of his assassins with a band of soldiers to bring the orator's head. The soldiers, going first into the room, were so affected with his venerable appearance, and the charms of his eloquence while begging for his life, that they melted in tears, and could not touch him. Their leader at length entered in a fury, and dispatched him with his own hand. The head was brought to Marius, who, after making it the subject of cruel sport among his guests, ordered it to be stuck upon a pole before the rostra—the same treatment which the worthless grandson of Antonius, Marc Antony, bestowed on the head of Cicero! This was in the year of Rome 667, B. C. 87.

M. Antonius was indisputably the greatest Roman orator of his time; and Cicero, who often heard him plead (being about twenty-one years old at his death), attributes it to him and Crassus that the Latin tongue was first rendered able to rival the Greek in public speaking. He makes him one of the principal interlocutors in his "Dialogue on Oratory," and describes at length his character as a speaker in his "Treatise on famous Orators." It appears, that force, earnestness, acuteness, variety, readiness, copiousness, were his distinguishing qualities, and that he excelled as much in action as in language. He was less choice in his expressions than some others, and affected to be little indebted to learning. Cicero makes him say, that he was but superficially, and late in life, imbued with Grecian literature. It appears that a tract of his on oratory had got abroad surreptitiously; but he never suffered any of his pleadings to be published, giving as a reason, that if he had ever said any thing that he wished to deny, it might not be proved against him. *Cicero, de Oratore, et de claris Orator. Univers. Hist.*—A.

ANTONY, MARK. Marcus Antonius, the triumvir, was grandson of the celebrated orator of that name, and son of another M. Antonius surnamed *Cretensis*. His mother was Ju-

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lia, of the Cæsarian family, a lady of distinguished merit. He was born B. C. 86, and educated under his mother's direction. At an early age he became intimate with Curio, who initiated him in all kinds of debauchery, and involved him deeply in debt. He afterwards attached himself to the profligate Clodius; but, alarmed by the temerity of his measures, Antony withdrew to Greece, where he studied eloquence and the military art. While in Greece, he was invited by the proconsul Gabinius to make a campaign with him in Syria, and had the command of the cavalry conferred upon him. Here he displayed his courage and activity against Aristobulus, who headed a revolt in Judæa. Antony afterwards accompanied Gabinius in an expedition into Egypt for the purpose of restoring Ptolemy to the throne; and here also he signalised his valour and good conduct. His humanity was shown in preventing Ptolemy from putting to death the citizens of Pelusium. He greatly ingratiated himself with the soldiers, by an affected grossness and familiarity of manners, profuse liberality, and free indulgence.

On his return to Rome he warmly joined with Curio in the party of Julius Cæsar, and by their interest was created augur and tribune of the people. By some motions which he made in this latter capacity, he rendered himself so obnoxious to the senate, that he thought proper, with Curio and Cassius Longinus, also tribunes, to leave Rome privately, and take shelter in the camp of Cæsar—a measure that was the immediate cause of the civil war. In the succeeding troubles, Antony was entrusted by Cæsar with the supreme command in Italy, in which station he made himself more agreeable to the soldiers than to the people, whose oppressions he was too indolent and corrupt to avenge. He joined Cæsar with a powerful supply before Dyrrachium, and commanded the left wing of his army at the battle of Pharsalia. After the victory he returned to Rome, with the charge of master of the horse, and governor of Italy. Here he engaged in a quarrel with Dolabella, with whose party he had a battle in the forum of Rome itself; and by his debaucheries and violences he so much injured his character, that Cæsar on his return treated him with coldness. About this time he married the turbulent Fulvia, widow of Clodius, who made him feel the weight of her authority. On Cæsar's return from Spain, Antony recovered his favour by the most shameless adulation and subserviency, and he became his colleague in the consulate, B. C. 44. During his possession of this high office he was guilty of an act of baseness which hastened the fall of his patron. At the festival of the Lupercalia he thrice successively offered Cæsar a regal diadem, which Cæsar thrice refused with the loud applauses of the multitude, who were not yet so degenerate as to endure the title of royalty. As it seemed probable that this was a concerted scheme to try the inclinations of the people, and that the attempt might be renewed, the conspiracy was soon after formed which deprived Cæsar of his life. Antony would have suffered with him, had it not been for the interposition of Brutus, who hoped to make a friend of him; but it soon appeared that his associates judged better; for by his management and eloquence Antony procured the confirmation of Cæsar's acts, and at his funeral so inflamed the people against the conspirators as to oblige them to fly from Rome. He then for a time governed Rome with absolute sway, and showed a design of succeeding to the sovereign power which Cæsar had possessed. His legal superiority as consul gave him great advantages in the pursuit of his ambitious plans. In the pride of consequence he treated young Octavianus, the heir of Cæsar, in such a manner as to throw him into the arms of the senate. Aware of the consequences of this false step, he attempted to regain him; and a variety of political manœuvres were practised by the different parties. At length, after several reconciliations and breaches with Octavianus, each desirous of being at the head of the Cæsarian faction, Antony levied forces, retired to Cisalpine Gaul, the government of which had been decreed him, and laid siege to Mutina, now Modena, held against him by Decimus Brutus. The senate now declared him a public enemy; and the new consuls, Hirtius and Pansa, accompanied by Octavianus, were sent against him. A battle ensued, which ended to the disadvantage of Antony, though both consuls lost their lives. This event left Octavianus at the head of the whole republican army; and it was the dying advice of Pansa to him to effect a reconciliation with Antony. After his defeat Antony was compelled by Decimus Brutus to quit Italy; and he and his troops suffered dreadful hardships in crossing the Alps, which he endured with great fortitude—for he could better bear adversity than prosperity. Arrived in Gaul, he went as a suppliant to the camp of Lepidus, then commanding in Provence; and by his influence over the soldiery obliged Lepidus to join him, though with the loss of his own authority. Plancus and Pollio likewise came over

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to the party with their respective troops. Thus Antony was enabled to re-enter Italy at the head of a large army. Octavianus, who had long acted as the friend and general of the senate, now took off the mask, and advancing to meet Antony and Lepidus, held a conference with them in a river-island near Bologna, where they settled the partition of the Roman world. They also agreed on that bloody proscription which will ever render their names detestable. The life of Cicero was a principal sacrifice insisted upon by Antony, who bore him an inveterate hatred, partly hereditary, on account of the condemnation of Lentulus the second husband of Antony's mother, and partly recent, from the famous Philippics that orator had pronounced against him. As a price for Cicero, Antony gave up his own uncle, Lucius Cæsar. The triumvirs then marched to Rome, to secure their usurped power, and put their sanguinary measures into execution. They soon filled the capital with rapine and murder in their most abominable forms; and Antony enjoyed the base satisfaction of fixing the head and right hand of Cicero upon the rostra which had so often witnessed the triumphs of his eloquence.

After the destruction of their enemies in Rome, Antony and Octavianus marched into Macedonia against Brutus and Cassius. In the first battle of Philippi, Antony commanded the division which opposed Cassius, and, after a severe conflict, broke his troops, and compelled him in despair to kill himself. In the second battle, it was principally through his means that Brutus met with a like fate. Besides the military talents he displayed in these actions, he exhibited an instance of generosity which ought to be recorded. When Lucilius, who had passed himself for Brutus on the Thracians, to whom he surrendered in order to give Brutus time to escape, was brought before Antony, instead of being angry at his disappointment, he gave Lucilius great applause for his fidelity, and embraced him as a friend. He likewise showed much sensibility on viewing the dead body of Brutus, threw his own rich mantle over it, and ordered it an honourable funeral. Antony next proceeded to Greece, and made some stay at Athens, where he frequented the public schools and gymnasia, and endeavoured by every mark of his favour and regard to ingratiate himself with that renowned city, illustrious in its decline. Thence he proceeded to Asia, where he gave full scope to his taste for splendour and voluptuousness, and imitated Alexander in revelry and profusion. He showed great lenity to those of the party of Brutus who fell into his hands; but he severely fleeced some of the cities, and bestowed without scruple the property of many rich and peaceable citizens on his parasites and buffoons.

When in Cilicia, he summoned the famous Cleopatra, queen of Egypt, to give an account of her conduct, which had been displeasing to the triumvirs. Her presence captivated him in such a manner that he could never afterwards break the enchantment; and it was, in fact, the deciding circumstance of his future fortune. He accompanied her to Alexandria, where he lived with her in a perpetual round of dissipation, utterly forgetful of what was passing in the rest of the world. Meanwhile Fulvia, in Rome, disagreed so with Octavianus, that, at length, joined by Lucius the brother of Antony, she assembled some legions at Præneste, and, appearing at their head, commenced hostilities. A short war succeeded, which terminated entirely to the advantage of Octavianus, before Antony, at length roused to action, could reach Italy. The death of Fulvia, who had advanced to Sicyon to meet her husband, and who seems to have been the cause of the quarrel, for the purpose of detaching Antony from Cleopatra, facilitated a reconciliation, which was at length completed by the marriage of Antony with Octavia the beloved sister of Octavianus, a lady of the most amiable and estimable character. The two great leaders now made a new division of the empire, in which all to the west of Codropolis in Illyricum was allotted to Octavianus, and all to the east, to Antony; and Africa was left to the insignificant Lepidus.

An agreement with Sextus Pompey, who had the command of the sea, was the next step towards the retoration of the public peace: after which Antony returned to Greece. He spent the winter in festivity at Athens, and sent his lieutenant Ventidius against the Parthians, who had made a great progress in the Roman provinces of Asia. Ventidius met with a success that excited the jealousy of Antony; so that the latter, upon joining him before Samosata, dismissed him to the honours of a triumph in Rome. Antony himself, after effecting very little, returned to Athens; and soon afterwards sailed to Italy, on the solicitation of Octavianus, who was hard pressed by Sextus Pompey. Here, through the mediation of Octavia, a perfect good understanding seemed to prevail between the two triumvirs; but Antony's infatuation with respect to Cleopatra made him put all to the hazard by a new interview with that queen in Syria, on his return to Asia; and he no less

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offended decorum by the scandalous life he led with her, than injured the interests of the empire by his profuse gifts to her of whole kingdoms and provinces, and the injustices he committed at her suggestion. He even caused her foe, Antigonus king of Judæa, to be put to death like a common criminal. He then made a new expedition against the Parthians with a mighty army, but after great losses of men and warlike stores he was compelled to a disgraceful retreat. He concluded the campaign with getting possession of Artavasdes, king of Armenia, by treachery, and dragging him in triumph to Alexandria. The virtuous Octavia, who had set out from Rome with supplies of men and necessaries for his service, was not permitted to join him, but was ignominiously sent back.

Octavianus was not backward in improving this misconduct of Antony to his own advantage, and in inflaming the displeasure of the Romans against him. A war between the two sharers of the empire became inevitable, and preparations were made on each side; but Antony, immersed in pleasure and dissipation, acted little like a man who had such an interest at stake. The isle of Samos, which he appointed for his general rendezvous, was crowded with players, musicians, and all the ministers of riotous luxury; and serious business gave way to a perpetual round of entertainments, in which he and Cleopatra vied with the kings and princes attached to their party. In order to show his resentment against his rival, he solemnly divorced Octavia, and turned her out of his house in Rome. Such was the impression that this conduct made upon the friends of Antony, that many of them deserted him, to which the imperious behaviour of Cleopatra not a little contributed. War at length was declared at Rome against the Egyptian queen, and Antony was deprived of his consulate and government. Each party mustered their forces by land and sea, and the Ambracian gulf became the theatre of this mighty contest. While Antony lay at Actium, a presage of his coming ruin caused several persons of distinction to go over to his rival. Among these was one of his most intimate friends, Domitius Ahenobarbus, whose desertion struck Antony to the heart. But his behaviour on the occasion was truly generous, for he sent after him all his equipage and attendants; and this treatment so affected Domitius, who was sick, that he soon after died of remorse. The famous battle of Actium ensued, which was fought at sea, contrary to the advice of Antony's best officers, and chiefly through the persuasion of Cleopatra, who was proud of her own naval force. In the midst of the action, while victory was yet suspended, Cleopatra with her squadron of fifty galleys took to flight; and the fascinated Antony, following her in a small vessel, left the world to be contended for by men of firmer minds, and overwhelmed his character in perpetual ignominy. His brave soldiers fought long without their general, but at length were entirely broken. His gallant land forces, unable to believe his total desertion of them, held out, though surrounded by the enemy, for many days; but at length, abandoned by all their principal officers, they surrendered to Octavianus, and were incorporated in his legions. Antony, full of shame, and indignant against the author of his ruin, retired in silence, and for some time refused to speak to her. At length they were reconciled, and he pursued his course to Libya, where he had left a considerable body of troops; but on his arrival he found these revolted to Octavianus. This disappointment so affected him, that he was with difficulty prevented from stabbing himself. He returned to Egypt, and for some time lived in gloomy solitude; but Cleopatra by her wonted arts drew him to her palace, and he resumed his former voluptuous life. Their festivity was interrupted by the invasion of Octavianus, who rejected all the proposals of submission made by them. When he arrived before Alexandria, some sparks of Antony's former courage broke out, and he sallied forth at the head of his cavalry, and defeated those of Octavianus. But afterwards, abandoned by the Egyptian fleet and by his own land forces, and having reason to think himself betrayed by Cleopatra herself, he fell into utter despair. He first rushed to Cleopatra's palace, in order to take vengeance on her, which she eluded by flight. Resolved upon death, he then called upon his faithful servant Eros to perform his promise of killing him when he should require it. Eros, pretending to comply, desired him to turn away his face, and then stabbed himself, and fell dead at his feet. Animated by this example of affectionate heroism, Antony then threw himself upon his sword. The wound was not immediately mortal; and, on desiring to take a last farewell of Cleopatra, he was carried to the bottom of the tower where that queen had taken refuge from his fury, and was drawn up to her by ropes, she herself assisting her women in the task. Here, after many expressions of tenderness, and much kind advice, he expired in her arms, in the fifty-sixth year of his age, B. C. 30. His body was most magni-

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ficently interred by Cleopatra; but at Rome his statues were all thrown down, and his memory declared infamous.

Antony left seven children by his three wives (for he had lawfully married Cleopatra after his divorce from Octavia): two sons, by Fulvia; two daughters, by Octavia; and a daughter and two sons, by Cleopatra. Octavia took the most generous care of her step-children, and brought up with her his daughter by Cleopatra, whom she married to Juba king of Mauritania. Her own two daughters, by their alliances, gave three emperors to Rome.

The romantic cast of Antony's character and adventures has rendered him a more conspicuous object in the records of fame, than his endowments could of themselves have done. With some splendid qualities, he had neither strength of understanding nor vigour of mind sufficient to rank him among great men. Still less can he class among good men; since, beside his unbounded love of pleasure, he was always unprincipled, and often cruel and mean. Yet few men have been more warmly beloved by their friends and partisans; and many of his actions displayed a generosity of disposition which raised him much above his more prudent rival, the cold and crafty Octavianus. *Plutarch's Life of Antony. Univers. Hist.*—A.

ANTONY OF BOURBON, son of Charles of Bourbon, duke of Vendome, was born in 1527, and married in 1548 Joan d'Albret, queen of Navarre, who brought him in dowry the principality of Bearn, and the title of king of Navarre. Feeble and irresolute in his temper, he was not able to make good the claims to political consequence which his birth gave him; and during the reign of Francis II. he was kept from court by the artifices of Catharine of Medicis, till in disgust he retired to Bearn. After the death of that king he claimed the regency, but was induced to cede it, and accept of the charge of lieutenant-general of the kingdom during the minority of Charles IX. He left the Calvinist religion and party, in which he had been bred, conformed to popery, and, with the duke of Guise and the constable Montmorenci, constituted what the Huguonots called the *triumvirate*. The civil war breaking out between the parties in 1562, he took the command of the army, and made himself master of Blois, Tours, and Rouen. At the siege of this latter place he received a wound in his shoulder, which, rendered dangerous by his indulgences with a lady whom Catharine employed to keep him under her influence, carried him off on the twenty-fourth day, in November 1562. He is said to have had more firmness of heart than steadiness of principle. He could not be prevailed upon to divorce his wife, though she remained a Calvinist, and though he was tempted by a proposed union with Mary queen of Scots. In the reign of Francis it had been determined to take him off. He was informed of the design, yet went to the chamber where the murder was to be committed. "If they kill me," said he to a gentleman in his service "take my bloody shirt to my wife and son, who will read in my blood the lesson of revenge." This son was afterwards Henry IV. *Moreri. Mod. Univers. Hist.*—A.

ANTONY, distinguished by the appellation of Saint, and celebrated as the first institutor of monastic life, was born at Coma, a village in upper Egypt, not far from the Thebaïs, in the year 251. His parents, though rich, did not afford him the advantage of a liberal education. Several writers, among whom are Evagrius and Augustine, assert, that he was not even able to read; but it is probable, from the account given of this recluse by Athanasius, that he could read and write in the Coptic, his native tongue; and that, when he is said to have been unacquainted with letters, we are only to understand that he was a stranger to Greek learning. At the age of eighteen he was left in possession of a large estate; but a fanatical spirit irresistibly impelled him to disencumber himself of all secular concerns, by selling his property and distributing the money arising from the sale to the poor, and to devote himself to religion in a life of solitude and poverty. The place which he chose for his first retreat was a cell near his village: he then took up his abode in a sepulchre; and, after passing fifteen years in this gloomy retirement, he crossed the Nile, and advanced three days' journey eastward into the desert. Here he found, in a lonely spot, the ruins of an old castle, which he made his stated residence for nearly twenty years: The fame of his piety and sanctity brought him many followers, and monasteries began to rise up in the desert. During the persecution of Maximin, in the year 311, he left his solitude, and went to Alexandria to minister spiritual consolation to such as were suffering in the Christian cause. When the persecution was passed he returned to his monastery, and was followed by multitudes who hoped to share the benefit of his reputed power of performing miraculous cures. To avoid the inconvenience of these importunate crowds, the monk made a farther retreat into the mountainous part of the country, and fixed upon a new station on mount Cobzim,

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near the Red Sea. Here he built a cell, or small monastery, where he passed the remainder of his days in solitude and devotion, not, however, without making occasional visits to his former disciples, who revered him as a father. During this latter part of his life he also, in the year 335, took a journey to Alexandria, at the request of Athanasius and other catholic prelates, to assist them in defending the faith against the Arians, and here "supported his fame with discretion and dignity." He received an invitation from the emperor Constantine to visit Constantinople, but he respectfully declined it and returned to his cell, where he lived to the venerable age of an hundred and five years. He died in the year 356, leaving behind him a numerous train of spiritual children, who had been formed by his example and precept to those habits of monastic seclusion and mortification which ignorant superstition may deem meritorious, but which an enlightened and benevolent philosophy must pronounce absurd and mischievous. What honour can be due to the memory of the fanatic who laid the foundation of an institution which has alienated millions of human beings from the first duties and the first enjoyments of society? Antony left his cloak to Athanasius, and his hair-cloth to two brethren who were with him at his death. Seven letters, written originally in Egyptian, and translated into Latin, in which there is more piety than eloquence, with some other pieces, ascribed to this proto-monk, may be found in the "Bibliotheca Patrum." *Cave, Hist. Lit. Dupin. Moreri. Gibbon's Hist.* c. 37.—E.

ANTONY OF LEBRIXA, or *Antonius Nebrissensis*, a Spanish writer, born at Lebrixa, in Andalusia, in the year 1444, contributed largely to the revival of letters in Spain. Having studied at Salamanca, he went into Italy, where, in the university of Bologna, he acquired extensive knowledge. Besides the languages and polite literature, he became acquainted with mathematics, law, medicine, and theology, so that he might justly be reckoned one of the most learned men of his age. Upon his return into Spain, he taught grammar at Salamanca about twenty-eight years. He then removed to the university of Alcala, where, under the patronage of cardinal Ximenes, he taught until his death. Here he employed himself in publishing a Polyglott edition of the bible. He was historiographer to the king, and, in 1509, published two decades of an history of Ferdinand and Isabella, to be found in the first volume of the collection of Spanish historians, entitled "Hispania illustrata." This writer, who was an eminent master of various languages, furnished the public with a dictionary of the Latin, Greek, and Hebrew languages, printed at Grenada in 1545. He also wrote notes upon several Latin classics, particularly Virgil, Persius, Juvenal, Pliny, Cicero, and Quintilian, and a commentary upon Aristotle's Rhetoric. He was, moreover, the author of a Treatise on Weights and Measures; a Cosmography; a Law-Dictionary; a Medical-Dictionary; Commentaries on the Scriptures; Poems, &c. This learned man died in the year 1522. *Cave, Hist. Lit. Dupin. Moreri. Nouv. Dict. Hist.*—E.

ANTONY OF MESSINA, otherwise called *Antonello*, a celebrated painter, was a native of Messina, and flourished about 1430. Having seen at Naples a picture which king Alphonso had just received from Flanders, the performance of John Van Eyck, the supposed inventor of oil-colours, he was so struck with its beauty, that, relinquishing all other business, he went immediately to Bruges, where he obtained the secret. On his return, he communicated the knowlege of it to Bellini at Venice, and also to Dominico, a scholar of his own, who made it known at Florence; whence the Venetian and Florentine schools very early adopted the practice of painting in oil. Antony died at Venice, where his epitaph records him as the person who first introduced this new art into Italy. *De Piles. Nouv. Dict. Hist.*—A.

ANTONY OF PADUA, a monk of the order of St. Francis, was born at Lisbon in 1195. In hope of obtaining the crown of martyrdom, he set sail for Africa; but the vessel being driven by a storm upon the coast of Italy, he remained in that country, where he devoted himself to the study of theology, and became an eminent preacher. The fraternity of Flagellants are said to have owed their origin, in part, to his sermons. Pope Gregory XI. who sometimes heard him, used to call him "the ark of the new covenant, and the exact depositary of sacred learning." Father Antony taught successively at Montpelier, Toulouse, and Padua; at this last place he died in 1231, and thence took his appellation. His works, containing sermons, commentaries, and a moral concordance to the bible, were published at the Hague in 1641. *Moreri. Nouv. Dict. Hist.*—E.

ANTONY OF PRATOVECCHIO, in Tuscany, an Italian lawyer, who flourished in the fifteenth century, was distinguished by his attempts to form a new code of feudal law. He was educated at Florence. At the council of Pisa, in 1409, his talents were displayed to so

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much advantage, that the Bolognese entreated him to accept a chair of law in their university. At the council of Constance he convinced the emperor Sigismond of the necessity of revising and arranging, in a new digest, the numerous feudal laws. The emperor, creating Antony count and counsellor of the empire, charged him with the execution of this arduous task. Returning to Bologna, he set about the work, and, having collected the laws upon fiefs made by the kings of Lombardy and the emperors, and read innumerable commentaries upon the subject, he at last produced from the chaotic mass a regular "Course of Feudal Law," which was published in the year 1428. This immense labour, while it commanded the applause of the lawyers, excited their envy; and, through their influence, the emperor refused the imperial approbation to this new code. What Sigismond denied was, however, afterwards granted by Frederic III. This eminent lawyer also wrote "Commentaries on the Decree of Gratian;" and a "General Repertory," or Lexicon of Jurisprudence. He died at Bologna about the year 1464. *Landi, Hist. Litt. d'Ital.* lib. ix. n. 102.—E.

ANVARI, or ANVERI, one of the most famous of the Persian poets, was born in a village of Khorasan, in the twelfth century. He studied at the city of Thous, in the college called Mansuriah, where he lived as a poor scholar. It happened, that, as the equipages of the sultan Sanjiar, in one of his progresses, passed before the college, Anvari, who was sitting at the door, had the curiosity to inquire the name and condition of a person who rode by well dressed and mounted. Being told he was one of the sultan's poets, Anvari immediately became desirous of excelling in an art so much honoured and encouraged; and that very night composed a piece in praise of the sultan, which he presented to him the next day. The prince, who was a good judge of verses, found in it great marks of genius, and thenceforth attached the author to his person. He has the credit of being the first who freed Persian poetry from impurity and licentiousness; and he acquired such renown, that the surname of the king of Khorasan was bestowed upon him. A singular poetical contest is said to have been carried on between him and the poet Raschidi. They were in opposite interests, and the latter was shut up in a fortress besieged by sultan Sanjiar. In this situation they made war upon each other by means of missile pieces of verse fastened to the points of arrows. Anvari was much attached to astrology, which proved a source of great vexation to him; for, having concurred with other astronomers in predicting a terrible storm on the day of the conjunction of the seven planets, which took place in the year 1185, it happened that it turned out so serene, that the lamps on the tops of the mosques were not extinguished. The enemies of Anvari took this opportunity of turning him to ridicule; and the sultan himself gave him a reprimand. Unable to bear this, he retired first to Meru, and then to Balk, where, in a poem, he made a public renunciation of astrology and its predictions. He died at Balk about 1200. *D'Herbelot.*—A.

ANVILLE, JEAN-BAPTISTE BOURGUIGNON D', first geographer to the king of France, member of the academy of inscriptions and belles-lettres, of the antiquarian society of London, and adjoint-geographer to the Parisian academy of sciences, was born at Paris the 11th of July 1697.

It is fortunate for society, when the early exertions of genius are strongly directed to some particular pursuit. A predilection for geography was eminently seen in the first labours of D'Anville. His time was employed in the perusal of ancient authors and the designation of charts, in which his study was directed to fix the positions of towns, and ascertain the locality of the great events recorded in history. The labours of a geographer are not unfrequently taken to consist in the simple occupation of a draftsman; but a very slight attention to the results of these labours will show that this department of science calls for the united powers of genius, science, and erudition. If we were in possession of astronomical observations to determine the position of the chief points in a map; if geodesial admeasurements were upon record to ascertain distances, the course of rivers, the direction of roads, and the sinuosities of the coasts, little would remain for the geographer, but to choose his projection, and delineate his materials with fidelity. But this is far from being the case. Among the various methods of observing, some are accurate, others loose and slovenly. Among travellers, how few are there who possess the requisite acquisitions of science, and fidelity to observe and relate their observations! How many rough estimates and narratives at second-hand must present themselves among the materials which the geographer must use, because better cannot be had! What name can we give to that mental accomplishment which is here demanded over and above the perfect knowledge of the methods which have been, or may be, used by the travellers and historians? To select, to compare, to establish the evidence in favour of truth, and reject the deceptions of falsehood,

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requires the application of science and acuteness; but it is a science for which no precepts are to be found, and for the practice of which the vigilance and animation of an original inventor are continually called forth. D'Anville was peculiarly qualified to perform this task. Indefatigable in his studies, he had read and digested every thing relating to the geography of the ancients, the moderns, and the middle ages. Geographers, philosophers, historians, and even poets, contributed to supply the materials of his researches. At the age of twenty-two he began to publish some of those charts which have given celebrity to his name.

When D'Anville published a chart of any importance, he always gave an account or analysis of the authorities and means from which he had settled the most essential points. In these accounts there appears nothing of ostentation, nor any of that little artifice by which the value of a work is attempted to be advanced. To principles superior to every practice of this kind, he added a consciousness that the extent of his inquiries, the incessant continuation of his labours, and the sagacity of his criticisms, would ensure him the suffrage to which he was entitled.

When the question of the oblate figure of the earth became an object of discussion in France, D'Anville published a work, entitled, "Mesure conjecturale de la Terre sous l'Equateur," in which he endeavoured to establish, from geographical data, a position contrary to that which is obtained from astronomical observations. This circumstance is not to be wondered at, when it is considered that the quantity by which the earth differs from a sphere is too small to be ascertained by the methods he used, and that his knowledge of the higher branches of mathematical and astronomical science was very limited.

In the year 1773, the academy of sciences appointed him adjoint-geographer; and, though then near eighty years of age, he presented several memoirs to that learned body. His peculiar talents and pursuits, together with the esteem in which he was held by the learned of all Europe, enabled him to collect an immense and matchless set of charts of every description, which was purchased by the late king of France a few years before his death. The labour necessary to arrange and dispose this collection was the last effort of his life. When this task was over, every motive for exertion seemed at an end. He resigned himself to the effects of old age; his faculties speedily decayed, and after an interval of two years, during which his infirmities gradually increased, he died on the 28th of January 1782, in his eighty-fifth year.

D'Anville was eminently formed to occupy with success and reputation the distinguished place he held among men of science and erudition. To a large portion of natural ability he added a degree of industry so great, that for fifty years of his life he is said to have applied to study fifteen hours every day. He had a high opinion of the importance of the pursuit to which he had dedicated his talents; and though his manner was chearful, modest and unassuming, yet his decisions on the objects of his study were thought to be more affirmative than consisted with the humility which the habits of conversation required every individual to assume, whether he possessed it or not. But much may be forgiven to men of learning, if the adulatory regard of others should in some respect vitiate their habits; and still more, when the confidence of superficial reasoners may lead them to oppose the results of many years' labour with the crude thoughts of the moment. He was married in 1730, and had two daughters, both of whom survived him. His wife died a year before him, at a time when, from the state of his health and faculties, he was not capable of feeling any sentiment of her loss.

The works of D'Anville are too numerous to admit of a detailed catalogue in this place, the principal are, "Géographie ancienne abrégée," 1768, three vols. 12mo. a work which, together with his charts of the ancient world, affords an accurate and complete course of ancient geography. "Traité des Mesures itinéraires anciens et modernes," 1769, 8vo. a work of profound inquiry and research. "Dissertation sur l'Etendue de l'ancienne Jérusalem," 1747, 8vo. "Mémoire sur l'Egypte ancienne et moderne, avec une Description du Golphe Arabique," 1766, 4to. This is the most profound work which has hitherto appeared on this subject. "Etats formés en Europe après la Chûte de l'Empire Romain en Occident," 1771, 4to. "Notice de l'ancienne Gaule, tirée des Monumens Romains," 1761, 4to. In this valuable treatise the author confines himself to the time during which the Romans held dominion over Gaul, without carrying his work to the lower and middle ages. Various memoirs of his are inserted among those of the Academy of Inscriptions. *Histoire de l'Acad. Roy. de Paris*, 1782. - *Nouv. Dict. Hist.*—N.

APELLES, the most famous painter of antiquity, was a native of the island of Cos, and flourished in the fourth century B. C. contemporary with Alexander the Great. His master was Pamphilus of Amphipolis, whose reputation was so high, that he taught for no less

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than a talent. Apelles first distinguished himself by his diligence; and it was from him that the proverb arose, "No day without a line." He is said to have been very attentive to the opinions even of the vulgar respecting his works, as far as he thought them adequate judges; and no story is better known than that of his reproof to the shoe-maker, who, after censuring a defect in the shoe of a figure Apelles had painted, was proceeding to criticise the leg: "Let not (said Apelles, showing himself from his listening-place) the shoemaker go beyond the shoe." His idea of excellence went so far, that, in inscribing his name under his pieces, he was used to write, in the imperfect tense, *Apelles* εποιει, *faciebat*, not πεποιηκε, *fecit*; a nicety that cannot be expressed in English. Yet he censured Protogenes for not knowing when "to take his hand from his work"—another expression that has become proverbial. The distinguishing characteristic of Apelles was *grace*. As he spoke very freely of his own merits, as well as of those of others, he would concede the superiority to one painter in disposition, to another in symmetry, but would reserve the pre-eminence in grace or beauty to himself. His colouring was chaste and simple. Pliny says he used four colours only; an assertion which has given much trouble to artists to comprehend. He covered his pictures with a varnish peculiar to himself, which softened and harmonised his tints. The general style of purity and simplicity in his colouring is attested by a line of Propertius, where he compares a beautiful face, not indebted to foreign ornaments, to the pictures of Apelles:

Qualis Apelleis est color in tabulis.

(Lib. i. eleg. 2. v. 22.) It is also recorded, that Apelles, seeing a Helen painted by one of his pupils with a profusion of gold and jewels, said jestingly to him, "Not knowing how to make her handsome, you have made her rich."

This great artist was a particular favourite of Alexander the Great, who frequently came to his work-shop, and would suffer no other painter to take his portrait. Many stories are told of their familiarity, some, probably, the invention of anecdote-writers. One of the most extraordinary is related by Pliny—that Alexander, having ordered him to paint the most beautiful and beloved of his concubines, Campaspe, naked, on finding that Apelles had fallen desperately in love with her, generously made him a present of her. As a specimen of the liberties taken with this mighty monarch by the painter, it is said, that, hearing him talk one day in his shop very ignorantly concerning the art, Apelles desired him to be silent, lest the boys who ground his colours should laugh at him. Some writers, however, unable to conceive of such a freedom taken with so great a man, make Megabyzus, the Persian satrap, the subject of this reproof. Of the many pictures which Apelles made of Alexander, the most famous was one in the temple of Ephesus, in which he was represented in the character of the thundering Jove. The hand holding the thunder-bolt seemed to come out of the tablet, and struck the beholders with a kind of horror. He painted several equestrian figures of warriors, and was thought peculiarly excellent in his horses. But the most celebrated of all his pieces was the *Venus Anadyomene*, or rising from the sea, pressing her wet locks with her hands. This admired picture remained at Cos, till Augustus, obtaining it of the citizens by a remission of tribute, dedicated it in the temple of Julius Cæsar. No one ventured to repair the lower part of it, which was injured by time. Apelles began another Venus at Cos, of which he lived only to finish the head and neck; but in this state it was an object of the highest admiration. Various of his other works, representing gods, heroes, Graces, &c. were the chief ornaments of the temples and public edifices in which they were placed. He also served the art by writing several volumes upon it, inscribed to one of his scholars, of which nothing is extant.

Apelles was agreeable in conversation, fond of society, addicted to pleasure, and particularly to the fair sex. He is said to have initiated the famous courtesan Laïs into her profession. When or where he died is unknown. *Bayle. Dati, Vit. de' Pittor. ant.*—A.

APELLES, probably an Asiatic by birth, of the Christian sect of the Marcionites, flourished about the year 160. He at first adhered strictly to the doctrine of Marcion, but afterwards listening to the reveries of a fanatical virgin Philumena, who pretended to prophetic illuminations, he embraced and taught new tenets. Tertullian (De Pres. Hær. c. 6.) and others impute this secession to a criminal intrigue with the prophetess; but Rhodon in Eusebius (Hist. ecc. lib. v. c. 13.), Jerom, (Ad Ctes. tom. iv. p. 477. ed. Bened.) and several other writers who speak of Apelles and Philumena, bring no such charge against them; and Rhodon, in particular, speaks of him as a man venerable for his abstemious course of life. Beausobre and Lardner are of opinion that the story is false. However this be, Apelles was separated from his master, and differed from him

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in several points. His doctrine concerning the Divine Nature was, that there is one principle perfectly good, of power ineffable, who is over all. He taught that this holy and good God made another God, inferior and subject to him; and that this second deity, whose essence was fiery, made the world, and was the angel and God of the Jews. (Epiphan. Hær. 44.) Concerning Jesus Christ, he taught, that he was the son of the good God, and his Holy Spirit, and that he had a real body, which he did not derive from the Virgin Mary, but collected out of the four elements, as he descended from the super-celestial places, and which he dispersed to the elements when he returned to heaven. (Epiphan. Hær. 44. Tertul. de Carne Chr. c. 6.) Concerning human nature, his doctrine was, that the fiery angel brings souls into bodies; that these souls differ in sex, and that human bodies will not be raised from the dead. (Tertul. de Anim. c. 23, 36.) After Marcion, he condemned marriage. He rejected the divine authority of the Old Testament, wrote against the books of Moses, and maintained that the prophets were full of contrarieties, and confuted themselves, and that Jesus was the only person who ever came from God. His writings against the Old Testament were voluminous. Ambrose (De Paradis. c. 5. tom. ii. p. 155.) refers to the thirty-eighth book of his Questions on this subject; and Eusebius (loc. cit.) says: "Apelles wrote innumerable impious tracts against the law of Moses, reviling the divine scriptures, and taking great pains to confute, and, as he thought, to overturn them." He denied the miraculous conception of Christ, and consequently rejected at least the beginning of the gospels of Matthew and Luke. How far he received the gospels, is uncertain; but, notwithstanding the assertion of the author of the additions to Tertullian's book of Prescriptions, that "Apelles received the apostle Paul only, and him not entire," it is probable, that he paid some respect to the authority of the evangelists; for he argued, absurdly enough indeed, against the nativity of Christ from his words, "Who is my mother? and who are my brethren?" and his opponents appeal to the books of the New Testament, as admitted authorities. Origen (Ep. tom. i. p. 6.), however, censures Apelles for altering the gospels and epistles; Tertullian (Pr. Hær. c. 37.) charges him with removing the ancient bounds; and Epiphanius (Hær. 44.) accuses him of taking or leaving what he liked; "which," says he, "is acting like a judge, not like an interpreter, of scripture." A conference between Apelles and Rhodon is related by Eusebius (Hist. Ec. lib. v. c. 13.), in which the former maintained that the first principle of things was one and underived; and when called upon by his antagonist to explain and prove his doctrine, honestly confessed, that, though he believed the first principle to be one, he could not explain the subject; upon which Rhodon broke up the conference with laughter, that he, who professed himself a teacher, was unable to support his doctrine. None of the numerous writings of Apelles have been preserved; otherwise we might have been better able to judge how far he merited contempt. *Lardner's History of Heretics*, b. ii. c. 12. *Cav. Hist. Lit.*—E.

APELLICON, a peripatetic, was a native of Teos, and lived at Athens about ninety years before Christ. He was very rich, and spared no cost in purchasing books. His name is worth recording, only on account of the share which he had in rescuing the works of Aristotle from oblivion. That eminent philosopher left his writings and other books, together with his school, to his disciple Theophrastus. From Theophrastus they passed, by bequest, into the hands of Neleus of Scepsis. Neleus left his library to his heirs, who, being ignorant and illiterate, at first took no other care of it than to keep it locked up. Being afterwards informed that the king of Pergamus, under whose jurisdiction the town of Scepsis was, eagerly sought after books, they buried the library under ground, in a cavern, where they lay upwards of a hundred years, and suffered much damage. Apellicon at length discovered this concealed treasure, and purchased it at a vast price. Conveying the library to Athens, he there caused the writings of Aristotle and Theophrastus to be copied; but the transcribers ill supplied those passages which the worms had eaten or the damps effaced, and the books were published with innumerable faults. After Apellicon's death the library was seised by Sylla and carried to Rome, where other copies were taken of these writings by ignorant transcribers. (See the articles Andronicus Rhodius and Tyrannio.) Apellicon seems to have taken more pains to obtain possession of the writings of philosophers than to understand them. Strabo calls him a lover of books, rather than a lover of wisdom:—*φιλοβιβλος μαλλον η φιλοσοφος. Strabo*, lib. xiii. *Bayle.*—E.

APER, Marcus, a Roman orator, in the first century, a native of Gaul, distinguished himself by his genius and eloquence, and occupied several important posts in the empire. He was, probably, the author of the dialogue "On

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the Corruption of Eloquence," sometimes ascribed to Tacitus, or Quintilian, and placed at the end of their works. Aper died at Rome about the year 85. *Moreri.*—E.

APHTHONIUS, of Antioch, a rhetorician of the third century, wrote a work entitled "Progymnasmata Rhetorica" [Rhetorical Exercises], first published in Greek by Aldus, at Venice, in 1508; afterwards, with Hermogenes and Longinus, in 8vo. at Geneva, in 1569; and, with a translation and notes, at Upsal, in 1670, by Scheffer. Other editions have appeared for the use of schools. To the same author are ascribed fables, printed with those of Æsop at Francfort in 1610 *Fabric. Bib. Græc.* lib. iv. c. 31. § 13. *Suidas.*—E.

APIAN, PETER, called in Germany Bienewitz, an astronomer and mathematician, was born at Lausznich in Misnia in 1495. He taught mathematics with high distinction in the university of Ingolstadt, wrote many valuable mathematical and astronomical treatises, and enriched astronomy with many instruments and observations. His first publication was a treatise on "Cosmography," or Geographical Instruction, published about the year 1530. In 1533 he made a curious instrument, which from its figure he called "Folium Populi," which showed, by the sun's rays, the hour in all parts of the earth. His "Inscriptiones Orbis" appeared in 1534. His principal work, entitled "Astronomicum Cæsareum," was published in folio, at Ingolstadt, in 1540; it contains many valuable astronomical observations, with descriptions and divisions of instruments, calculations of eclipses, and figures of them constructed in plano. In the second part of the work, entitled "Meteoroscopium planum," the author gives a description of an accurate astronomical quadrant and its uses. In this work are contained observations of five different comets, namely, those seen in the years 1531, 1532, 1533, 1538, and 1539; in the course of which the author first shows, that the tails of comets are always projected in a direction from the sun. Apian was the author of many other works, among which may be mentioned his "Instrumentum Sinicum, sive Primum Mobile" (J. Baptista Benedetti accuses Apian of having borrowed his "Primum Mobile," with other propositions, from Boiaumont. *Bayle.*); "On Shadows;" "Arithmetical Centilogues;" "The Rule of Coss (or Algebra) demonstrated;" "On Guaging;" "On Conjunctions;" "Books of Eclipses;" "A new Astronomical Radius, with various Uses of Sines and Chords;" "An universal Map of the World;" "An Astrolabe of Numbers;" and the "Ephemerides," from the year 1534 to 1570. One of the comets observed by Apian, that of 1532, had its elements nearly the same as one observed 128¼ years afterwards, in 1661, by Hevelius and other astronomers: it was accordingly expected in 1789; but through some error in the observations of Apian, or from some other cause, astronomers were disappointed. Apian was treated with the respect due to his singular merit by the emperor Charles V. who published his principal works at his own expense, conferred upon him the honour of nobility, and presented him with three thousand crowns of gold. This philosopher, after having rendered important services to mathematical and astronomical science, died in the year 1552, and left a son, who taught mathematics at Ingolstadt, and at Tubingen. Tycho has preserved his letter to the Landgrave of Hesse, in which he gives an opinion on the new star in Cassiopeia, of the year 1572. *Vossius de Scient. Math. Hutton's Mathem. Dict.*—E.

APICIUS, a name celebrated in the annals of gluttony, was that of two or three Romans, of whom the most famous lived in and after the reign of Tiberius, and is mentioned by several authors of the time as an example of extravagance in the pleasures of the palate. He invented a variety of new sauces and delicacies, and kept, as it were, open school for good cheer in Rome. He is said to have spent on this object nearly 120,000l.; and when he was obliged, on account of his debts, to examine his affairs, and found that he should have remaining about a tenth part of this sum, he poisoned himself through fear of starving. Seneca and Martial relate this anecdote; and Pliny refers to some of the dishes of his invention, and calls him "the deepest whirlpool of all spendthrifts," *nepotum omnium altissimus gurges.*

Athenæus mentions an earlier Apicius, who lived in the time of the republic; and a later, in the reign of Trajan, famous for a receipt for preserving oysters. A work, "De Re culinariâ," is extant, under the name of Cælius or Cæcilius Apicius, which is supposed by critics to be of later composition than that of any of the persons above-mentioned. *Bayle, Dict.*—A.

APION, probably so called from the Egyptian deity Apis, born at Oasis in Egypt about the commencement of the Christian æra, was a learned grammarian and historian. He had the honorary surname of Πλειστονικος [The frequent Conqueror]; but from what circumstance is not known. On account of his indefa-

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tigable industry he was also called Μοχθος [Toil]; and, from the account which remains of the labour which he spent upon matters of great difficulty and little importance, the appellation was properly bestowed. After the example of his master Didymus, who wrote treatises on the place of Homer's birth, and on the true mother of Æneas, (Senec. Epist. 88.) Apion took infinite pains to trace the country and family of Homer: in order to discover them, he even had recourse to magic. "Let whoever pleases," says Pliny, "inquire after the deceptions of the ancient magicians, when in our time Apion, the grammarian, pretended, that the dog-head plant (*cynocephalia herba*), called in Egypt *osyrites*, has a divine virtue even against all kinds of sorcery, but that, if it were wholly rooted up, the person who pulled it out of the ground would instantly die; and that he had summoned the shades to inquire of Homer where he was born, and who were his parents, but that he did not dare to reveal the answer he had received." (Plin. Hist. Nat. lib. xxx. c. 2.) This circumstance may account for the popularity which he acquired in travelling through Greece. "Apion, the grammarian," says Seneca, (ibid.) "in the time of Caius Cæsar, passed through all Greece, and was adopted in every city in the name of Homer" (*in nomen Homeri*)—that is, probably, was honoured on account of his commentaries on that poet, mentioned by Eustathius and Hesychius. (Fabr. Bib. Gr. lib. ii. c. 5. §. 13.) High pretensions to magical powers, and skill in the secrets of nature, united to an ostentatious display of learning, could not but captivate the ignorant and superstitious. Seneca adds another ludicrous proof of the propensity of this pedant to exercise his ingenuity on trifles. "He asserted, that Homer, after having finished both his poems, the Iliad and Odyssey, prefixed the first lines to that work which comprehended the Trojan war; and in proof of this observed, that the poet has designedly placed two letters in the first verse, which denote the number of the books." He thought he made a wonderful discovery when he found that the two first letters of the Iliad, considered numerically, amounted to forty-eight; and he concluded from this circumstance that the opening of the first poem was last written. The ostentatious character of this critic is attested by Pliny, who writes (Præf. in Hist. Nat.): "A certain grammarian, named Apion, he whom Tiberius Cæsar called the Cymbal of the World, but who might more properly be styled the Drum of public Fame, boasted that he conferred immortality on those to whom he dedicated any of his writings: an arrogant boast, which time has refuted; for all the works of Apion are lost, and his name only lives in the writings of others." To the same purpose Aulus Gellius, who gives him the credit of various learning and an extensive acquaintance with the affairs of Greece, and who speaks of his books as particularly valuable for the curious information which they contained concerning Egypt, describes him as a man ready and forward in speech—(facili atque alacri facundiâ fuit), and says, (Noct. Att. lib. v. c. 14. vi. 7.) "In relating what he has seen or heard, he is chargeable with ostentatious loquacity; he exhibits his notions with the puffing parade of a vender of goods."

Apion, who was admitted to the privileges of citizenship in Alexandria, and was thence called Alexandrinus, was appointed, by the people of that city chief of the embassy which they sent to Caligula with complaints against the Jews who resided among them. The Jews, on their part, sent Philo, with several other deputies, to justify their conduct to the emperor. Apion appears to have been exceedingly hostile to the Jews, and to have executed his embassy very unfairly. Instead of contesting before Caligula the claims of the Jews to certain privileges in the city of Alexandria, which was the main subject of dispute, he artfully brought against them such charges as were most likely to exasperate the emperor; he accused them of refusing to consecrate images to him, and to swear by his name. With the settled enmity of an Egyptian against the Jewish nation, he wrote a work for the express purpose of loading them with reproach. (Justin Martyr, mentioning the work of Apion against the Jews, says, that Apion therein refers the age of Moses to the time of Ogyges and Inachus. Cohort. ad Græcos), which Josephus refuted in a direct reply "Against Apion," intended also as an apology for his Jewish Antiquities. Apion wrote, besides, a learned treatise "On the Antiquities of Egypt," in five books, from the fourth of which Tatian (Orat. ad Gentes) makes some extracts. It was, doubtless, in this work that he treated so largely on the pyramids, that Pliny (Hist. Nat. lib. xxxvi. c. 12.) mentions him as a principal authority on that subject. He wrote besides, "On the Luxury of Apicius;" "On the Roman Tongue;" "On the Knowledge of Metals;" and "An Universal History." *Voss. de Hist. Græc.* lib. ii. c. 7. *Bayle.*—E.

APOLLINARIS, Claudius, bishop of Hierapolis in Phrygia, who flourished about the year 171, wrote "An Apology for the Christian

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"Religion," which was addressed to Marcus Aurelius. Several other treatises of this writer are mentioned by Eusebius and Jerom, from which it appears, that his labour was principally directed to the refutation of heresy, and particularly against the sect of the Montanists. Jerom places him, together with Irenæus, among the more eminent Christian writers, who had shown in their works the origin of the several heresies, and from what sects of the philosophers they had sprung. (Euseb. Hist. Eccl. lib iv. c. 26. v. 5. Hieron. Vir. Ill. c. 26. et Ad Magn. ep. 83.) Theodoret (Hær. lib. iii. c. 2.) speaks of this bishop as a man worthy of praise, who united profane learning with the knowledge of theology. Photius (Cod. 14.) mentions his writings, and commends both the author and the style. In some one of his works, as we learn from Eusebius, Apollinaris mentions the victory of Marcus Antoninus, which happened in the year 174, and which is by some ascribed to the prayers of a legion of Christians in his army, thence called the Thundering Legion. It may be justly regretted that we have no remains of his writings, unless we admit as such two doubtful fragments ascribed to him in the preface to the Pascal, or Alexandrian Chronicle, published at Paris in 1668. *Cav. Hist. Lit. Dupin. Lardner's Cred.* p. ii. ch. 28.—E.

APOLLINARIUS (The name is thus terminated by the Greeks; the Latins, except Jerom, write Apollinaris.), the elder, a grammarian and divine, a native of Alexandria, flourished about the middle of the fourth century. Leaving his country, he became a grammatical preceptor at Berytus, and afterwards a presbyter at Laodicea in Syria. His fondness for classical studies he communicated to his son, and they formed an intimate acquaintance with Epiphanius, a learned pagan sophist. This gave great offence to their Christian brethren, and brought upon them the ecclesiastical censure of Theodotus, the bishop of Laodicea: they were afterwards, by George, successor of Theodotus, expelled from the communion of the church, on the same pretence, but in reality for opposing the tenets of the bishop. Under the reign of Julian, when the Christians were prohibited the use of the Greek and Roman classics in their schools, in order that the study of the Greek language might be neglected by the Christians, Apollinarius the elder drew up a grammar in a Christian form, and wrote many books in imitation of the ancients. He translated the books of Moses into Greek heroic verse, and wrote, in the same manner, the whole history of the Hebrews down to the time of Saul. This whole work he divided, in imitation of Homer, into twenty-four parts, prefixing to the books, in series, the letters of the alphabet. The remaining historical books of the Old Testament he exhibited partly in hexameters, and partly in a dramatic or lyric form, imitating the tragedies of Euripides, the comedies of Menander, and the odes of Pindar. "Thus," adds Sozomen (Hist. Ec. lib. vi. c. 15. Socrat. Hist. Ec. lib. ii. c. 36.), the historian, to whom we are indebted for the preservation of this curious fact, "works were produced equal in number and merit to the ancient Greek models." What pity it is that the ravages of time have, in a great measure, deprived us of the pleasure of judging for ourselves concerning the rectitude of Sozomen's judgment! We may, however, be pretty certain, that, had the poetical writings of Apollinarius been as excellent as his historian represents, they could not have been lost. Some idea of the talents and taste of the Apollinarii,—for the son shares the literary honours of the father,—may be formed from a poem still extant, entitled "Metaphrasis Psalmorum" [A Paraphrase of the Psalms.], published in 8vo. at Paris, in 1580; and in Greek and Latin, at Heidelberg, in 1596; and from a tragedy, ascribed to Apollinarius, which may be found under the name of Gregory Nazianzen, and among his works. *Suidas. Cav. Hist. Lit. Moreri.*—E.

APOLLINARIUS, the younger, the son of Apollinarius the presbyter, was bishop of Laodicea in the reign of Julian. He studied with his father, and with Epiphanius the sophist, and is said by Suidas to have been acquainted with Libanius. What share he had with his father in the production of the imitations of the classics, is uncertain; but from the numerous theological writings which bear the name of this bishop of Laodicea, it seems probable that the poetical works are chiefly to be ascribed to the father, the presbyter. The younger is said to have put the gospels and the apostolic writings into dialogues, after the manner of Plato. He wrote "Commentaries on the Book of Psalms, the Book of Ecclesiastes, the Prophecy of Isaiah, Daniel and Hosea," and other parts of scripture. (Hieron. ad Augustin. ep. 74. Præf. et Com. in Eccl. Isa. Dan. Hos.) He was the author of a large work, in thirty books, in answer to Porphyry, which is spoken of with high commendation by Jerom and others. (Hieron. Ep. ad Pamm. Suidas) A piece "On the Truth," addressed by Apollinarius to the emperor and the Greek philosophers, to prove, by reason alone, without alleging the Scriptures,

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that the pagans did not think rightly of the deity, is said to have been perused by Julian, who remarked upon it, laconically, in a letter to a Christian bishop, "I have read, understood, and condemned;" to which it was replied, "You have read, but not understood, or you would not have condemned." (Sozomen. lib. v. c. 18.) Apollinarius employed his poetical talent in writing short psalms and hymns on a great variety of subjects, which were sometimes used in the religious assemblies, and which the men sung at their work and their entertainments, and the women at their spindle.

In the early part of his life Apollinarius adhered to the catholic doctrine, and gave offence to George, bishop of Laodicea, who favoured the Arian system, by defending Athanasius. Afterwards, however, in his zeal to oppose the notions of Arius and his followers, he fell into opinions which were deemed heretical, and thus became the founder of a new sect called Apollinarians. The principal point in which this bishop differed from his orthodox brethren was, that the son of God, when he became incarnate, took a human body, with a sensitive principle of animal life, but without a mind or intelligent soul, the place of which was supplied by the Divinity, or God the Word; herein denying that Jesus Christ was perfect man. (Theodoret. Hær. Fab. lib. iv. c. 8. v. 11.) According to Gregory Nazianzen (Ep. ad Nectar. Or. 46. Conf. Epiph. Hær. 77. Sozom. lib. vi. c. 28. Socr. lib. ii. c. 46, &c.) he also held that the body of Christ was brought from heaven. Athanasius, in a letter to Epictetus bishop of Corinth, written about the year 371, charges him, further, with holding that the body of Jesus was consubstantial and co-eternal with his deity. As a natural consequence of the notion of Apollinarius concerning Christ, he taught that the divine nature suffered and died with the body. Other tenets ascribed to this bishop are, the personal reign of Christ upon earth for a thousand years; and the production of souls from souls, as of bodies from bodies. On the doctrine of the Trinity Apollinarius innovated little. He spoke of degrees in the Trinity, saying, that the Spirit is great, the Son greater, and the Father greatest of all; but he held the consubstantiality of the divine nature, and did not apply the term *created* to the Son or Spirit. His doctrine concerning the incarnation was condemned in a council of Alexandria, and his followers were pronounced an heretical sect. Apollinarius died under the reign of Theodosius, about the year 382. *Suidas. Lardner's Cred.* p. ii. c. 95. *Mosheim.*—E.

APOLLODORUS, the Athenian, a grammarian, the son of Asclepiades, and a disciple of Aristarchus the grammarian, and of Panætius and Diogenes the Babylonian, stoic philosophers, flourished about the 158th Olympiad, or 104 years before Christ, under Ptolemy Physcon. He wrote many works, which are mentioned by the ancients; particularly, "A Historical Chronicle," a treatise "On Legislators," and "An Account of the Sects of the Philosophers;" but none of his writings remain, except his "Bibliotheca," in three books; in which he relates the fabulous history of the Grecian divinities and heroes, down to the time of Theseus. It is supposed by some, but denied by others, to be an abridgment of a larger work, "On the Origin of the Gods." Heraclides Ponticus, in his "Homeric Allegories," speaks of Apollodorus as a writer well acquainted with universal history; and Scaliger calls his "Bibliotheca" a most ingenious and elegant work, rather fabulous in the narrative than in the persons of whom he writes, and adds, that the whole may be easily thrown into a genealogical form. Some gems of historical information may, doubtless, be collected out of this rubbish of fables. The heads of this "Bibliotheca" are introduced, though not under that name, in Lucian's dialogue "On Dancing." The first edition of this work was published, in 8vo. by Spoletinus at Rome, in 1555. It was published, with various readings and corrections, by Commelinus, at Heidelberg, in 1599; at Lyons, in 1608; and at Saumur, by Faber, in 12mo. in 1661: but the best edition is that of Gale, among The ancient Greek Writers of fabulous History; it is furnished with notes and a genealogical table. *Fabric. Bib. Gr.* lib. iii. c. 27. *Voss. de Hist.* lib. i. c. 21. § 1.—E.

APOLLODORUS, a celebrated Athenian painter, flourished about B. C. 408. He is said to have been the first who endeavoured to express *species* (specific characters), and first conferred glory on the works of the pencil. He seems to have been sensible of his superiority; for he is related by Hesychius to have worn a sort of regal tiara, as the prince of his art. Zeuxis, however, surpassed him, and he lamented in a poem that this rival bore away the art along with him. Pliny mentions two pictures of Apollodorus remaining at Pergamus in his time—a priest worshipping, and an Ajax struck with lightning; and adds, that no picture of an earlier master deserved to fix the attention. *Plinii Hist. Nat.* lib. xxxv.—A.

APOLLODORUS, a famous architect, a native of Damascus, lived in the reigns of Tra-

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jan and Adrian. He was builder of the stone bridge thrown over the Danube by Trajan, one of the most splendid works of that emperor. He likewise constructed the edifices round the *Forum Trajanum* in Rome, among which was a triumphal arch, as well as the sculptured column still existing, and bearing the name of Trajan. Dion attributes to this architect a college and theatre for music. The rudeness with which he treated Adrian cost him dear. That prince, being present at a conversation between Trajan and Apollodorus on some plans of architecture, interfered with his opinion, on which Apollodorus bid him "go and paint gourds (an amusement he was fond of), and not expose his ignorance in matters he did not understand." Adrian never forgot the affront, and when he became emperor refused to employ this architect. To show him that he did not want his services, he sent him the plan of a sumptuous temple of Venus he was building, and asked him what he thought of it. Apollodorus made some just criticisms upon it, which only aggravated his former offence. The emperor, who was meanly jealous of men of talents, banished him, and, having caused him to be accused of various crimes, put him to death. *Bayle. Felibien, Vies des Archit.*—A.

APOLLONIA, a female Christian martyr, at a very advanced age fell a sacrifice to intolerance, in the year 248, at Alexandria. Her persecutors struck her upon the face, and beat out her teeth; then lighting a fire without the city, they threatened to burn her alive, unless she would join with them in pronouncing certain profane words. Begging a short respite, and being set free, she immediately threw herself into the fire, and was consumed. *Euseb. Hist. Ecc.* lib. vi. p. 41. *Lardner's Testimonies*, c. xxx.—E.

APOLLONIUS of Perga, a celebrated mathematician of Alexandria, flourished in the reign of Ptolemy Euergetes, about 240 years before Christ. He studied in Alexandria under the disciples of Euclid, who lived about sixty years before him. He was the author of various geometrical works, which obtained him the appellation of the Great Geometrician. No other treatise of Apollonius is extant than his books of Conic Sections, and this work is imperfect. Heraclius, the author of a Life of Archimedes, charges Apollonius with having appropriated to himself the discoveries and writings of that eminent mathematician, who flourished about thirty years before him. It is probable that he would avail himself of the labours of preceding mathematicians; but Eutocius, one of his commentators, exculpates him from any dishonest plagiarism, and shows that he made several improvements both upon Euclid and Archimedes. With respect to the Conic Sections, this commentator asserts, that it had been customary for the writers on this subject, before Apollonius, to derive the properties of the sections from three different sorts of cones; the parabola from a right-angled cone, the ellipse from an acute cone, and the hyperbola from an obtuse cone; because they supposed the sections made by a plane cutting the cone to be perpendicular to their side; but that Apollonius derived all the sections from any cone by varying the inclination or position of the cutting plane. In contradiction, however, to this account, it is maintained by Guido Ubaldus, in his commentary on the second book of Archimedes's "Æquiponderantes," published at Pisa in 1588, that Archimedes was acquainted with the method of deriving all the sections from any single cone.

The first four books of Apollonius's Conics only have been preserved in the original Greek; the fifth, sixth, and seventh have been transmitted to us through the imperfect medium of an Arabic translation. The Arabic version was made by Abalphat, a Persian, in the year of the Hegira 372, or of Christ 994, and was translated into Latin from a Florentine MS. by Ecbellensis, professor of the oriental languages at Rome, and edited by him and Borelli, mathematical professor at Pisa, with the commentaries of the latter, together with Archimedes's Lemmata, at Florence, in folio, in 1661. The first four books were published, with a Latin translation, by Commandinus, at Bologna, in 1566; they were also printed, in 12mo. by H. Stephens, at Paris, in 1626; in folio, at Antwerp, in 1655; and in 4to. at London, by Dr. Barrow, in 1675. From Apollonius's dedication of his work to Eudemus, a mathematician of Pergamus, it appears that it originally consisted of eight books. The eighth book, however, was said by Golius to be wanting in the Greek copies from which the rest were translated by the Arabians, and it was considered as lost, till the learned Mersennus, who published Apollonius's Conics in his Synopsis of the Mathematics, found an Arabian work of Aben Neden, written about the year 1020, in which mention is made of the eighth book of Apollonius; and it is asserted that all the books were extant in Arabic. A splendid edition of all the eight books has since been published, in folio, by Dr. Halley, at Oxford, in 1710, together with the Lemmas of Pappus,

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and the Commentaries of Eutocius; the first four books in Greek and Latin, the rest in Latin only; the last being restored by the editor. An octavo edition was also published by Dr. Halley, at Oxford. The contents of Apollonius's other works are mentioned by Pappus, and many lemmas delivered relative to them: from these, various restorations of these works have been attempted by modern mathematicians.

The doctrine of the conic sections, as delivered by Apollonius, is acknowledged by modern mathematicians to be attended with difficulties which Mydorgius and others have in vain attempted to remove. All the ancients were of opinion, that the properties of the sections are best derived from the cone; and a few of the moderns have followed the same plan, particularly Dr. Hamilton, who, in his valuable treatise, by first considering more fully than had been done before, the properties of the cone itself, has been enabled with ease and elegance to transfer many of these properties to all the sections jointly. Others have more operosely deduced the properties of each section separately from definitions of the sections, drawn from descriptions on a plane; and a late very ingenious attempt, which in the construction and demonstration is almost wholly original, has been made, to deduce all the properties of the three conic sections from the twenty-fourth proposition of sir Isaac Newton's Universal Arithmetic, in Walker's treatise "On the Conic Sections," the first book of which was published in 4to. in London, in 1794. *Fabric. Bibl. Græc.* lib. iii. c. 22. § 17. *Voss. de Scient. Math. Hutton's Math. Dict.*—E.

APOLLONIUS, surnamed DYSCOLUS, or the *Lean*, was a celebrated grammarian of Alexandria, in the reigns of the emperors Adrian and Antoninus Pius. His appellation appears to have been derived from the hardships and difficulties of his condition. It is related of him, that his poverty was so great, that, not being able to buy paper, he was obliged to write upon oyster-shells. He was himself an excellent grammarian, and educated a son, Herodian, who was as eminent in this branch of learning as himself. Priscian prefers these writers to all preceding grammarians, and says, that Apollonius and Herodian corrected the errors of all their predecessors: he confessedly makes Apollodorus his chief guide in his own labours. He wrote, in Greek, a treatise "On Syntax," or the arrangement of words and construction of sentences, which Priscian highly commends. An imperfect folio edition of this work was sent from the press of Aldus at Venice, in 1495. A more correct edition, with a Latin translation and notes, was published in 4to. at Francfort, by Sylburgius in 1590. Another work ascribed to this writer, with a translation by Xylander, under the title of Ἱστορίαι θαυμάσιαι, [Wonderful Historical Facts], together with similar pieces by Antonius Liberalis, Phlegon, and Antigonus, and the works of M. Antoninus, was published in 8vo. at Basil in 1568. A better edition of this work was given, in 4to. at Leyden, in 1620, by Meursius, who, however, considers it only as a fragment. *Suidas. Fabric. Bib. Græc.* lib. v. c. 7.—E.

APOLLONIUS RHODIUS was a native of Alexandria, though his long residence at Rhodes has caused him to be designated as belonging to that island. He flourished in the third century B. C. under Ptolemy Euergetes. Callimachus was his master, and he is said to have treated him with ingratitude, and in consequence to have felt the effects of his satire. Apollonius is mentioned by Suidas as the successor of Eratosthenes in the care of the Alexandrian library. He composed several works, of which the most distinguished is a poem, in four books, on the Argonautic expedition. This, at its first publication, was censured as a crude and trivial composition; and it was the shame of this mortification that drove him to Rhodes, where he opened a school of rhetoric. He had, however, the good sense to profit by criticism; and by great care and diligence he so much corrected and improved his work, that at its public recital in Rhodes it obtained universal applause, and acquired for him the freedom of the city. Critics, both ancient and modern, have, notwithstanding, differed as to its merit. Quintilian and Longinus give it the praise of a sort of equal and moderate elevation, but deny its claim to real genius; and others have represented it as rather displaying the rhetorician than the poet. Yet it is judged by some to possess considerable beauties both of the sentimental and descriptive kind; and Virgil has given a testimony to its value, by copying several incidents from the relation of the loves of Medea and Jason into his beautiful story of Dido and Æneas. The "Argonautics" of Apollonius have come down to our time, though they have been seldom edited, and are not often read. The best editions are Apollon. Rhod. impress. in literis majusc. Edit. princeps, 4to. Florent. 1496. Apollon. Rhod. Gr. edit. 2d. 8vo. ap. Ald. 1513. Apoll. Rhod. Gr. 4to. H. Steph. 1574. *Vossius, Poët. Græc. Baillet. Moreri.*—A.

APOLLONIUS, a Roman senator, and Christian martyr, of the second century, lived

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in the reign of Commodus, and probably suffered death about the year 186. Being accused before Perennis, præfect of the prætorium, that magistrate desired him to give an account of himself before the senate, which he did in an eloquent apology for his Christian faith. He was, notwithstanding, sentenced to be beheaded, according to a law then existing, that, if any Christian were accused in a court of justice, he should be punished unless he denied himself to be a Christian. Eusebius speaks of him with respect, as a man celebrated for learning and philosophy. *Euseb. Hist. Ecc.* lib. v. c. 21. *Hieron. de Vir. Ill.* c. 42. *Lardner's Cred.* p. ii. c. 28.—E. "

APOLLONIUS, a sophist and grammarian, who was the preceptor of Apion, and lived in the time of Julius and Augustus Cæsar, was the author of a Greek Lexicon to the Iliad and Odyssey of Homer. This work, till of late little known, was for the first time edited, with a Latin translation, in two volumes quarto, by J. Bapt. de Villoisin, at Paris, in 1773, under the title of "Apollonii Sophistæ Lexicon Græcum Iliadis et Odysseæ." The editor has accompanied the publication with numerous notes and observations, and prefixed "Prolegomena," and added a large engraved *fac-simile* of the MS. with other fragments never before edited. *Saxii Onomasticon literarium*, p. i. *Analect. Fabricii Bibl.* lib. iii. c. 21. § 7. vii. 50. *Nouv. Dict. Hist.*—E.

APOLLONIUS, a stoic philosopher, a native of Chalcis, and preceptor to the emperor Marcus Aurelius, flourished about the middle of the second century. When the emperor Antoninus Pius was informed of his arrival in Rome, he sent to him, informing him that he expected him with impatience. Apollonius, who united the rudeness of a pedant with the pride of a stoic, returned for answer, that it was the place of the scholar to come to the master, not the master to the scholar. Antoninus urbanely replied, that he was surprised Apollonius should find it further from his lodgings to the palace than he had found it from Chalcis to Rome, and sent Marcus Aurelius to the proud philosopher. *Capitolin. in Anton.*—E.

APOLLONIUS TYANÆUS, a Pythagorean philosopher, and a celebrated impostor, was born about the Christian æra, at Tyana, a town of Cappadocia. His father, also named Apollonius, a wealthy citizen, sent him at fourteen years of age to Tarsus, to be instructed in grammar and rhetoric by Euthydemus, a Phœnician. Soon becoming dissatisfied with the luxury and indolence of the citizens, he obtained permission from his father to remove, with his preceptor, to Ægæ, a city not far from Tarsus, which afforded many advantages for education, particularly for the study of philosophy. Here he conversed with philosophers of various sects, and became acquainted with their doctrines. The master who had the charge of his philosophical studies was Euxenus of Heraclea in Pontus, a Pythagorean by profession, but a man little acquainted with the genuine principles of that sect, and less disposed to practise the austerities of the Pythagorean discipline. The pupil, who possessed a mind of a higher order, felt an irresistible impulse to become a disciple of Pythagoras according to the strictest rules of his institution. Having prevailed upon his father to provide Euxenus a house in the suburbs of the city, suited to his taste, which was rather Epicurean than Pythagorean, he left his master, and entered upon the rigorous discipline of his sect. (Philostrat Apoll. Vit. lib. i. c. 2, 3.)

In the city of Ægæ was a temple consecrated to the god Æsculapius, which had its regular establishment of priests and ceremonies, and which was famous through all the country for miraculous cures performed upon sick persons by the god of health. The priests even found means to persuade their credulous votaries, that the god himself sometimes condescended to become visible to mortals. In this temple the young Apollonius, after parting with his tutor, took up his residence. In conformity to the institutions of Pythagoras, he refrained from animal food, and lived entirely upon fruits and herbs. Wine he refused, as an enemy to mental tranquillity. He wore linen garments, and made use of no article of dress which was made of animal substances. He walked bare-footed, and suffered his hair to grow to its full length. The priests of the temple observed in him talents, and a disposition worthy of cultivation in their school, and they became his companions and instructors. He was, doubtless, early initiated by them into the mysteries of imposture; for we are told, that Æsculapius himself delighted to have Apollonius a witness of his cures. During his continuance at Ægæ we do not, however, find that he attempted any thing miraculous, but merely employed the authority of the god in enforcing moral lessons. An Assyrian youth, who had brought himself into a dropsy by intemperance, he instructed, that the god always bestowed health upon those who were willing to receive it; and by persuading him to practise abstinence, he cured his disease. A wealthy Cilician, who presented costly sacri-

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fices and offerings in the temple in hopes of obtaining the restoration of an eye, which he had lost in punishment of conjugal infidelity, Apollonius dismissed as unworthy of admission into the temple; at the same time instructing the people who flocked thither, that he who comes to the temples of the just, wise, and all-knowing gods, should pray, "Ye gods, grant unto us that which it is fit we should receive;" and that the wicked, though they presented to the gods the wealth of the Indies, would be rejected, because they make their offerings not to honour the deity, but to purchase exemption from deserved punishment. Many such sentiments of moral wisdom did Apollonius deliver while he was a youth at Ægæ. (Id. lib. i. c. 4—8.)

Upon the death of his father, Apollonius visited Tyana to bury him. In dividing with his brother the estate which was left, he reserved only a small portion for himself. At the same time he successfully admonished him to reform his disorderly life, and set him an example of perfect chastity. Returning to Ægæ, where he had acquired a high reputation, he erected a temple, and instituted a school of philosophy. But, in order to qualify himself completely for the office of preceptor in the Pythagorean doctrine, he determined to pass through the long probationary discipline of five years' silence. During this noviciate, he visited various cities in Pamphylia and Cilicia without speaking a word, yet, by his looks and gestures, conveying to the people instruction and admonition. At Aspenda he quelled a tumult occasioned by an artificial famine, and, by means of a writing-table, gave the covetous engrossers of the corn this reproof: "The earth, the common mother of all, is just; but ye, being unjust, would make her a bountiful mother to you alone: desist from your iniquitous proceedings, or ye shall no longer be suffered to live." The terrified corn-merchants opened their granaries, and the people were relieved. (Id. c. 10, 11.) Thus did Apollonius's Pythagoric silence accomplish all that eloquence could effect from the lips of the wise man whom the poet describes. (Virg. Æn. lib. i. ver. 156.)

"Tum pietate gravem ac meritis si forte virum quem
Conspexere, silent, arrectisque auribus adstant;
Ille regit dictis animos ac pectora mulcet."

If some grave sire appears, amid the strife,
In morals strict, and innocence of life,
All stand attentive; while the sage controls
Their wrath, and calms the tumult of their souls.
PITT.

When the term of his silence was expired, Apollonius visited Antioch, Ephesus, and other cities, declining the society of the rude and disorderly, and associating chiefly with the priests. At sun-rising he performed certain religious rites, which he disclosed only to those who had passed through the discipline of silence. He then discoursed philosophically with the priests, and endeavoured to correct their errors and improve their discipline. He next gave instructions to his disciples, and encouraged them to ask whatever questions they pleased. In the evening he held a public assembly, in which he addressed the multitude at large, reproving them for their vices. His style was neither too florid nor too refined, but truly Attic. He neither indulged himself in verbose declamation, nor in ironical raillery; but in concise and expressive terms, and with the authoritative tone of a legislator, delivered his doctrine. Being asked why, instead of dogmatically asserting, he did not still continue to inquire, his answer was, "I sought for truth when I was young; it is now my business to teach what I have found: a wise man ought to speak as a lawgiver, and make the doctrines which he embraces injunctions to the people." (Id. c. 12, 13.)

Apollonius now resolved to travel through Babylon to the Indies, that he might converse with the Bramins. He communicated his purpose to his disciples, who were seven in number, but they refused to accompany him: upon which, bidding them farewell, he said, "Since ye are too effeminate for this undertaking, stay behind and study philosophy; for my part, I must go where wisdom and the gods conduct me." He left Antioch with only two servants, with whom he travelled to Ninus. Here he took as his associate Damis, an inhabitant of that city, to whom he pretended that he was skilled in all languages though he had never learned them, and that he understood the language of animals, and could even read the thoughts of men. The Assyrian honoured him as a divinity, and, becoming his companion, took minutes of all that passed in his presence during the journey. (Id. c. 13.)

On his way to Babylon, Apollonius, seeing a lioness killed by huntsmen, with eight whelps in her womb, predicted to Damis, that the time of their stay with the king of Babylon would be a year and eight months. At Babylon he conversed with the Magi; but to these conferences Damis was not admitted. On his entrance into the king's palace, he showed his contempt of grandeur by conversing with Damis as if he were travelling, without casting his eye on the magnificent objects around him. At his first

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interview with the king, in which he explained to him his profession, and the purport of his journey, while the king offered in sacrifice to the sun a Nicæan horse, Apollonius threw frankincense into the fire, saying, "O sun, conduct me as far as thou pleasest, and grant me to know only virtuous men." The king was so well pleased with his guest, that he gave him permission to ask twelve boons; but the philosopher, wanting nothing for himself but bread and fruit, only requested that the Eretrians, settled at Cissia, whom he had visited on his journey, might enjoy their territory secure from depredation. During an illness of the king, Apollonius discoursed so excellently concerning the soul, that the sick monarch acknowledged to his attendants, that this Greek had taught him, not only to despise a kingdom, but even death itself. Having given the king many good lessons of justice, moderation and prudence, at the expiration of the term which he had fixed in his prediction, he took his leave of Babylon, furnished with camels and provision for his journey over Caucasus. (Id. c. 16, 20—24.)

Pursuing his intended route, Apollonius conversed with his companion on the nature and history of animals and plants which they saw, and on other topics, till they arrived at Taxella, the residence of the Indian king. Here, in a temple adorned with pictures, the philosopher discoursed, in the Socratic manner, on painting, as an imitative art, and taught Damis that an imitative faculty is necessary in the spectator as well as in the artist; no one being able to judge of a picture, who cannot compare it with a distinct image, drawn on his mind, of the original object. (Id. lib. ii. c. 10.) Being invited by the king, Phraotes, to be his guest for three days, he was pleased with observing his moderation and love of wisdom, and with the provision which was made in this country for teaching philosophy. After several philosophical conferences, the king dismissed the philosopher with presents, and with the following letter of recommendation to the chief of the Indian philosophers, or gymnosophists, residing between the Hyphasis and the Ganges.

"*King Phraotes to his master Iarchas, and to the wise men who are with him.* Apollonius, a very wise man, believing you to be wiser than himself, visits you to become acquainted with your wisdom. Freely impart to him whatever you know, and be assured that your instructions will not be lost. He is the most eloquent of men, and has an excellent memory. His companions, too, deserve your notice, since they have the merit of loving such a man. Farewell." (Id. lib. ii. c. 14.)

After four months' residence with these Indian sages, from whom he learned much wisdom, and in whose country he saw many wonders, Apollonius returned to Babylon. He passed thence into Ionia, and visited several cities. Such was the fame he had now acquired, that, when he entered Ephesus, even the artisans left their work to follow him. In public discourses he reproved the people for their idleness and effeminacy, and recommended, according to the Pythagorean discipline, a community of goods. He is said to have foretold to the Ephesians an approaching pestilence; and to have predicted earthquakes, which soon afterwards happened in Ionia. To the inhabitants of Smyrna he recommended a greater attention to science and literature. He visited Pergamus and the ancient seat of Troy, and passed a night by himself near the tomb of Achilles; and he afterwards informed his companions, that, by the power of an incantation which he had learned in India, he raised that hero from his tomb, and held a conversation with him. After visiting the island of Lesbos, where he conversed with the priests of Orpheus, he sailed for Athens. Happening to arrive here at the time when the sacred mysteries were performing, he presented himself for initiation; but the priest refused him because he was an enchanter: a few years afterwards, however, he was admitted. He discoursed to the Athenians on sacrifices and prayers, and reproved them for their effeminate manners. He also visited Lacedæmon, Olympia, and other Grecian cities, addressing the people with great eloquence to excite them to reformation of manners, and pretending to predict future events, and to perform miracles. At Athens he is said to have cast out a dæmon, who at his departure threw down a statue; at the Isthmus, to have predicted the attempt of Nero to cut a passage through this neck of land; and in the island of Crete, during an earthquake, to have cried out, "The sea is bringing forth land!" (Id. lib. iv. c. 1—5. 7. 16—19. 34.) when, at that instant, an island was rising out of the sea between Crete and Thera.

From Crete Apollonius went to Rome. Nero had just before issued an edict to banish from the city all who practised magic. Apollonius knew that he should be comprehended in this description; yet he was not to be deterred from his purpose. Under the protection of the sacred habit, he obtained admission into the city, with eight of his companions, who alone, out of

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thirty-four that had accompanied him to Italy, had the courage to remain with him. The next day he was conducted to the consul Telesinus, who granted him permission to visit the temples, and converse with the priests. After a short stay, in which an obscure prediction, and a pretended miracle of raising a young woman to life, increased his reputation, the edict of Nero banished him from Rome; and he travelled to Spain, where he remained no longer than till the death of the emperor. (Id. lib. iv. c. 35—47.) He then returned to Italy on his way to Greece, whence he passed to Egypt, where Vespasian was endeavouring to establish his power. That prince knew the value of such an auxiliary as Apollonius, a man well practised in the arts of popularity, and attached him to his interest by consulting him as a sort of divine oracle. In return, the philosopher employed his influence among the people in favour of Vespasian. During his residence in Egypt, Apollonius indulged his curiosity by taking a journey into Ethiopia, where he met with adventures among the gymnosophists, similar to those which had happened in India. (Id. lib. v. vi. c. 1—28.) On his return he was favourably received by Vespasian's successor Titus, who consulted him on matters of government. To this emperor he wrote the following laconic epistle on his refusing a crown of victory upon taking Jerusalem: "Apollonius to Titus emperor of the Romans sendeth greeting. Since you refuse to be applauded for bloodshed and victory in war, I send you the crown of moderation. You know for what kind of merit crowns are due." (Id. c. 29.) Upon the accession of Domitian, he was concerned in exciting a sedition in Egypt against that tyrant, and in favour of Nerva. The plot being discovered, an order was issued for seising Apollonius and bringing him to Rome. He repaired thither of his own accord, and was brought to trial before the prætor Ælian, who acquitted him. (Id. lib. vii. c. 16, 17. 40.)

Apollonius now passed over into Greece, and visited the temple of Jupiter at Olympia, the cave of Trophonius in Arcadia, and other celebrated seats of religion. (Id. lib. viii. c. 1—24.) At last he settled at Ephesus, where he established a Pythagorean school, and had many disciples. It is said (Dion. Cass. lib. lvii. sub fin. Philost. lib. viii. c. 26.), but can only be credited upon the supposition that the plot against the life of the emperor had been concerted with him, that, at the moment when the tyrant Domitian was cut off at Rome, Apollonius, in the midst of a public disputation, made a sudden pause, and, changing his tone, cried, "Well done, Stephen! take courage; kill the tyrant, kill him!" Then, after a short interval, he exclaimed, "The tyrant is dead; he is killed this very hour."

After this we hear nothing concerning Apollonius, except that Nerva wrote to him on his accession to the empire, soliciting the aid of his counsels, and that he returned the following enigmatical answer: "O emperor, we shall live together during a very long period, in which we shall have no authority over others, nor shall others have any authority over us;" (Id. lib. viii. c. 27.) intimating, probably, his expectation that they would soon live together in another world. Concerning the time, the place, and the manner of his death, we have no certain information. It is probable, however, that he died at Ephesus, from the mere decay of nature, during the short reign of Nerva, or about the year 97, having nearly reached the great age of an hundred years.

The sources of our information concerning this extraordinary man are uncertain. Damis, who became his companion at Babylon, and who, though his most devoted disciple, appears to have been extremely ignorant and credulous, was his first memorialist. The memoirs, which he left in the hands of a friend, were given to the empress Julia, the wife of Severus, who began to reign in the year 194. By her they were communicated to Philostratus, an eloquent sophist then resident at Rome, with a request that he would transcribe and embellish the narrative. Philostratus undertook the task, and from the papers of Damis, from a short and imperfect narrative written by Maximus of Ægæ, now lost, from the writings of the priests with whom he had conversed, from Apollonius's epistles, and from traditionary accounts, wrote a large narrative of the life of this philosopher, the only continued memorial of him which remains. (Philost. lib. i. c. 2, 3.) It is written in the declamatory style of a sophist or rhetorician; and is loaded with marvellous tales of giants, pigmies, griffins, phœnixes, dragons, satyrs, and apparitions, which very much weaken the credit of the work. Some glaring inconsistencies will also be found in this narrative: Apollonius, for example, is said to have known the thoughts of men, and yet to have been astonished that Iarchas, the Indian priest, was acquainted with his story; and to have understood all languages, and yet to have made use of Iarchas as his interpreter to the king of the country. Nevertheless, the narrative of Philostratus, with all its

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faults, was, about a century after its appearance, referred to in preference to other accounts of Apollonius then extant, by Hierocles, who first endeavoured to draw a comparison between Christ and this philosopher; and Eusebius, in refuting this attack upon Christianity, admits, in general, the accounts of Philostratus, and shows that, according to his account, Apollonius does not deserve to be compared with Christ. This narrative may be admitted, in concurrence with other collateral evidence, a sufficient testimony, not only that such a man as Apollonius existed, but that he was an eminent philosopher of the Pythagorean sect, who travelled through almost every part of the civilised world, exhibiting, in his own character, an example of strict and rigid morality, teaching lessons of moral wisdom and doctrines of speculative philosophy, and attracting popular attention and reverence by pretending to supernatural powers. It may not be easy to separate the impostures of Apollonius from the fictions of his biographers; but there is little room to doubt, that, after the example of his master Pythagoras, he practised the arts of delusion, and that, though with wise men he was a philosopher, among the vulgar he was a magician. The stories of his vanishing away at his trial before Domitian, and being conveyed in a few hours to Puteoli (Philost. lib. viii. c. 4.); of his passing in an instant from Smyrna to Ephesus (lib. iv. c. 10.); of his driving away the plague at Ephesus (lib. iv. c 11.) by stoning a dæmon in the shape of an old man; and some others, are too absurd to be considered in any other light than as mere fictions. But it is not improbable, that the tales of his healing a demoniac, raising a young woman to life, conversing with the shade of Achilles, and the like, may have been founded on real attempts to impose upon the credulous. That he did in fact impose, not merely upon the vulgar, but upon the more enlightened, may be learned from a passage in a Life of Apollonius, written before that of Philostratus by Mœragenes, cited by Origen (Contra Cels. lib. vi. c. 41.): "He who would know whether magic has any power over philosophers, may read the memoirs of Mœragenes, who, though not a Christian, but a philosopher, says, that some and no inconsiderable philosophers were deceived by the magical art of Apollonius, and came to him as one capable of predicting future events." Lucian brings his famous impostor Alexander from the school of Apollonius. (Pseudomant.)

The great celebrity of Apollonius appears from numerous attestations. In his life-time he was called a god, and accepted the appellation, saying, that every good man is honoured with it. (Philost. lib. viii. c. 5.) After his death, he long continued to be ranked among the divinities. The inhabitants of Tyana dedicated a temple to his name. (Id. lib. i. c. 4.) The Ephesians consecrated a statue to him under the title of Hercules Alexicacus, in commemoration of his having delivered them from the plague. (Lactant. Inst. lib. v. c. 3.) The emperor Adrian collected his letters, and kept them in his palace at Antium, with a book written by this philosopher, containing answers from the oracle of Trophonius. (Phil. lib. viii. c. 20.) The emperor Severus, in his domestic temple, kept the image of Apollonius, with those of Abraham, Orpheus, and Christ. (Lamprid. in Sev. c. xxix.) Caracalla dedicated a temple to him as to a divinity among men. (Dion, lib. lxxvii.) Aurelian refrained from sacking Tyana out of reverence to his memory. Vopiscus (Vopisc: in Aurelian. c. xxiv.), the historian who relates this last circumstance, accompanies it with a fabulous story of the appearance of Apollonius to Aurelian, warning him to refrain from the destruction of his fellow-citizens, and adds: "This account I have heard from persons of credit, and have read in the Ulpian library; and I am the more inclined to believe it, on account of the dignity of Apollonius. For, was ever any man more holy, venerable, noble and divine? He restored life to the dead: he did and spoke many things beyond human ability." Eusebius, in his refutation of Hierocles (Ad Calc. Dem. Evang.), cites him as ascribing to Apollonius a divine and hidden wisdom, by which, and not by magical art, he had performed great wonders, and as relating these extraordinary works from the beginning: Eusebius, however, has not given the detail. The same writer says (Ibid.) that in his time there were persons who pretended to perform magical incantations by invoking the name of Apollonius. In fine, Ammianus Marcellinus (lib. xxi. c. 14.) ranks this philosopher among those eminent men who have been assisted by the supernatural aid of a dæmon, or genius, as Socrates and Numa. And Eunapius, who was, however, a credulous and fantastical Platonist, speaks of him as something between a god and a man, and adds, that Philostratus ought to have entitled his history, "The Descent of a God upon Earth." (Vit. Phil. Præf.) These testimonies, though they by no means amount to a proof that Apollonius was really endowed with supernatural powers, will be sufficient to show, that he possessed a distinguished name among philoso-

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phers. Dr. Lardner has fully shown, that Philostratus did not write the life of Apollonius with any reference to the life of Christ, and that his design was to exhibit this philosopher as a counterpart to Pythagoras. As such he is, doubtless, to be considered, and we shall not, perhaps, pronounce unfairly concerning Apollonius Tyanæus, if in conclusion we assert, that in him were united the characters of the sage and the impostor: we see no reason for adding, with Mr. Gibbon, that of the fanatic. Of the writings of Apollonius none remain except his Apology to Domitian, given probably, at most, only in substance by Philostratus; and eighty-four epistles, chiefly philosophical, the doctrine of which is not strictly Pythagorean, but partakes of the Heraclitean system of the unity of nature; their laconic style furnishes a presumption in favour of their authenticity. They were edited by Commelin, in 8vo. in 1601; and by Stephens, in "Epistolia," &c. 1577. *Philostrat. Vit. Apol. Bayle. Brucker. Lardner's Heathen Testim.* ch. xxxix. *Dupin, Hist. d' Apoll. Mosheim. Diss. de Apoll. ap. Obs. Hist. Crit.* &c.—E.

APOLLOS, a Jew by descent, a native of Alexandria, and a Christian convert in the time of the apostles, was celebrated for his eloquence. Coming to Ephesus during the absence of the apostle Paul, he preached the gospel in the synagogue. About the year 54, he went to Corinth, where he made many converts, who considered him as their leader, in opposition to Paul and Peter. *Acts*, ch. xviii. 1 *Cor.* i. 12.—E.

APONO, PETER DE, a celebrated philosopher and physician in a dark age, was born at Apono, now Abano, a village in the Paduan territory, in 1250. He studied in the university of Paris, where he was created doctor in philosophy and medicine, and then settled at Bologna as professor and physician. While at Paris, he made himself celebrated by a book entitled, "Conciliator Differentiarum Philosophorum et præcipue Medicorum," in which he attempted to connect philosophy with medicine, and astrology with natural magic; and he obtained from this work the appellation of *The Conciliator*. He became so famous in the practice of physic that he refused to visit a patient out of Bologna for less than fifty crowns; and, it is said, that, on being called to pope Honorius IV. he insisted upon a stipend of four hundred ducats a day—a sum almost incredible for that period. From this rapacious disposition, it is probable enough that he gave encouragement to the superstitious notion of his being taught his art by evil spirits, as well as being conversant with the *natural magic* of astrology, in which last false science it is likely that he was himself a believer. However that were, he fell at length under the notice of the inquisition at the age of sixty-six; and fortunately, by dying during the process, escaped the flames to which his effigy was committed after his death. His body would have undergone the same sentence, had not his concubine disinterred it, and conveyed it to a secret grave. His memory, however, received honours which amply compensated for these indignities. Frederic duke of Urbino erected a statue to him, among those of other illustrious men which decorated his castle; and the senate of Padua fixed his image upon the gates of their public hall between those of Livy, Albertus, and Julius Paulus. By the inscription placed under it, it would seem that he was acquitted of the crime of magic laid to his charge. Perhaps the burning him in effigy was the act of some zealots who anticipated his final sentence.

Besides the "Conciliator," abovementioned, which was printed at Padua in 1490, and afterwards reprinted at Venice and Florence, there have been printed of this author's, "De Venenis, eorumque Remediis," Marpurg, 1517, and Venice, 1550; "Supplementum in Mesuem," with Mesue's Works; some "Expositions of the Problems of Aristotle;" and "Quæstiones de Febribus. *Bayle. Vander Linden de Script. Med.*—A.

APOSTOLIUS, MICHAEL, a learned Greek, a native of Constantinople, came into Italy about the middle of the fifteenth century. He was at first hospitably entertained by Bessarion; but, being afterwards deserted by him, he retired into the island of Crete, and employed himself in writing books. He compiled a work entitled Ἰωνια, or the Violet-bed, containing sentences and apophthegms of wise men, which has never been published; and another, "De Proverbiis," a collection of more than two thousand proverbs. An epitome of this work was published in 8vo. at Basil, in 1538, and afterwards the collection at large, in Greek and Latin, illustrated with notes, was published in 4to. by Pontinus, at Leyden, in 1619. His son, Arsenius, published at Rome a collection of Apophthegms, which was probably taken from the Ἰωνια of Apostolius. *Fabric. Bibl. Græc.* lib. iv. c. 41. § 8.—E.

APPIAN, a Greek historian, was a native of Alexandria, and lived in the former part of the second century, under the reigns of Trajan, Adrian, and Antoninus Pius. In the time of Trajan, he left his native city to reside at Rome,

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in the capacity of an advocate; and he acquired so much reputation in the courts, that he was appointed one of the procurators or superintendants of the domestic affairs of the emperor. In his preface to his History, Appian speaks of the Roman power as having then lasted nine hundred years: this preface must therefore have been written in, or after, the eleventh year of Antoninus Pius, or the year of Christ 148. Appian wrote a comprehensive history of Roman affairs in twenty-four books. The work is drawn up, not in chronological order, like that of Dionysius of Halicarnassus, or of Polybius; nor in the biographical method of Plutarch; but in the order of the countries in which the events which he relates happened, namely, Italy, Gaul, Sicily, Spain, Africa, Greece, Syria, Parthia, Egypt, and Arabia.

Of the first nine books only a few fragments remain, which will be found in "Excerpta de Legationibus," published in 4to. in Greek, with the notes by Ursinus, at Antwerp, in 1582, and, with a Latin interpretation by Valesius, in "Excerpta Peiresciana," 4to. Paris, 1634. Of the fourth book, on the war with the Gauls, only an epitome remains. The sixth and seventh books on the affairs of Spain, and the war with Hannibal, are preserved, and were first published in 8vo. by Henry Stephens, at Paris, in 1557. The eighth, on the affairs of Libya; the eleventh and twelfth, on those of Syria and Parthia; five books on the civil wars; and fragments of the twenty-third, on the affairs of Illyria, are extant. A Latin version of several parts of Appian, by Candidus, was printed at Rome in 1472. An edition of Appian was published in Greek, with various readings, in folio, at Paris in 1557. Henry Stephens published another, in folio, at Geneva in 1592. An improved edition, by Tollius, in two volumes 8vo. appeared at Amsterdam in 1670. Appian appears to have compiled freely from preceding historians, particularly from Polybius and Plutarch, the latter of whom he has often copied with servility. He dwells largely upon military affairs. His partiality to the Romans renders it necessary to read his history with caution. His style is concise and unadorned. The work is chiefly valuable as a collection of historical facts, many of which are gathered from authors now lost. *Appian. Hist. Præfat. Voss. de Græc. Hist.* vol. iii. p. 390. *Hank. de Rom. Script.* p. i. c. 18. *Fabr. Bib. Græc.* lib. iv. c. 12.—E.

APRIES, king of Egypt, succeeded his father Psammis, B. C. 594. He was a warlike and successful prince, and obtained many advantages over the neighbouring states. He took Sidon by storm, with other towns in Phœnicia, and made himself master of the isle of Cyprus. He is supposed to be the Pharaoh-Hophra of the Jewish Scriptures, who marched from Egypt with a design to relieve Jerusalem, then besieged by Nebuchadnezzar, but being afraid to encounter the Babylonian army, which advanced to meet him, returned without effect. Towards the close of his reign, the Cyreneans, a Greek colony in Africa, invading the country of the Libyans, the king of this people applied for aid to Apries, who sent a powerful army to his succour. This was defeated with great slaughter by the Cyreneans, which occasioned so much discontent among the Egyptians, that they revolted and proclaimed Amasis king. (See Amasis.) A civil war ensued, which terminated in a great battle near Memphis, in which Apries was vanquished and made prisoner. Apries was for some time treated with lenity; but at length met with the usual fate of deposed princes, and was strangled, after a reign of twenty-five years according to Herodotus, and of twenty-two according to Diodorus. *Univers. Hist.*—A.

APROSIO, Angelico, a learned Italian monk of the order of the Augustines, was born at Vintimiglia, in the territory of Genoa, in the year 1607. He taught philosophy at Genoa for five years; and afterwards settled at Venice, where he lectured in polite literature. He published a "*Bibliotheque* of the Augustines of Vintimiglia," which proves him to be have been well-read in the literary history of his times. He also wrote, "Bibliotheca Aprosiana," printed at Bologna, in 12mo. in 1673, containing a long relation of his own life, and accounts of various authors. He frequently wrote satirical or humourous pieces under fictitious names. He died about the year 1680. *Bayle.*—E.

APSINES the Phœnician, a rhetorician, born at Gadara of Phœnicia, a hearer of the rhetorician Basilicus, under the emperor Maximin, flourished about the year 236. He was a friend of Philostratus, who celebrates his memory, and his accuracy as a writer, in his last book concerning the Sophists. His remains are to be found in Manutius's Collection of Rhetoricians, published in folio at Venice in 1608. *Philost. Sophist. Fabricii Bibl. Græc.* lib. iv. c. 31. § 16. *Suidas.*—E.

APULEIUS, Lucius, a Platonic philosopher, a native of Madaura, an African city on the borders of Numidia and Gætulia, lived in the second century, under the Antonines, as appears from his speaking of several persons

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as alive when he wrote, who were contemporary with those emperors. His father Theseus was a chief magistrate in Madaura; his mother a descendant from the family of Plutarch. The first part of his education he received at Carthage; and here he imbibed his first knowledge of the Platonic philosophy. He then removed to Athens, where he prosecuted various branches of study; and thence to Rome, where he acquired the knowledge of the Latin tongue without the assistance of a master. His account of the progress of his studies is amusing, and affords a curious specimen of his style. "Our first cup of knowledge, which we receive from the hand of the teacher of letters, removes entire ignorance: the second furnishes us with the learning of the grammarian; the third arms us with the eloquence of the rhetorician; and thus much is drunk by most persons: but at Athens I drank other cups from the deceitful fountain of poetry, from the clear stream of geometry, from the sweet waters of music, from the rough current of dialectics, and from the nectareous and never-satiating deep of universal philosophy." Apuleius, who appears, at least in the early part of life, to have despised riches, expended his moiety of a large fortune of twenty thousand sesterces (about eight thousand pounds) which had been left in equal shares to himself and his brother, in acts of generosity, and in travelling in search of knowledge. He liberally rewarded the labours of those who had been his instructors, in some cases bestowing portions upon their daughters; and he was ready, on every occasion, to assist his friends in their necessities. "I should not have hesitated (says he) to expend my whole patrimony in acquiring what is more valuable, a contempt of patrimony." In his travels it appears to have been one of his principal objects to gratify his curiosity with respect to the religious opinions and ceremonies of different nations, by obtaining admission into their sacred mysteries. In Greece he was initiated into several sacred rites: in Carthage he devoted himself to the worship of Æsculapius, the tutelary divinity; and possessed, in the college of his priests, the honourable office of *antistes*, or chief conductor of the ceremonies.

Upon his return to Rome, after his travels, Apuleius found his patrimony wholly exhausted. Being exceedingly desirous of entering into the fraternity of Osiris, he even parted with his cloaths to defray the necessary expenses of the inaugural ceremonies. To supply himself with the means of subsistence, he undertook the profession of a pleader, and made considerable gain by the causes in which he was employed. Having by this time acquired a greater fondness for the gifts of fortune than in his younger days, he gladly embraced an opportunity which offered of improving his condition by marriage. Pudentilla, a rich widow of Œa, whose principal attraction consisted in her wealth, became his wife. Æmilianus, the brother of Pudentilla's former husband, who was displeased with the match, circulated a report that he had employed magical arts to obtain her love; and instituted a law-suit against him before Claudius Maximus, proconsul of Africa. He, however, found no difficulty in proving, to the satisfaction of the judges, that his personal attractions were the only witchcraft that he had used. The apology which he delivered upon this occasion is still extant, and is justly admired as a fine performance.

Of the remainder of the life of Apuleius nothing is known. Except in the affair just related, it does not appear that he was charged with practising magical arts: yet, after his death, miracles were ascribed to him, which were placed in competition with those of Jesus Christ. Lactantius, at the beginning of the fourth century (Div. Instit. lib. v. c. 3.), expresses his surprise that the author whom he confutes had not joined Apuleius with Apollonius Tyanæus, and says that many wonders are related concerning him: and Augustin, in the fifth century, was requested "to exert his utmost efforts in refuting those who falsely asserted, that Christ did nothing more than was done by other men, and who produced their Apollonius, and Apuleius, and other masters of the magical art, whose miracles they maintained to have been greater than his." (Marcell. Ep. ad Aug. et Aug. Epist. xlix.) Apuleius appears to have obtained, in his travels, much information concerning religious mysteries and the secret arts of priests; but, except the idle report above-mentioned, nothing occurs in the memoirs of his life which could have laid a foundation for the opinion, circulated after his decease, concerning his miraculous powers. Perhaps this opinion originated in an absurd misapprehension of his fable of the "Golden Ass" for true history. The work is a satirical romance, in which a Milesian fable, on the metamorphosis of Lucius into an ass, invented by Lucius of Patras, and abridged from him by Lucian, is enlarged and embellished. This work was published with large notes by Beraldus, in folio, at Venice, in 1504; reprinted, in folio, at Paris, in 1510, and in 8vo. in 1536. The loves of Cupid and Psyche, which form a

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beautiful episode of this work, have been repeatedly translated into various languages. The Apology, or "Oratio de Magiâ," was published separately by Casaubon, in 4to. in 1594, and in 8vo. at Leyden, in 1608; and by Pricæus, with excellent notes and illustrations from ancient monuments, in 4to. at Paris, in 1635. In philosophy Apuleius wrote a piece "De Habitudine Doctrinarum et Nativitate Platonis Philosophi," in three books, the first of which treats on the speculative doctrines of Plato, the second on his morals, and the third on his logic. The two former books were printed, together with the "Florida," in 4to. at Strasburg, in 1516; the third in 1588. The "Florida, or Declamations and Orations of Apuleius," were printed in 4to. at Strasburg and at Paris in 1518. Apuleius has left, besides, an oration "De Deo Socratis," which discusses the question concerning his dæmon, published separately, with the notes of Mercer, at Paris, in 12mo. in 1624; and, a Latin translation of Aristotle's treatise "De Mundo," published in 8vo. at Leyden, in 1591. The first edition of the works of Apuleius was printed, in folio, at Rome, under the care of cardinal Bessarion, in 1469. They have since passed through various editions, among which may be mentioned that of Henry Stephens, in 8vo. in 1585; that of Elmenhorst, in 8vo. at Frankfort, in 1621; that of Scriverius, in 12mo. at Leyden, in 1624; a "Variorum" edition, in 8vo. printed at Gouda in Holland, in 1650; and "in Usum Delphini," two volumes 4to. at Paris, in 1688.

Apuleius appears from his writings to have been a man of great learning and ingenuity, and to have possessed a lively fancy; but his writings rather class him among the wits than the philosophers of his age. His View of the Doctrine of Plato is, indeed, a work of grave speculation; but the rest of his writings are too florid and oratorical, too gay and sportive, and, in many parts, too loose and wanton, to comport with the gravity of philosophy. Though there is no sufficient proof that he was, like Apollonius Tyanæus, a pretender to miracles, and certainly no foundation for bringing him into comparison with Jesus Christ; it seems not improbable that he meant, in some passages of his fable of the Golden Ass, to ridicule the Christians; and bishop Warburton was, perhaps, right in his conjecture, founded upon a passage in the Apology, that Æmilianus, who prosecuted Apuleius for magic, was a Christian. There seems, however, to be no ground for the ingenious supposition of that learned critic, that the design of the fable of the Golden Ass was, "to recommend the pagan religion as the only cure for all vice in general." (Div. Leg. book iv. § 4.) The true character of this work is probably that which is given by Barthius and adopted by Bayle, "that it is a perpetual satire on magical delusions, the tricks of priests, and the crimes of adulterers, thieves, and robbers, committed with impunity." *Apuleii Apol. Metam. et Florid. Fabric. Bibl. Lat.* lib. iii. c. 2. *Bayle. Lardner's Heathen Testimonies,* c. xvi. xxxix.—E.

AQUAVIVA, Claude, son of Andrew Aquaviva, duke of Atri, was born in the year 1542. At the age of twenty-five he entered among the Jesuits, and was soon advanced to the charge of the province of Naples, then to that of Rome, and, in 1581, to the office of general of the fraternity. He was celebrated for the prudence and mildness of his government. He drew up an order under the title of "Ratio Studiorum," printed in 8vo. at Rome in 1586, which was suppressed by the Inquisition, and gave offence to the Jesuits: it was reprinted, in a mutilated state, in 1591. This ecclesiastic has left "Letters," in French; and, in Latin, "Meditations on the Psalms;" and a treatise on the cure of mental diseases, entitled "Industria ad curandos Animæ Morbos," printed in 12mo. in 1606. *Moreri. Nouv. Dict. Hist.*—E.

AQUILA of Sinope in Pontus, called by Jerom a Jew, author of a Greek translation of the Hebrew Scriptures, flourished at the beginning of the second century, under the emperor Adrian. He is said to have been employed by that emperor as superintendant of the public buildings, and to have been appointed to rebuild the city of Jerusalem, which Titus had destroyed, and to which Adrian gave the new name of Ælia. Here Aquila became acquainted with the Christian religion, and submitted to baptism. The fondness which he discovered for astrology gave great offence to the Christians; and they expelled him from their communion. Upon this he went over to the Jews, and became a disciple of Akibha. Having learned Hebrew, he undertook at their request a new Greek version of the Old Testament, more exactly agreeing with the Hebrew text than the Septuagint. This translation, which he made word for word with scrupulous accuracy from the Hebrew text, was completed about the year 129. It was very acceptable to the dispersed Jews, and was read in their synagogues. Some of the Christian fathers, as well as later writers, have accused Aquila of perverting the meaning of the Hebrew text, in his interpretation, in order to render it

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less favourable to the Christians. It is certainly a very equivocal proof of this charge, which is adduced by Cave, that, in interpreting Isaiah ix. 8, where the Seventy had used λογος, Aquila substituted ῥημα. It is more probable, on the contrary, that this version was universally esteemed accurate and faithful, since it was not only adopted by the Jews in their synagogues, and spoken of with very great approbation by many Christian writers, but was frequently referred to by the Christian fathers themselves instead of the Hebrew text, (Euseb. Dem. Ev. lib. vii. c. 1.) which few of them were capable of reading. Aquila issued a second edition of his version still more correct than the former, the public use of which has been supposed to be prohibited in Justinian's *novella* 146, under the title of δευτερωσιν; but it is more probable that this refers to a distinct work, which Aquila had framed from the instructions of his master Akibha, containing the traditionary institutions of the Jews. Of Aquila's version only a few fragments remain. *Epiphan. de Pond.* c. xiv. *Hieron. Epist. ad Pammach. et Ep. ad Marcell. Origen. Respons. ad Afric. Iren. Hær.* lib. iii. c. 24. *Euseb. Hist. Eccl.* lib. v. c. 8. *Fabric. Bibl. Græc.* lib. iii. c. 12. § 8. *Cav. Hist. Lit.* vol. i. p. 54.—E.

AQUILANO, Serafino, who derived his name from being a native of Aquila in Abruzzo, was born in 1466. He obtained great fame as an *improvisatore*, or extemporaneous maker of verses, which he recited with enthusiasm, and accompanied with the strains of his lute. This faculty caused him to be patronised by many Italian princes, who successively entertained him at their courts, and treated him with great distinction; and his success gave rise to a multitude of imitators. He not only pleased in these exhibitions, but his written poems gained considerable applause. A collection of them was published at Rome in 1503, consisting of sonnets, eclogues, epistles, &c. Of these, the sonnets are judged to have the most merit, and they have by some been preferred even to those of Petrarch; but his works seem at present to have sunk into oblivion. He died at Rome in 1500. *Tiraboschi. Parnaso Italian.* t. vi.—A.

AQUINAS, Thomas, or THOMAS of Aquino, a celebrated scholastic divine, descended of an illustrious family in Campania, in the kingdom of Naples, was born in the year 1224. His father sent him, at five years of age, to the school at Mount Cassino, where he acquired the rudiments of learning. He was early removed from this school to the university at Naples, where his preceptor in the languages was Martinus, and, in dialectics, Peter Hibernus. When he was only seventeen years old, his fondness for retirement and study induced him to enter himself, without the consent of his parents, in a convent of Dominicans at Naples. His mother was very desirous to prevent his devoting himself to a monastic life, and endeavoured to obtain an interview with him; but the monks, who wished to secure so honourable an addition to their fraternity, and who, while he was with them, found that it would be impossible to keep him from her sight, determined to send him out of the kingdom to Paris. On his way, as he was resting himself near a fountain, he was seised by his two brothers, who conveyed him back, and shut him up in a castle belonging to his father, where he remained two years. In this confinement Aquinas devoted himself to study; and neither entreaties, nor allurements, nor threats, could prevail upon him to alter his resolution. At last he found means to let himself down through a window of his prison by night, and escaped to Naples. In the year 1244 he was conducted by John, master of the Teutonic order, to Paris. After a short time he went to Cologne, where he became a student under Albert, an eminent teacher of philosophy. The young Dominican having by profound study acquired a habit of taciturnity, his companions thought him stupid, and gave him the contemptuous appellation of the Dumb Ox: but Albert, who perceived his pupil's superior genius, said to them, "This ox, when he begins to bellow, will fill the whole world with his roaring." In 1246 Albert visited Paris, and was accompanied by Aquinas, who remained as a student in that university till 1248. His master returning to Cologne, Aquinas, at the age of twenty-four, became a preceptor in dialectics, philosophy, and theology, and acquired high reputation: but the quarrels between the seculars and regulars retarded his honours, so that he did not obtain the degree of doctor in divinity till the year 1255. Aquinas was held in high estimation by princes and popes. Louis IX. of France, called St. Louis, invited him to his court, and to his table. It is said that when he was one day dining with the king, his thoughts being busily occupied upon the objections of the new Manichæans against the orthodox faith, he, after a long silence, suddenly struck the table with his hand, exclaiming, "That is a decisive answer to the Manichæans!" A prior who sat by him, reminding him where he was, he asked pardon of the king for his absence, which was readily granted; and a secretary was called in to take down in writing the important argument.

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Aquinas, upon a visit to Rome, was in the closet of pope Innocent IV. when an officer of his chancery brought in a bag of money, procured by the sale of absolutions and indulgences. "You see, young man, (said the pope) the age of the church is past in which she said, 'Silver and gold have I none;" the angelic doctor replied, "True, holy father: but the age is also past in which she could say to a paralytic, 'Rise up and walk."

In 1263 Aquinas returned into Italy, and was appointed rector of his order in the Roman province; and in that capacity he went, in the same year, to a general assembly held at Lyons. He still continued to distinguish himself as a public preceptor in scholastic theology, and taught in several of the principal universities of Italy. Pope Clement IV. offered him the archbishopric of Naples, but he refused to take upon him so weighty a charge. At a general chapter of the order, held at Florence in 1272, the university of Paris demanded that their admired teacher should be sent back to them: but Charles, king of the Sicilies, detained him, and appointed him professor of theology in Naples, with a monthly allowance of an ounce of gold as his pension. A general council being summoned at Lyons in 1274, under pope Gregory X. for the purpose of uniting the Greek and Latin churches, Thomas was summoned thither, to present to the council a book which he had written by order of pope Urban IV. to refute the errors of the Greek church. On his way through Campania he was seised with a violent disorder; and, not being near any monastery of Dominicans, he stopped at an abbey of the order of Citeaux, at Fossa Nova, in the diocese of Terracina, where he died in the year 1274. After his decease his memory was loaded with honours. Besides the appellation of The Angelic Doctor, which, according to the ridiculous custom of the times, was universally given him, he was called the Angel of the Schools, the Eagle of Divines, and the Fifth Doctor of the Church. The Dominican fraternity removed his body to Toulouse; pope John XXII. canonised him; and the vulgar believed that miracles were wrought at his tomb. His writings were held in the highest estimation; and his name was assumed in the next century by a sect, who, under the appellation of Thomists, long occupied the field of controversy with the Scotists, followers of Duns Scotus, on sundry metaphysical and theological questions.

In order to account for the celebrity which Thomas Aquinas obtained, it must be recollected that he lived in the age of the scholastics, in which a spirit of disputation was spread through all the schools of Europe, and in which the merit of every scholar was measured by his power of speculating and debating on abstruse questions of logic, metaphysics, and theology. At this period the Aristotelian philosophy, obscured by passing through the Arabian channel, was applied with wonderful subtlety to the explanation, or, more properly, the obscuration, of points of Christian theology; and Aquinas possessed, in a surprising degree, the powers of profound investigation and subtle reasoning. His learning, however, seems to have been almost entirely confined to scholastic divinity and philosophy. He was so little conversant with liberal studies, that he was not even able to read the Greek language, and was obliged to rely upon defective Latin translations, made from the Arabians, for his acquaintance with the writings of Aristotle. Talents and industry, which, more judiciously employed, might have been of great benefit to the world, were wasted in subtleties, which, neither tending to enlighten the understanding nor improve the heart, must be pronounced altogether useless.

The writings of this scholastic are exceedingly numerous. They consist of commentaries upon the works of Aristotle; upon the Books of Sentences of Augustine; and upon various parts of Scripture; dissertations on various questions of dogmatic and moral theology; small treatises on points of doctrine or discipline, on subjects of temporary controversy, and miscellaneous matters; sermons, and, "Summa Theologiæ" [A Summary of Theology], which is his principal work, and which, when it appeared, was received with the greatest applause, and afterwards became a text-book of high authority in the instruction of youth. The second section, which treats of morals, may be read with particular advantage. These writings have been published in seventeen volumes, in folio, at Venice in 1490; at Nuremberg in 1496; at Rome in 1570; at Venice in 1594; and at Antwerp in 1612. The "Summa Theologiæ" has separately passed through various editions; Cologne, 1604; Antwerp, 1624; Paris, 1638. Neither the matter nor the style of the angelic doctor is much suited to modern taste. His manner of thinking and writing so nearly resembled that of Augustine, that the soul of that celebrated Christian father was said, according to the Pythagorean doctrine of *metempsychosis*, to have passed into Thomas Aquinas. *Dupin. Cave, Hist. Lit. Brucker. Moreri. Nouv. Dict. Hist.*—E.

AQUINO, PHILIP, a learned Jew of the seventeenth century, a native of Avignon, was converted to the Christian faith, and received

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baptism at Aquino in the kingdom of Naples, whence he derived his name. He had a pension allowed him from the clergy of France. He is celebrated for his skill in the Hebrew language, which one of his contemporaries commends as so rare and exquisite, that he was never consulted on this subject in vain. Le Jay entrusted him with the care of printing and correcting the Hebrew and Chaldee texts of his Polyglot Bible. Aquino was the author of several works: "Dictionarium Hebræo-Chaldæo-Thalmudico-Rabbinicum," printed in folio, at Paris, in 1629; "The Roots of the Sacred Language," 16mo. Paris, 1620; "An Italian Translation of Rabbi Simeon's Jewish Apophthegms;" "An Exposition of the *thirteen* Ways in which the ancient Rabbis explain the Pentateuch," printed in 4to. at Paris, in 1620; "An Interpretation of the Tree of the Cabala," in 8vo. at Paris, 1620; "Literal, Allegorical, and Moral Explications of the Tabernacle, Vestments, Sacrifices, Camp, &c. of the Hebrews," printed at Paris, in 4to. 1624. Antony Aquino, first physician to Louis XIV. was the grandson of Philip Aquino. *Bayle. Nouv. Dict. Hist.*—E.

ARABSCHAH, a Mahometan writer of the fifteenth century, was a native of Damascus, where he died in the year 1460. He is the author of a history of Tamerlane, entitled, "The wonderful Effects of the Divine Decrees in the Affairs of Tamerlane;" and of a theological treatise "On the Unity of God." *D'Herbelot, Bibl. Orient. Moreri.*—E.

ARANZIO (ARANTIUS), JULIUS CÆSAR, an eminent physician, surgeon, and anatomist, was born at Bologna in 1520. He was the disciple of Vesalius, and of his own uncle Bartholomew Maggi. After graduating in the university of Bologna, he became professor there of the practice of physic, surgery, and anatomy, which posts he occupied with great distinction for thirty-two years, till his death in 1589. He published "De Humano Fœtu Opusculum," Rome, 1564; several times reprinted elsewhere. This work, though small, describes, with greater accuracy than had before been done, the various parts of the uterus, and particularly its vascular structure, together with that of the fœtus, all which he examined from human subjects, and thereby avoided several errors of preceding anatomists. He also published, a short time before his death, "Observationum Anatomicarum Liber," Venet. 1587, 4to. containing many valuable remarks which were new to that age. He was acquainted with the lesser circulation of the blood through the lungs. He wrote likewise "A brief Commentary on Hippocrates upon Wounds of the Head;" and a collection of "Consilia et Epistolæ Medicæ." *Vander Linden. Haller, Bibl. Anat. Tiraboschi.*—A.

ARATUS, a Greek poet and astronomer, according to Strabo and others was born at Soles, a town in Cilicia, but according to Asclepiades Myleanus, at Tarsus. He attended upon Menecrates the Ephesian grammarian, and upon the philosophers Timon and Menedemus, Dionysius Heracleotes, and Perseus the stoic. He was physician to Antigonus Gonatus, who began to reign in Macedonia in the year before Christ 278, and reigned thirty-four years. He was the author of various works, chiefly poetical, mentioned by Suidas; but the only piece which he has transmitted to posterity is an astronomical heroic poem, in Greek, entitled "Phænomena." In this poem Aratus treats of the nature and motions of the heavenly bodies, the figures of the constellations, their relative situations in the sphere, their rising and setting, and the fables which are connected with their names. When Cicero was young, he translated this poem into Latin verse; and he speaks in terms of high commendation concerning the verses, but adds, that the author himself did not understand astronomy. (Constat inter doctos, hominem ignarum astrologiæ, ornatissimis atque optimis versibus Aratum de cœlo et stellis scripsisse. De Orat. lib. i.) It is probable, from Hipparchus's commentary on Aratus, that the poet was indebted for his materials to the astronomer Eudoxus. In confirmation of this account, it has been remarked, that the climate of Aratus did not agree with his descriptions. Grotius is of opinion, that Aratus transferred into his poem the observations of various astronomers in different climates, and for want of skill in astronomy confounded them. The poem, though little read by the moderns, had certainly many admirers among the ancients: it has had numerous commentators; it has been copied by Virgil in his Georgics; and a quotation was made from it by Paul, the apostle, in his address to the Athenians. The words, Τ*ου γαρ και γενος εσμεν*, [for we are also his offspring], are a part of the fifth line of the Phænomena of Aratus; and other passages, to which this citation has been referred, in Cleanthes's Hymn to Jupiter, Pythagoras's Golden Verses, and Oppian's Halieutica, though they agree in sentiment, vary in expression.

Besides Cicero's translation of Aratus, of which we have only a few fragments, an entire version in Latin hexameters, written by

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Cæsar Germanicus, and another by Avienus, are extant. In later times, it has been translated into Latin by Alenus, printed in 4to. at Paris, in 1651; and in 4to. by Grotius, at Leyden, in 1600; and into various modern languages. A collection of the commentators on Aratus, Hipparchus, Achilles Tatius, &c. was published, in folio, at Florence, in 1567; at Paris, in 1630; and at Amsterdam, in 1703. The principal editions of the Greek original are, in 4to. by Morell, at Paris, 1559; in folio, by H. Stephens, at Paris, in 1566; in 8vo. at Oxford, by bishop Fell, n 1672; in Greek and Latin, with the ancient versions, &c. at Paris, in 4to. 1540; at Basil, 1649; in 4to. by Grotius, at Leyden, in 1600; and in 8vo. by Salvinus, in Greek, Latin, and Italian, at Florence, in 1765. It is also in the editions of the ancient astronomers. *Fabr. Bibl. Græc.* lib. iii. c. 18. *Hutton's Math. Dict.*—E.

ARATUS, of Sicyon, son of Clinias, was born about B. C. 273. In his childhood the government of Sicyon was in a very disordered state, one tyrant after another gaining the supremacy. Under the administration of Timoclidas and Clinias, two of the most respectable of the citizens, it had begun to assume a more regular form, when, on the death of the former, one Abantidas, raising a tumult, killed Clinias, and either banished or massacred his relations and friends. He caused strict search to be made after Aratus, his son, then only seven years old; but the boy, escaping in the confusion, and wandering forlorn about the city, entered unobserved into an unknown house, which was that of the tyrant's sister. She was a person of generous sentiments, and, besides, conceived that a peculiar providence had directed the child to take shelter under her roof; she concealed him, therefore, till night, and then sent him privately to his friends at Argos.

This circumstance seems to have made an indelible impression on the mind of young Aratus, who thenceforth nourished the utmost detestation against tyrants, and spent all his life in opposing them. He was liberally educated by his relations in Argos, and distinguished himself by his strength and skill in athletic exercises. The Sicyonian exiles regarded him as their future restorer, and he had scarcely reached his twentieth year when he formed a plan for taking Sicyon from Nicocles, then its tyrant. This he executed with equal art and boldness; and having scaled the walls by night, made known his presence at day-break by the voice of a herald, proclaiming, that "Aratus, the son of Clinias, invited the citizens to resume their ancient liberty." They joyfully obeyed the summons, and rushed in crowds to destroy the house of the tyrant, who made his escape out of the city. This revolution did not cost a single life, for Aratus would not suffer the regained liberty to be polluted with the slaughter of a fellow-citizen. The exiles were recalled, and Sicyon began to resume its former splendor; but difficulties arose both without and within. Abroad, Antigonus, king of Macedon, the friend of the expelled Nicocles, meditated his restoration by violence; and at home, contentions took place between the emigrants and those who had got possession of their estates. Aratus, therefore, found it expedient to join the city to the confederacy called the Achæan league, which was the only remaining support of freedom in Greece. In order to satisfy the opposite claims of property among the citizens, he took a hazardous voyage to Ptolemy, king of Egypt, for whom he had executed some commissions for pictures by the Grecian masters, and obtained from him a large sum, by the proper distribution of which he made all parties easy. He was vested with the supreme constitutional power in Sicyon, which he exercised with such wisdom and moderation, as to make himself universally beloved, and to establish order and tranquillity. After serving for some time in the cavalry of the Achæan army, he was made prætor or general of the league. One of his most splendid successes in this station was recovering the citadel of Corinth, which had some years before been surprised by Antigonus, and was held by a Macedonian garrison. The manner in which Aratus made himself master of this strong and almost inaccessible fortress is one of the most admired instances of ancient military stratagem. In consequence of this event other cities were induced to join the confederacy; but it cost Aratus much labour and contrivance to free Argos from its tyrant Aristippus; which, at length, by perseverance, he effected.

Meantime the Ætolians, becoming jealous of the Achæans, engaged Cleomenes, king of Sparta, in hostilities with them; and such was his success, that Aratus lost much credit, and the league was reduced to great extremities. Parties rose even in Sicyon and in Corinth, and Aratus was compelled to use severe means in suppressing those in his own city, and was near losing his life in attempting the same in Corinth. At length, contrary to his inclination and principles, he laid a plan for engaging the Achæans to call in Antigonus Doson, king of Macedon; though, to maintain his reputation,

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he advised them first to try what could yet be done by their own forces. Further bad success made the Achæans gladly embrace the expedient of inviting Antigonus, who entered Peloponnesus at the head of a considerable army, and completely turned the tide of affairs. (See his life.) After his death the troubles of Greece were renewed by the Ætolians, who made an inroad on the Messenians. The Achæans took the part of these people, and Aratus, at the head of an army, marched against the invaders. The Ætolians agreed to retire; but Aratus, observing them laden with plunder, was induced to attack them at a disadvantage, and met with a complete defeat. For his conduct on this occasion he was publicly accused, and only escaped a censure by his submission. The Achæans were then obliged to have recourse to Philip, the successor of Antigonus, who marched to their aid, and a war ensued with various success. In the course of it, Philip, who at first had a great veneration for Aratus, and followed his counsels, was set against him by the ill offices of his ministers, and the difference of their characters and designs. This alienation proceeded so far, that after peace was made, and Aratus had retired to Sicyon, Philip (as is said, though apparently without proof) caused a slow poison to be given him, which brought him to his end in the fifty-seventh year of his age, B. C. 216. Aratus certainly suspected his disease to be caused by poison, though he bore it in silence; for, happening one day to spit blood in the presence of an intimate friend, who expressed his concern, "Behold (said he) the effect of friendship with kings!" Aratus died at Ægium, being then for the seventeenth time prætor of the Achæans. The Sicyonians brought his body in triumphant procession to their city, and buried him in the most conspicuous place, which long after bore the name of the *Aratium*, where they offered two annual sacrifices, one on his birth-day, the other on that when he delivered the city from its tyrants.

Aratus was certainly one of the greatest men in the declining days of Greece, and highly deserving of the esteem and gratitude of his countrymen. It is to be lamented that the calamitous circumstances of the times obliged him to adopt a policy inconsistent with his principles, and which sometimes gave his conduct the appearance of unsteadiness and ambiguity. As a military character, he was more successful in stratagem and secret enterprises, than in the open field, where he is said sometimes to have betrayed timidity and incapacity. He was more free from superstition than most of the Greeks, and acted from the suggestions of his reason, rather than from omens and oracles. His temper was calm and amiable, and his manners virtuous.

Aratus was a historian, and wrote "Commentaries" of his own actions, and the affairs of the Achæans. *Plutarch's Life of Aratus. Univers. Hist.*—A.

ARBOGASTES, a Frank by nation, and a soldier of fortune, rose by his merit to the second rank in the army, and the title of count, under the emperor Gratian, and after his death engaged in the service of Valentinian the younger and Theodosius. By the latter he was sent into Gaul to oppose Victor the son of Maximus, whom he defeated and killed. The army, with which he had ingratiated himself by his liberality and valour, then raised him, without consulting the court, to the post of general, in which he acquitted himself with moderation and fidelity till the departure of Theodosius for Constantinople. But after that event, he began to aim at the entire management of the state, and, by filling every post with his creatures, reduced the young Valentinian to the condition of a mere dependent upon his will. The emperor, perceiving and resenting his situation, resolved to discharge him, and for that purpose presented him from the throne with a paper announcing his dismission. The haughty count, after reading it, coolly told him, that as his authority was not derived from him, it did not depend upon his pleasure; and contemptuously threw the paper on the ground. Valentinian, in a rage, attempted to draw the sword of one of the guards, but was prevented. Within a few days the young emperor was found dead, and little doubt could be entertained of the author of the fact, though Arbogastes endeavoured to make it believed that he had killed himself. The count, not choosing to assume the purple himself, as being a barbarian by origin, set up the rhetorician Eugenius, a faithful dependent, whom he had raised to the rank of master of the offices. Theodosius immediately prepared for war against the usurper: but it was not till two years afterwards, A. D. 394, that he entered Italy with his army. Arbogastes waited for him at the foot of the Alps, and exerted all his valour and skill in the defence. In the first conflict he was victorious; but on a renewal of the battle next day his army was entirely defeated; to which event a sudden storm that blew in his men's faces greatly contributed. After discharging every duty of a general and a soldier, he made his escape to the mountains, where he wandered some days. At length,

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despairing of being able to evade the search making for him, he put an end to his life. *Univers. Hist. Gibbon.*—A.

ARBUTHNOT, ALEXANDER, a divine of the church of Scotland, son of the baron of Arbuthnot, was born in the year 1538. Having studied languages and philosophy in the university of Aberdeen, and civil law under the celebrated Cujacius at Bourges in France, he took ecclesiastical orders, and distinguished himself as a zealous supporter of the reformation. In several general assemblies he took an active and leading part. At the general assembly held at Edinburgh in 1568, he was appointed to examine a work which had given offence, entitled "The Fate of the Roman Church." The censure of the assembly was passed upon the book for an assertion which it contained, "that the king was the supreme head of the church;" and it was ordered that no book should be published till licensed by commissioners appointed by the assembly. Thus the reformed clergy, who owed their emancipation to the exercise of the right of private judgment in matters of religion, with gross inconsistency obstructed the progress of free inquiry, by taking upon themselves the regulation of the press. In 1569 Arbuthnot was appointed principal of the king's college at Aberdeen. He was a member of the general assembly held at St. Andrews in the year 1572, in which a strenuous opposition was made to a scheme of church government, called "The Book of Policy," which was invented by certain statesmen, to restore the old titles in the church, and hereby to retain among themselves the temporalities formerly annexed to them. In the general assemblies held at Edinburgh in 1573 and in 1577, Arbuthnot was chosen moderator; and he appears to have been constantly employed, on the part of the church of Scotland, in the commission for conducting the troublesome and tedious contest with the regency concerning the plan of ecclesiastical jurisdiction to be adopted in the church of Scotland. The part which Arbuthnot took in these affairs gave offence to James VI. and the offence was increased by the publication of Buchanan's History of Scotland, of which Arbuthnot was the editor. It was therefore resolved to restrain him by an oppressive act of arbitrary power; and a royal order was issued, forbidding him to absent himself from his college at Aberdeen. The clergy, who saw that the design of this order was to deprive them of the benefit of Arbuthnot's services, remonstrated: the king, however, remained inflexible, and the clergy submitted. This persecution probably affected Arbuthnot's health and spirits; for the next year, 1583, he fell into a gradual decline, and died. Arbuthnot appears to have possessed much good sense and moderation, and to have been well qualified for public business. His knowledge was various and extensive; he was a patron of learning; and, at the same time that he was active in promoting the interests of the reformed church, he contributed to the revival of a taste for literature in Scotland. The only literary production which he has left, is a learned and elegant Latin work, entitled "Orationes de Origine et Dignitate Juris" [Orations on the Origin and Dignity of the Law]: it was printed, in 4to. at Edinburgh in 1572. *Spotswood. Hist. Scot.* b. vi. *Calderwood's Hist. of the Church of Scotland*, p. 44, *&c. Petrie's Compend. Hist. of the Catholic Church*, p. 359, &c. *M'Kenzie's Lives of Scots Writers*, vol. iii. p. 192. *Biogr. Brit.* —E.

ARBUTHNOT, JOHN, M. D. one of the constellation of wits in the reign of queen Anne, and more a man of learning than any of them, was the son of an episcopal clergyman in Scotland, and was born, soon after the restoration, at Arbuthnot, near Montrose. He went through a course of academical studies at Aberdeen, where he took the degree of doctor of physic. Coming to London to seek his fortune, he engaged in teaching the mathematics, in which science he was very well grounded. He first became known to the learned world in 1697, by a work entitled "An Examination of Dr. Woodward's Account of the Deluge, &c." which was well received; and in 1700 he greatly added to his reputation by an excellent treatise "On the Usefulness of Mathematical Learning." He communicated to the Royal Society a curious paper, "On the Regularity of the Births of both Sexes," showing from authentic documents the proportion constantly observed by nature in this particular, and drawing judicious inferences, moral and political. This occasioned his election into that body in 1704. Meantime he was gradually rising to notice in his proper profession; and, in consequence of a casual attendance on prince George of Denmark, came to be appointed physician extraordinary, and afterwards one of the physicians in ordinary, to queen Anne. In 1710 he was admitted into the college as a fellow. About this period he formed an intimate connection with the literary triumvirate, Swift, Pope, and Gay, which continued with the greatest mutual kindness and esteem during the

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rest of his life. He engaged, in 1714, with Pope and Swift, in an extensive design of a satire on the abuses of learning in every branch, to be written in the grave ironical manner, under the form of a history of the adventures of a fictitious character. The plan was never completed; but the "Memoirs of Martinus Scriblerus," published in Pope's works, is a part of it; and, of that, much is the performance of Dr. Arbuthnot, particularly what relates to anatomy, logic, and the manners and customs of antiquity. The whole first book, indeed, was probably his composition. The real depth of knowledge discovered in this piece, with the genuine wit and humour with which the satire is directed, render it one of the most original and entertaining productions in the English language. The death of queen Anne, equally fatal to his personal views and his political wishes, was a severe stroke upon him; and to divert his melancholy he made a short visit to Paris. On his return he quitted St. James's, where his medical services were now no longer required, and followed the practice of his profession at large, without relinquishing his literary pursuits, though his publications were only occasional, and with long intervals. His principal learned work, entitled "Tables of ancient Coins, Weights, and Measures, explained and exemplified in several Dissertations," in a 4to. vol. appeared in 1727. It is a work of great value, and notwithstanding some inaccuracies, scarcely avoidable in such intricate subjects, has ever since been considered as standard authority. Two professional treatises, "On the Nature and Choice of Aliments," published in 1732, and "On the Effects of Air on Human Bodies," in 1733, finish the list of his serious performances. Both these were well esteemed by the faculty, and are still occasionally read and quoted. With respect to his humorous effusions, which were frequently dropping from his pen at leisure hours, and with little premeditation, they are so blended with those of his confederates, that it is difficult to distinguish them. But the "History of John Bull," in two parts, is confidently ascribed to him in the Biogr. Brit. and that alone would raise him almost to the summit of our list of witty writers. Never was a political allegory managed with more exquisite humour, or skilful adaptation of characters and circumstances. "A Treatise concerning the Altercation or Scolding of the Ancients," and the "Art of political Lying," are among his acknowledged pieces; with a few more of the same ironical cast. Great part of the contents of two small volumes, entitled "The Miscellaneous Works of Dr. Arbuthnot," published in 1751, is denied, by his son, to be of his composition. Yet as it was his custom to write in a large folio book which lay in his parlour, upon every occurrence that struck him in a comic light, it is probable that many slight and unfinished essays might get abroad, which he himself had almost forgotten. A good-humoured vein of pleasantry runs through almost all his pieces of this kind, which confirms the character that Swift gave of him to a lady who desired his opinion respecting Dr. Arbuthnot: "He has more wit than we all have, and his humanity is equal to his wit." That they are strongly tinged with party, cannot be denied: yet they are generally free from the gall and rancour that is too apt to infect party writings. If, however, the "Memorandums of the six Days preceding the Death of a late Right Reverend" (meaning bishop Burnet) be his, he cannot, in that instance, be acquitted of suffering his personal dislike to get the better of his humanity. As to his very bitter "Epitaph on Colonel Chartres," the indignation of a man of strict virtue towards a character overwhelmed with infamy may sufficiently justify its severity, though party probably aggravated his aversion to the man, as it did Pope's. Arbuthnot tried his pen in verse, though without any proper poetical talent. A piece published in Dodsley's collection, entitled ΓΝΩΘΙ ΣΕΑΥΤΟΝ [Know thyself], is valuable for its philosophical sentiment. He was also skilled in music; and an anthem and a burlesque song of his composition are mentioned by sir J. Hawkins.

In these occupations, amid the endearments of domestic life, and the love and esteem of his friends, he passed his days, bearing with cheerfulness and resignation the afflictions from sickness and other causes that fell to his lot. Of his two sons, one died before him; the other, with some daughters, survived him. He seems to have been thoroughly beloved by his great literary associates, who have taken care to record their mutual friendship. Pope dedicated to him an epistle called "A Prologue to the Satires;" and Swift feelingly laments, in one of his poems, that he is

> "Far from his kind Arbuthnot's aid,
> Who knows his art, but not his trade."

He fell at length into a dropsical disorder, the sequel to an inveterate asthma, for relief from which he retired for some time to Hampstead, but, as he assured his friends Pope and Swift, without the least hope of a recovery. His se-

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renity, supported by habitual piety, never deserted him; and these qualities, with an ardent love of virtue, and disdain of meanness and vice, are beautifully displayed in his latest letters. Returning to his house in London, he died, February 27, 1734-5. *Biog. Brit.*—A.

ARC, JOAN OF, called the *Maid of Orleans*, one of the most extraordinary heroines mentioned in history, was the daughter of a peasant named James d'Arc, of Domremi, near Vaucouleurs in Lorrain, where she was born about the beginning of the 15th century. She was put to service at a small inn, in which she was accustomed to tend horses, ride them to water without a saddle, and perform other offices more commonly assigned to the other sex. When she was of the age, probably, of twenty-seven or twenty-nine, at a time when king Charles VII. was reduced to the lowest condition by the English, who possessed the greatest part of his kingdom, Joan fancied that she saw visions in which she was commanded by St. Michael to go to the relief of Orleans, then closely pressed by the English, and afterwards to cause the king to be consecrated at Rheims. She was taken by her parents, in February 1429, to Baudricourt, governor of Vaucouleurs, who at first treated her pretended inspiration as an idle tale; but at length, moved by her repeated and urgent solicitations, he sent her to the king, then at Chinon. Charles, either in earnest or from collusion, proposed to try her by introducing her before a large company in which he was undistinguished from his nobles by any marks of dignity; and it is affirmed that she immediately recognised him, and acquainted him with secrets which he had never communicated to any one. She promised boldly to fulfil the two objects of her mission, and demanded to be armed with a consecrated sword, kept in the church of St. Catharine of Fierbois, the marks of which she described, though she had never seen it. Her manner inspired confidence: she was committed to matrons for proof of her virginity, and to the doctors of the church for inquiry into her inspiration. Their report was favourable; but the parliament, to whom she was next consigned, treated her as insane, and asked her for a miracle. She replied that she had none then to exhibit, but that she soon would perform one at Orleans. In fine she was completely armed, mounted, and sent to join the army destined to the relief of Orleans. She here displayed a consecrated banner, purged the camp of licentiousness, and, by her whole demeanour, infused into the soldiers that enthusiasm with which she herself was animated. She entered Orleans, introduced a convoy, attacked the English in their forts, defeated and dismayed them, and raised the siege. In all these actions she showed an heroic courage, and the dignity of a superior mind. Other successes rapidly followed, and the panic-struck English every where fled from a foe whom a short time before they had despised. Joan now thought it time to fulfil her other promise of crowning the king at Rheims; and, accompanied by her, he marched without opposition across the kingdom, receiving the submission of the towns as he passed. Rheims sent him its keys, and admitted him with transport. He was crowned and anointed with the holy oil of Clovis, the maid standing by his side in complete armour, and displaying her consecrated banner. Charles testified his gratitude for her extraordinary services, by ennobling her family, and giving it the name of *du Lys* (probably in allusion to the *lilies* of her banner), with a suitable estate in land. Joan, now that the two objects of her mission were obtained, proposed to retire; but the general, Dunois, sensible of the advantages he derived from the idea of her supernatural commission, persuaded her to remain in arms till the English should be finally expelled. By his advice she threw herself into Compeigne, then besieged by the duke of Burgundy and the English; where, on a sally, after having driven the enemy from their entrenchments, she was deserted by her friends, surrounded, and taken prisoner. The English indulged a malignant triumph on the capture of one who had caused such a reverse in their affairs, and resolved to show her no mercy. The regent duke of Bedford purchased her from the captors, and instituted a criminal prosecution against her on the charges of sorcery, impiety, and magic. The clergy in his interest, and the university of Paris, joined in the accusation. She was brought in irons before an ecclesiastical commission at Rouen, where a number of captious interrogatories were put to her during the space of a four months' trial, to which she replied with firmness and dignity. Among other questions, it was asked her why she assisted with her standard in her hand at the coronation of Charles. "Because (she nobly replied) the person who shared in the danger had a right to share in the glory." Her pretended visions and inspirations were the most dangerous points of the attack, and the weakest of her defence. Urged on these grounds with the crimes of heresy and impiety, she appealed to the pope, but her appeal was disallowed. At length she was solemnly condemned as a sorceress and blasphemer, and delivered over to the

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secular arm. Her resolution at last forsook her, and she tried to avert the dreadful punishment that awaited her, by an open recantation of her errors, and a disavowal of her supposed revelations. Her sentence was then mitigated to perpetual imprisonment; but the barbarity of her enemies was not satisfied with this vengeance. They insidiously placed in her apartment a suit of man's apparel; and, because, tempted by the view of a dress in which she had obtained so much glory, she ventured to put it on, they interpreted the action as a relapse into heresy, and condemned her to the stake. In June 1431, to the perpetual shame of her cruel and unjust prosecutors, she was burned in the market-place of Rouen. She met her fate with resolution, and the English themselves beheld the scene with tears. Her king did nothing to avenge her cause. He was contented with procuring a revision of the process, and a restoration of her memory by the pope ten years afterwards. In that act she was styled a "martyr to her religion, her country, and her king." The enthusiastic admiration of her countrymen did not wait for such a slow process. They propagated many marvellous tales relative to her execution; and a party would not suppose her really dead, but continually expected her return to lead them, as before, to victory. Posterity has not been able to form an uniform and consistent judgment respecting this personage and her actions. The most probable supposition seems to be, that she was sincere in the idea of her divine inspiration, and gave herself up to the enthusiasm of a heated fancy, and that this circumstance was improved by some of the leading people in the interest of Charles, with the addition of so much artifice as was necessary to produce a full effect on the passions of the public. It is not doubted, that, in fact, the appearance of the Maid of Orleans gave a decisive turn to the contest between the French and English.

This heroine has been the subject of various works in prose and verse. Of the latter, the serious poem of Chapelain has had much less success than the burlesque and very licentious one of Voltaire—a real injury to her memory, which has been in some degree repaired in England by Southey's sublime and spirited poem of "Joan of Arc," representing her in the brightest colours of virtue and heroism. *Moreri. Nouv. Dict. Hist. Hume's Hist. of Engl.*—A.

ARCADIUS, emperor of the east, eldest son of Theodosius the Great, was born, A. D. 377, in Spain, his father being then a private person. At the early age of six he was invested with the purple by his father; and he received his education in the palace of Constantinople. Theodosius, at his decease in 395, divided the empire between his two sons Arcadius and Honorius; allotting to the former Thrace, Asia Minor, Syria, and Egypt, with Dacia, Macedonia, and half of Illyricum. Arcadius possessed none of the qualities which could enable him to rule such an extensive dominion. He first fell into the hands of his father's unworthy favourite Rufinus, who governed him and the empire with absolute sway, and, not contented with secondary authority, aspired to the sovereignty itself. Rufinus had planned a marriage between the emperor and his daughter; but he was supplanted by the artifices of the eunuch Eutropius, who engaged the affections of Arcadius to Eudoxia, daughter of Bauta, a general of the Franks; and the nuptials took place in the first year of his reign. Rufinus was soon after openly murdered by the army under the command of Gainas the Goth, in the presence of the emperor. Eutropius, who appears to have been a worse man than Rufinus himself, succeeded to the ministerial power, and removed from the view of Arcadius, by fraud or violence, all in whom he seemed to place any confidence. He fomented discord between the two imperial brothers, and persuaded Gildo to transfer the allegiance of Africa from Honorius to Arcadius. For his security he caused the emperor to pass a most unjust and cruel law of treason, by which the crime was extended to all practices against the ministers and officers of the sovereign, and its punishment was made to involve the ruin of descendents. The rebellion of Tribigild, the Ostrogoth, however, eventually overthrew the power of this domineering eunuch; towards whose fall the empress Eudoxia contributed all her influence, and whom she succeeded in an absolute rule over the feeble Arcadius. She procured herself to be distinguished by the title of *Augusta*, and to have her image borne through all the provinces of the empire, and treated with all the honours bestowed on that of the emperor itself—for *this* species of idolatry had been spared by Christianity after it had subverted every other. During these court changes, Gainas the Goth had reduced the emperor to comply with very ignominious demands, and had afterwards openly revolted, but was finally defeated and killed. Disturbances rose at Constantinople in consequence of Eudoxia's persecution of the venerable Chrysostom, who had too freely exposed the vices of the court and of the empress herself. He was at length banished, and died in exile: but Eudoxia, in the bloom of youth, was

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cut off before him. Arcadius lived a few years longer, an insensible spectator of the calamities which were gathering round the eastern empire. At length, in his thirty-first year, after a nominal possession of the throne between thirteen and fourteen years, he died, A. D. 408. He left one son, Theodosius, in the eighth year of his age; and four daughters. A very improbable tale is related by Procopius alone, of his appointing Jesgederd, king of Persia, guardian to the young prince. "It is impossible (says Mr. Gibbon) to delineate the character of Arcadius; since, in a period very copiously furnished with historical materials, it has not been possible to remark one action that properly belongs to the son of the great Theodosius." *Univers. Hist. Gibbon.*—A.

ARCESILAUS, or ARCECILAS, a Greek philosopher, the founder of the middle academy, was born at Pitane in Æolia, in the fourth year of the 134th Olympiad, or 316 years before Christ. His first preceptor was his countryman Autolycus the mathematician, whom he followed to Sardis. He afterwards went to Athens, where he studied music under Xanthus, geometry under Hipponicus, and philosophy first under Theophrastus, and afterwards under Polemon and Crantor: he formed an intimate friendship with the latter. Poetry was his favourite amusement, and he took so much delight in Homer, that it was his practice, every night before he went to sleep, to read a portion of his works. His studies, however, were chiefly devoted to philosophy. After the death of Crates, Arcesilaus took the charge of the Academy, and introduced innovations, which gave rise to a new school, called, in reference to the school of Plato, the Second Academy, and, with respect to a subsequent innovation by Carneades, the Middle Academy.

The school of Arcesilaus was founded upon the principle of the uncertainty of knowledge, and was instituted in opposition to the Dogmatists, particularly the Stoics, who taught with great confidence a system different from that of Plato. Arcesilaus was jealous of the rising fame of Zeno, his fellow-disciple under Polemon, and employed great ingenuity and eloquence in controverting the axioms and reasonings of his school. He did not choose to avow, in its full extent, the doctrine of universal scepticism, as taught by Pyrrho, at this time, in his new school; but, under the sanction of Socrates, who had confessed that the only thing which he knew was that he knew nothing, and of Plato, who had taught that no certain knowledge can be obtained from the varying forms of physical bodies, he taught, that, although there may be a real certainty in the nature of things, every thing is uncertain to the human understanding. He taught his disciples not to assert their own opinions, but to controvert those of others: he suspended his own judgment in every thing, and disputed only to convince himself that opposite opinions may be supported by arguments of equal weight. "Arcesilaus (says Cicero) denied that any thing could be known, even that which Socrates had excepted. Thus the philosophers of his school were of opinion, that every thing lay concealed, and that nothing could be perceived, or understood; and hence they inferred, that no one ought to affirm or assert any thing, but, by suspending their decision, always to avoid the discredit of giving a rash judgment, and assenting to propositions which are either false or unknown; nothing being more disgraceful, than to suffer assent to precede knowledge and perception." (Cic. Acad. Quæst. lib. i. c. 12.) Arcesilaus maintained, that truth has no certain characters, by which it may be distinguished from error; and, on this point, according to Cicero, turned the dispute between the Academics and the Dogmatists. (Ib. c. 24.)

The school of Arcesilaus appears to have been a field of unprofitable contention. The master, who possessed great skill in disputation, and captivating powers of address, permitted his disciples and hearers to propound and maintain their opinions: he then refuted them with so much subtlety of argument, and such persuasive eloquence, that his antagonist was overcome, and the audience were astonished; (Numenius, apud Euseb. Præp. Ev. lib. xiv. c. 6.) and the point in dispute seemed determined, till the same ingenuity was employed on the opposite side of the question. Arcesilaus has been compared to Tiberius Gracchus, as a disturber of the peace, who endeavoured to overturn the established philosophy; but he had not, like that political reformer, the merit of attempting the correction of abuses and errors, for he brought the world of science into a worse state of confusion than he found it. (Cic. Acad. Quæst. lib. iv. c. 5—12. De Fin. lib. ii. c. 1. lib. v. c. 31.)

The sceptical doctrine of Arcesilaus seems necessarily to destroy the foundations of virtue, and to introduce uncertainty and indifference with respect to the obligations of morality. Accordingly, one of the adversaries of this philoso pher reproached him with living according to his principles. Cleanthes, who was present, though a stoic, took his part, and said, "You

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blame him without reason; for, though he destroys morals by his doctrine, he establishes them by his conduct." "You flatter," said Arcesilaus. "Is it then flattery (replied Cleanthes) to assert, that you say one thing and do another?" The repartee was smart, and the vindication urbane and candid; but it is not justified by the history of his life. Diogenes Laërtius relates, that he was addicted to the grossest intemperance and most shameful lewdness, and merited the character of a corruptor of youth. He frequently, on public festivals, visited Hierocles, the governor of Munychia and the Piræus, and indulged himself in great excesses. His death, at the age of seventy-five, was the effect of a delirium occasioned by excessive drinking. It must, however, in justice to his character, be added, that he gave frequent proofs of a generous and liberal spirit. He frequently advised his disciples to visit the schools of other masters. One of his pupils having expressed a wish to become the disciple of another master, Hieronymus, a peripatetic philosopher, Arcesilaus conducted him to his school, and recommended him to his attention. He expelled a pupil from his school for affronting Cleanthes in a verse of a comedy, and would not restore him till he had made a satisfactory acknowledgment to the person whom he had offended: an action the more meritorious, as Cleanthes was the successor of Zeno, the professed adversary of Arcesilaus. Having lent some silver vessels to a friend for an entertainment, when he found that he was poor, he refused to receive them back. Visiting a sick friend, who was in extreme poverty, he secretly conveyed a purse of money under his pillow: when the attendant discovered it, the sick man said with a smile, "This is one of the generous frauds of Arcesilaus." (Senec. de Benef. lib. ii. c. 10.) No writings of this philosopher remain; and it is a dispute not worth deciding, whether he ever published any thing. He received honours during his life, and the Athenians paid respect to his memory by a magnificent funeral: his doctrine has been inveighed against with great vehemence by two Christian fathers, Numenius and Lactantius. *Diogenes Laërt. Plutarch. adv. Colot. et Discrim. Adul. Euseb. Præp. Ev.* lib. xiv. c. 9. *Lactant. Inst.* lib. iii. c. 4. *Suidas. Bayle. Stanley. Brucker.*—E.

ARCHELAUS, son of Herod the Great, by his wife Martace, was declared successor to that king by his will, B. C. 3, subject to the confirmation of Augustus. Immediately after his accession a tumult arose, which was not suppressed without the death of three thousand of the mutineers, and the interruption of the paschal solemnity of that year. Archelaus proceeded to Rome, where he met with a competitor in Antipas, another of Herod's sons. Each pleaded his cause before the emperor; and a deputation of the Jews requested that they might live under the Roman government without any king: but Archelaus, by his profound humility, obtained the sovereignty of half of Herod's kingdom, viz. Judæa Proper, Idumæa, and Samaria, with the title of Ethnarch. On his return to Jerusalem he deposed Joazar from the high priesthood, and, soon after, his successor Eleazar. He offended the Mosaic law by repudiating his wife Mariamne, and marrying Glaphyra, his brother Alexander's widow, notwithstanding she had several children. In other respects also, his reign was tyrannical; so that he was sent for to Rome to answer to charges transmitted against him, and was condemned by Augustus to banishment and confiscation of his goods, and Judæa was reduced to a province. This took place, A. D. 6. Archelaus died in exile at Vienna in Gaul. *Univers. Hist.*—A.

ARCHELAUS, king of Macedon, was one of those princes who wore with glory a crown obtained and preserved by villany. He was natural son of Perdiccas II. and succeeded him by supplanting Alcetas the brother of that king, whom he afterwards caused to be assassinated, together with his son. He is likewise said to have pushed into a well his young brother, the legitimate son of Perdiccas and Cleopatra, and to have told his mother that he fell in by accident. Having secured himself on the throne, he applied with vigour to the rendering Macedon formidable, by fortifying its towns, collecting magazines, keeping a well-disciplined army, and fitting out armed ships, a new species of force to that kingdom. He was, moreover, a great patron of arts and learning, and his court was frequented by some of the most celebrated men in Greece. He caused his palace to be painted by Zeuxis. Euripides lived in honour with him; and, in a state of freedom unusual in connection with a monarch, if it be true, that, on being requested by Archelaus to write a tragedy on some subject relative to him, the poet excused himself, that he might not have to represent the cruelties of a tyrant. Socrates, however, on being invited to pay a visit to his court, refused to give him that testimony of respect. Archelaus instituted sacrifices and scenic games in honour of Jupiter and the Muses. Each Muse had a day devoted to her. He also sent chariots to the Pythian and Olympic races. Though historians agree that

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Archelaus died a violent death, they differ as to the cause, and to the length of his reign. It seems most probable that the conspiracy against him was planned by one Craterus, who had been his minion, in revenge of an affront. The duration of his reign is estimated by different writers at twenty-four, sixteen, fourteen, and seven years. The authors of the *Univers. Hist.* prefer fourteen years; and *Bayle*, seven, who places his death, B. C. 399.—A.

ARCHELAUS, a Greek philosopher, a disciple of Anaxagoras, was, according to some writers, a native of Miletus, according to others, of Athens. Having attended Anaxagoras at Lampsacus, he occupied the chair of that philosopher after his death, and was the last teacher in that school. He afterwards went to Athens, and taught philosophy: he was therefore, as Diogenes Laërtius asserts, the person who removed the school of Thales from Ionia to Athens; and Clemens Alexandrinus was mistaken in asserting (Stromat. lib. ii.) that this was done by Anaxagoras; perhaps Clemens Alexandrinus may be understood to mean, that Anaxagoras was the first person of the sect of Ionia who taught at Athens. Archelaus acquired high reputation at Athens, and had many scholars, among whom is reckoned Socrates.

Archelaus made but little alteration in the doctrine of his master. He probably held, with him, that similar parts were the material principles of all things, and that a superintendent mind, by collecting and uniting these, formed natural bodies. (August. de Civit. Dei, lib. viii. c. 2.) He taught that the universe is infinite; that heat and cold are the immediate causes of production, and that animals were produced from the earth, which was at first a muddy mass. Like his predecessors, he chiefly applied his attention to physical questions concerning the origin and nature of things, but he also taught some doctrines on moral subjects. His fundamental principle in ethics was, that the distinction between right and wrong is not founded in nature, but in positive institution; and consequently, that all actions are indifferent, till human laws declare them to be good or evil. A principle so destructive of all moral obligation could obtain little credit: it soon yielded to the purer and wiser doctrine of Socrates. *Diog. Laërt. Plut. de Placit. Phil. Bayle. Brucker. Stanley.*—E.

ARCHELAUS, a Christian divine, bishop of Mesopotamia, flourished under Probus, about the year 278. He was a zealous champion for the catholic faith against the Manichæans. Jerom speaks of a work written by him in the Syriac language, which related "A Conference or Dispute which he held with Mani at his coming out of Persia." This work was translated from Syriac into Greek, and thence into Latin. The Latin translation remains; but it is uncertain at what time it was made, and it is thought not to be complete. The work, as it comes down to us, contains two disputes; one held at Caschar, or Carchar, a city in Mesopotamia, with Mani; the other with one of his disciples, the presbyter of Diodoris, a small town in the same country: it also contains an account of the life and death of Mani, with some other articles. Various opinions are entertained concerning the author and the authenticity of this work. Photius (Cod. 85.) writes, that Heracleon, bishop of Chalcedon, in his book against the Manichees, ascribed it to Hegemonius, an author whose age is unknown. Fabricius conjectures that this writer published an abridgment of the original work. However this was, there are in the work many things which do not well agree with other accounts of Mani, and which favour the opinion of Beausobre, that it contains some truths, but mixed with falsehoods, and that it was written by some Greek in the fourth century. From a MS. of the Latin translation, found at Cassino, together with some fragments of the Greek in Cyril (Catachis. 6.) and in Epiphanius, (Hæres. 66. n. 25—32.) the work was edited, in 4to. by Zacagni, in his "Collectanea Monumentorum Vet. Rom." in 1698. *Fabric. Bibl. Græc.* lib. v. c. 1. § 31. *Cave, Hist. Lit. Dupin. Lardner's Cred.* part ii. c. 62, 63.—E.

ARCHIAS, Aulus-Licinius, a Greek poet, is chiefly known from the eloquent oration made by Cicero, about B. C. 60, to defend his right to the citizenship of Rome. From that we learn that he was a native of Antioch, and that he obtained in early youth such a reputation for his poetical talents, that his arrival was expected with impatience in all the Greek cities of Asia and Europe which he visited. He came to Rome, B. C. 102, where he was first a guest in the Lucullan family, and was afterwards highly favoured by the Metelli, Catuli, Crassi, and other noble houses in Rome. Cicero was peculiarly his friend, and speaks with admiration of his powers, which probably consisted rather in facility and copiousness of versifying, than in the higher qualities of a poet. "How often (says the orator) have I heard him, without writing a word, pour out a number of excellent verses extempore on an occasional topic, and then repeat the same ideas in different words and sentences!" He adds, that

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what he composed with study and premeditation, was thought to equal the works of antiquity. Archias wrote a poem on the Cimbric war, and began one on the consulate of Cicero, which he seems not to have finished. Nothing is left of him but some epigrams in the "Anthologia." *Cicero pro Archia. Lilius Girald.*—A.

ARCHIDAMUS III. king of Sparta, and son of Agesilaus, had the command of the Spartan army during his father's life, B. C. 367, when he obtained a great victory over the Arcadians, in which not one native Lacedemonian fell; whence it was called the *fearless battle*. Afterwards, when Epaminondas made an attempt upon Sparta itself, Archidamus formed such dispositions for defence, that the Theban general was obliged to retire. He succeeded his father in the throne, B. C. 361; and, in the sacred war, gave assistance to the Phocæans, to which he is said to have been induced by the bribes given to himself and his wife. It is probable, however, that the whole state of Sparta was bribed to the unjust part which they took in this war; for the Lacedemonians were now become as greedy of gain as any state in Greece. Philip of Macedon now assuming great consequence in the affairs of Greece, and being elevated by success, Archidamus, to humble him, replied to a haughty message from him, that "if he would measure his shadow, he would find it no longer than before." Another laconic sentence of his displays magnanimity rather than a sense of justice. To the question how far the dominion of Sparta extended; "As far (he replied) as they can stretch their lances." The scanty and constrained mode of living enjoined by the laws of Lycurgus was not to the taste of Archidamus; whence he gladly embraced the occasion of absence offered by a decree of his country to assist the Tarentines with a body of forces. In this quarrel he was slain in a combat with the Messapians, after a reign of fifteen years, leaving the character of a worthy successor of Agesilaus with respect to valour and public spirit. *Univers. Hist.*—A.

ARCHIGENES, a Greek physician of the pneumatic sect, a native of Apamea, and disciple of Agathinus, flourished in the times of Domitian and Trajan, and acquired such celebrity in his profession, that his name is thrice used by Juvenal as a general term to denote a physician of eminence. He was well versed both in the theory and practice of his art; but in the latter he seems to have been chiefly an empiric, proposing a variety of remedies, often of the most opposite kinds, for particular diseases, with little consideration of the origin or state of the malady. He is accounted one of the most copious writers concerning medicines, and his works are very frequently referred to by Galen. Various fragments of them exist in the collections of Aëtius of Amida. Besides his writings on subjects of pharmacy, he wrote treatises on local affections, on the cure of chronic diseases, on the nature and types of fevers, on pulses, &c. *Vander Linden. Script. Med. Haller, Bibl. Med.*—A.

ARCHILOCHUS, a Greek poet, famous throughout antiquity as an example of a bitter and malignant satirist, was a native of the isle of Paros, and son of Telesicles. The period in which he flourished is not agreed upon among authors, but was probably as early as 660 years B. C. He is said to have been the inventor of iambic verse, and his poetical powers were in high estimation both among the Greeks and the Romans. A proof of the force of his satire, often alluded to by the ancients, is the tragical end of one Lycambes, who had promised him his daughter in marriage. On his breach of contract, Archilochus rendered him and his family so infamous by a torrent of abuse and defamation, that he was driven to terminate his life by the halter, and one, if not all, of his daughters followed his example. The poems of Archilochus are said in general to have been offensive to decency, on which account they were prohibited at Sparta. A confession of his own cowardice in a battle, and the maxim, "that it was better to run away than stay and be killed," was probably an additional cause of the stigma affixed to him at Lacedemon. He was, however, not incapable of the heroic strain, and a hymn which he composed on Hercules and Iolaus used to be thrice sung in honour of the Olympic victors. That he was in great favour among the Greeks, appears from the conduct of the Delphian oracle, which expelled from the temple of Apollo, Corax of Naxos, who killed him, though the deed appears to have been done in open war. Archilochus is several times mentioned by Horace, who represents himself in his satires as the imitator of the Grecian bard in his style and manner, though not in his malignity. Ovid likewise refers to him; and Paterculus and Quintilian bestow great praises on his poetry. None of his works have reached our times. *Vossius, Poët. Græc. Bayle.*—A.

ARCHIMEDES, one of the most celebrated mathematicians among the ancients, was born at Syracuse in Sicily, probably about 280 years before Christ. It was an honour to Hiero, king of Syracuse, that he could call this great man his relation and friend. He lived

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about fifty years after Euclid: but under what masters he studied, or how much he was indebted to his predecessors, is unknown. Abulpharagius, the Arabian annalist, says (p. 41.) that he derived his knowledge from the Egyptians: but it is probable, that in his scientific commerce with that country he communicated more than he received. Diodorus of Sicily relates (Bibl. Hist. lib. v.) that he travelled into Egypt, but adds, that this country was indebted to him for the invention of the cochleon, or screw-pump for drawing off water. This illustrious philosopher unquestionably owed the high distinction which he obtained among his contemporaries, and the immortal name which he has transmitted to posterity, chiefly to his own vigorous and inventive intellect. Diodorus celebrates Archimedes as the author of many inventions, much greater than that which he had just mentioned, which had rendered him famous through the world. Livy speaks of him as a singularly excellent observer of the heavenly bodies, and as possessing a still more wonderful power of inventing and constructing warlike machines. [Unicus spectator cœli siderumque, mirabilior tamen inventor ac machinator bellicorum tormentorum, &c. lib. xxiv. c. 33.] His ingenuity in solving problems was, in Cicero's time, become proverbial. In a letter to Atticus, (lib. xiii. ep. 28.) he informs him, that he is now freed from a difficulty, which, strongly to express its magnitude, he calls προβλημα Αρχιμηδειον, an Archimedian problem. He is (lib. xiv. ver. 677.) thus celebrated by Silius Italicus:

Vir fuit, Isthmiacis decus immortale colonis,
Ingenio facile ante omnes telluris alumnos,
Nudus opum, sed cui cœlum terræque paterent.

Though it may not be easy, from the accounts which remain of the inventions of Archimedes, exactly to learn their nature and use, enough is known to justify the high encomiums bestowed upon him. If it be difficult to conceive that he made a *glass* sphere which represented the motions of the heavenly bodies, it may be believed that he constructed, from other materials, some kind of *planetarium*, which represented the celestial phænomena with sufficient accuracy to afford some foundation for the following verses of Claudian:

Jupiter, in parvo cum cerneret æthera vitro,
Risit, et ad superos talia dicta dedit:
Huccine mortalis progressa potentia curæ?
Jam meus in fragili luditur orbe labor.
Jura poli, rerumque fidem, legesque deorum,
Ecce Syracosius transtulit arte senex.
Inclusus variis famulatur spiritus astris,
Et vivum certis motibus urget opus.
Percurrit proprium mentitus signifer annum,
Et simulata novo Cynthia mense redit.
Jamque suum volvens audax industria mundum
Gaudet, et humanâ sidera mente regit.
Quid falso insontem tonitru Salmonea miror?
Æmula naturæ parva reperta manus.

When in a glass's narrow sphere confin'd,
Jove saw the fabric of th'almighty mind,
He smil'd and said, "Can mortal's art alone
Our heavenly labours mimic with their own?
The Syracusan's brittle work contains
Th' eternal law, that through all nature reigns.
Fram'd by his art, see stars unnumber'd burn,
And in their courses rolling orbs return;
His sun through various signs describe the year,
And ev'ry month his mimic moons appear.
Our rival's laws his little planets bind,
And rule their motions by a human mind.
Salmoneus could our thunder imitate:
But Archimedes can a world create."

Ovid mentions the same machine.

Arte Syracosiâ suspensus in aëre clauso
Stat globus, immensi parva figura poli.
Ovid. Fast. vi. 277.

In proof of Archimedes's knowledge of the doctrine of specific gravities, a singular fact is related in Vitruvius. (lib. ix. c. 3.) Hiero suspecting that in making a golden crown which he had ordered, the workmen had stolen part of the gold, and substituted in its stead an equal weight of silver, he applied to Archimedes, entreating him to exercise his ingenuity in detecting the fraud. Contemplating the subject one day as he was in the bath, it occurred to him that he displaced a quantity of water equal to the bulk of his own body. Quitting the bath with that eager and impetuous delight which a new discovery naturally excites in an inquisitive mind, he ran naked into the street, crying, Εὑρηκα! Εὑρηκα! [I have found it out! I have found it out!] Procuring a mass of gold, and another of silver, each of equal weight with the crown, he observed the quantity of fluid which each displaced, successively, upon being inserted in the same vessel *full* of water: he then observed how much water was displaced by the crown; and, upon comparing this quantity with each of the former, soon learned the proportions of silver and gold in the crown.

In mechanics and optics the inventive powers of Archimedes were astonishing. It was not without cause that he boasted, "Give me a place to stand upon, and I will move the earth:" for he perfectly understood the doctrine of the lever, and well knew, that, theoretically, the greatest weight may be moved by the smallest power. To show Hiero the wonderful effect of mechanic powers, he is said, by the help of

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ropes and pulleys, to have drawn towards him with perfect ease a galley which lay on shore, manned and loaded. But the grand proofs of his skill were given during the siege of Syracuse by Marcellus. (Plut. Vit. Marcell. Liv. lib. xxiv. c. 34.) Whether the vessels of the besiegers approached near the walls of the city, or kept at a considerable distance, Archimedes found means to annoy them. When they ventured closely under the rampart raised on the side towards the sea, he, by means of long and vast beams, probably hung in the form of a lever, struck with prodigious force upon the galleys, and sunk them: or by means of grappling hooks at the remote extremity of other levers, he caught up the vessels into the air, and dashed them to pieces against the walls or the projecting rocks. When the enemy kept at a greater distance, Archimedes made use of machines, by which he threw from behind the walls stones in vast masses, or great numbers, which shattered and demolished the ships or the machines employed in the siege. This mathematical Briareus, as Marcellus jestingly called him, employed his hundred arms with astonishing effect. His mechanical genius was the informing soul of the besieged city; and his powerful weapons struck the astonished Romans with terror. One instrument which Archimedes is said to have made use of on this occasion was commonly treated by modern writers as fabulous, till experiment proved the story to lie within the limits of practicability. If any one was disposed to believe that Archimedes set fire to the ships of the enemy by means of the rays of the sun, he was reminded,

> ——————quid Græcia mendax
> Audet in historiâ.
>
> "In history what lying Greece dares tell."

Buffon, however, contrived and made a burning glass, composed of about four hundred glass planes, each six inches square, so placed as to form a concave mirror, capable of melting silver at the distance of fifty feet, and lead and tin at the distance of one hundred and twenty feet, and of setting fire to wood at the distance of two hundred feet; and the story of Archimedes's instrument for burning ships at a great distance is no longer ridiculed.

Eminent as Archimedes was for his skill and invention in mechanics, his chief excellence, perhaps, lay in the rare talent which he possessed of investigating abstract truths, and inventing conclusive demonstrations in the higher branches of pure geometry. If we are to credit the representation of Plutarch, he looked upon mechanic inventions as far inferior in value to those intellectual speculations which terminate in simple truth, and carry with them irresistible conviction. Of his success in these lucubrations, the world is still in possession of admirable proofs in the geometrical treatises afterwards to be noticed. Of the unremitting ardour with which he devoted himself to mathematical studies, and the deep attention with which he pursued them, his memoirs afford striking and interesting examples. It is related of him, that he was often so totally absorbed in mathematical speculations, as to neglect his meals and the care of his person. At the bath he would frequently draw geometrical figures in the ashes, or, when according to the custom he was anointed, upon his own body. He was so much delighted with the discovery of the ratio between the sphere and the containing cylinder, that, passing over all his mechanic inventions, as a memorial of this discovery, he requested his friends to place upon his tomb a cylinder, containing a sphere, with an inscription expressing the proportion which the containing solid bears to the contained.

No sincere admirer of scientific merit will read without painful regret, that when Syracuse, after all the defence which philosophy had afforded it, was taken by storm, and given up to the sword, notwithstanding the liberal exception which Marcellus had made in favour of Archimedes, by giving orders that his house and his person should be held sacred, at a moment when this great man was so intent upon some mathematical speculation as not to perceive that the city was taken, and even when, according to Cicero, (De Finibus, lib. v. c. 19.) he was actually drawing a geometrical figure upon the sand, an ignorant barbarian, in the person of a Roman soldier, without allowing him the satisfaction of completing the solution of his problem, ran him through the body. This event, so disgraceful to the Roman character and to human nature, happened in the 142d Olympiad, or 212 years before Christ. (Liv. lib. xxv. c. 31. Valer. Maxim. lib. viii. c. 7. Polyænus, lib. viii. c. 11, 12.) It was a poor compensation for the insult offered by this action to Science in the person of one of her most favoured sons, that Marcellus, in the midst of his triumphal laurels, lamented the fate of Archimedes, and, taking upon himself the charge of his funeral, protected and honoured his relations. (Plin. Nat. Hist. lib. vii. c. 37.) The disgrace was in some measure cancelled when the philosopher of Arpinum, a hundred and

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forty years afterwards, paid homage to his forgotten tomb. "During my quæstorship," says Cicero, (Tusc. Quæst. lib. v. c. 23.) "I diligently sought to discover the sepulchre of Archimedes, which the Syracusans had totally neglected, and suffered to be grown over with thorns and briars. Recollecting some verses, said to be inscribed on the tomb, which mentioned that on the top was placed a sphere with a cylinder, I looked round me upon every object at the Agragentine gate, the common receptacle of the dead. At last I observed a little column which just rose above the thorns, upon which was placed the figure of a sphere and cylinder. This, said I to the Syracusan nobles who were with me, this must, I think, be what I am seeking. Several persons were immediately employed to clear away the weeds and lay open the spot. As soon as a passage was opened, we drew near, and found on the opposite base the inscription, with nearly half the latter part of the verses worn away. Thus would this most famous, and formerly most learned city of Greece have remained a stranger to the tomb of one of its most ingenious citizens, had it not been discovered by a man of Arpinum."

Several invaluable remains of this celebrated mathematician are preserved. On subjects of abstract geometry, we have two books "On the Sphere and Cylinder;" a treatise "On the Dimension of the Circle, or the Proportion between the Diameter and the Circumference;" two books "On Obtuse Conoids and Spheroids;" a book "On Spiral Lines;" and another "On the Quadrature of the Parabola." Among the numerous objects of mathematical speculation, which occupied the penetrating genius of Archimedes, one of the principal was the mensuration of the conic sections. He determined the relations of spheres, spheroids, and conoids to cylinders and cones, and of parabolas to rectilineal planes, whose quadratures were already known. He reduced the quadrature of the circle to the determination of the ratio between the diameter and the circumference; and, though unable to attain the exact quadrature of the circle, he assigned a useful approximation to it by the numeral calculation of the perimeters of the inscribed and circumscribed columns. He determined the relation between the circle and the ellipse; but if he attempted the hyperbola, it does not appear that it was with any success. He also determined the proportion of the area of the spiral to that of the circumscribed circle, and of their sectors. Besides the geometrical works in which these subjects are treated, Archimedes wrote a treatise entitled, "Arenarius," in which is demonstrated, that not only the sands of the earth, but a greater quantity of particles than could be contained in the immense sphere of the fixed stars, might be expressed in numbers, by a method in which the author makes use of a property similar to that of logarithms. In mechanics, Archimedes has left a treatise "On Equiponderants, or Centres of Gravity;" and, in hydrostatics, a treatise "Concerning Bodies floating on Fluids." A geometrical piece entitled, "Assumpta, or Lemmata," is extant only in Latin, and was published with Apollonius's Conics, at Florence, in 1681, and by Graves, in folio, at London in 1659. In Labbé, Bibl. Nov. MSS. p. 257, 259, are mentioned two MSS. of Archimedes, in Ara- not yet unpublished, "De Fractione Circuli," and "Perspectiva." Other geometrical works of Archimedes are mentioned by ancient writers, which are now lost: but Plutarch expressly says, (Vit. Marcelli) that, "though in the invention of machines he gained the reputation of a man endowed with divine rather than human knowledge, he did not leave any account of them in writing."

Various editions have appeared both of distinct parts and of the entire works of Archimedes. The book "De Dimensione Circuli" was published in folio, at Paris, in 1561; at Leipsic in 1602; and in 8vo. at Oxford, by Wallis, in 1676; and in the third volume of Wallis's works, in 1699. This work, together with the book "De Sphæris et Cylindro," appeared in Paris in 1561. The book "De Planis Æquiponderantibus" was published in 4to. at Paris, in 1565; "De Conoïdibus et de Spheroïdibus," at Palermo in 1685; "De iis quæ Aquis innatant," with the commentaries of Commandine, in 4to. at Bologna, in 1565; and "De Numero Arenæ,' by Wallis, in 8vo. at Oxford in 1676. Of this latter work an English translation was published, with notes and illustrations, by G. Anderson, in 8vo. at London, in 1784. The works of Archimedes, for the recovery of which we are indebted to the Greeks who fled into Italy after the taking of Constantinople, were first published in Greek and Latin, with the commentary of Eutocius, by Hervagius, in folio, at Basil, in 1544, with a preface by Thomas Gechauff. An edition was published, in folio, by Commandine, at Venice, in 1588. David Rivaltus presented the world with a new edition in folio, accompanied with a new version, demonstrations, and commentary, printed at Paris in 1615, and reprinted in 1646. The whole works have also been pub-

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lished, in folio, by Maurolycus, at Messina in Sicily, in 1671; and by Borelli, at Palermo, in 1685; and in London, in 4to. by Dr. Isaac Barrow, in 1675, with new illustrations and demonstrations. A splendid folio edition of Archimedes has lately, in 1792, issued from the Clarendon press in Oxford, with a new Latin translation, a preface and notes, by the learned Torelli of Verona, and a large collection of various readings. The works of Archimedes form a principal part of the valuable collection of Greek mathematicians, published in folio, at Paris, in 1693, under the title of "Mathematici Veteres." *Plut. Vit. Marcell. Fabric. Bibl. Græc.* lib. iii. c. 22. *Hutton's Math. Dict.*—E.

ARCHON, Louis, an antiquary, chaplain to Louis XIV. was born at Riom in Auvergne, in the year 1645, and died at Rome in 1717. He wrote, in French, "The History of the Chapel of the Kings of France," printed in two volumes 4to. at Paris in 1711: a work replete with curious research. *Moreri. Nouv. Dict. Hist.*—E.

ARCHYTAS, of Tarentum, a Pythagorean philosopher, a mathematician and geographer, was contemporary with Plato, who was delivered by his interposition, when the tyrant Dionysius threatened him with death. He, therefore, flourished about four hundred years before Christ, and was not, as Iamblichus asserts, a hearer of Pythagoras, but one of his more remote followers: according to an anonymous writer cited by Photius (Cod. 259.) he was eighth preceptor, in succession, of the Pythagorean school. So high was his reputation for wisdom and valour, that, contrary to the law of his country, which required that no person should possess the command of its armies more than once, he was chosen general seven times. In speculative philosophy Archytas followed the doctrine of Pythagoras. In morals, he taught, that virtue is to be pursued for its own sake, in every condition of life; that all excess is inconsistent with virtue, and that there is no pestilence so destructive to man as pleasure. Aristotle, perhaps, borrowed from him the leading idea in his Ethics, that virtue consists in avoiding extremes: it is more certain, that he was indebted to this philosopher for his general heads of arrangement, called his "Ten Categories." Archytas was an excellent mathematician; he discovered the method of finding two mean proportionals between two given lines, and the duplication of the cube by means of the conic sections. The invention of the screw and of the crane is ascribed to him, and he is said to have contrived several curious hydraulic machines, and to have made a kind of winged automaton. (Aul. Gell. lib. x. c. 12. Vitruv. lib. ix. c. 3.) Horace celebrates him as an eminent geographer and astronomer, and records, in a beautiful ode (lib. i. od. 28.), his sad fate, in being cast, an unburied corpse, upon the Apulian shore:

"Te maris et terræ numeroque carentis arenæ
Mensorem cohibent, Archyta,
Pulveris exigui prope litus parva Matinum
Munera: nec quidquam tibi prodest
Aërias tentâsse domos, animoque rotundum
Percurrisse polum, morituro."

Archytas, what avails thy nice survey
Of Ocean's countless sands, of earth and sea?
In vain thy mighty spirit once could soar
To orbs celestial, and their course explore;
If here, upon the tempest-beaten strand,
You lie confin'd, till some more lib'ral hand
Shall strow the pious dust in funeral rite,
And wing thee to the boundless realms of light.
FRANCIS.

With respect to moral character, Archytas is celebrated for great modesty, and command of temper. In his language he is said to have shown a degree of regard to decency, not often found among the ancients. (Ælian. lib. vii. c. 14.) He never punished a servant in wrath. To a dependant who had offended him, he said, "What should I have done to you if I had not been angry!" (Cic. de Amic. Ælian. lib. xii. c. 19. xiii. c. 12.) He considered the love of pleasure as a destructive disease of the mind. (Cic. de Senectut.)

Archytas was the author of many works and inventions, mentioned by various authors; but none of his writings are extant except a small treatise, "Περι τϑ Παντος Φυσιως" [On the Universe], in which Archytas distributes all things into ten classes or categories; it is written in the Doric dialect, and was published in Greek and Latin, in 8vo. at Venice, in 1571: some doubts, perhaps without sufficient reason, have been entertained of its authenticity. Sundry fragments, "On Wisdom," and "On the good and happy Man," have been preserved by Stobæus, and edited from him by Gale. (Apud Opuscula.) *Diog. Laërt. Plut. de Instit. Puer. Suidas. Fabricius, Bibl. Gr.* lib. ii. c. 13. §. 1. *Stanley. Brucker.*—E.

ARCUDIO, Peter, a native of the island of Corfu, distinguished himself about the beginning of the seventeenth century among the learned men of Italy. He studied at Rome in the college of the Greeks, where he made great proficiency in learning. He discovered so much

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zeal for the holy see, that pope Clement VIII. sent him into Russia, to endeavour to bring that nation into obedience to the Roman pontiff: he remained there twenty years, but could obtain nothing more than some indulgences and privileges for those of that country who followed the ritual of the Romish church. He undertook the refutation of the protestants, on the subject of the sacraments, in a work "On the Harmony of the Western and Eastern Churches in the Administration of the seven Sacraments," printed at Paris, in 4to. 1672. This theologian also wrote a work "On the Existence of Purgatory;" and another, "On the Fire of Purgatory"—the former published at Rome in 1632; the latter, in 1637; and made a collection from the writings of the Greek divines, "On the Procession of the Holy Spirit," printed in 4to. in 1630. His works are written in a scholastic method and style, and with strong marks of bigotry and passion, but discover talents and erudition. They are composed in Greek, but with little claim to Attic elegance. Arcudio was a hard student; all his pleasures and amusements were centred in his library: he died about the year 1632. *Fabric. Bibl. Gr.* lib. v. c 43. § 12. *Moreri. Histoire de la Literature d'Italie par Landi, tirée de l'Italien de M. Tiraboschi*, tom. v. art. 2. *Nouv. Dict. Hist.*—E.

ARCULPHUS, a theologian of France, flourished about the year 690. Undertaking, on account of religion, a voyage to the East, and visiting the Holy Land, Constantinople, Alexandria, and other places, he was, on his return to France, thrown by a storm on the western coast of Britain, and was hospitably entertained by Adammon, an abbot. From his conversation, Adammon committed to writing the history of his travels, and a description of the sacred places. The account formed three volumes, which were published under the title of "Libri de Situ Terræ Sanctæ," at Ingolstadt, in 1619. *Cav. Hist. Lit.*—E.

ARDERN, JOHN, an English surgeon of the fourteenth century, appears to have been one of the earliest who practised his art upon any thing like enlightened principles in his native country. He resided at Newark from 1349 to 1370, when he removed to London, whither his reputation had already extended. He seems to have been a man of experience, and an able and honest practitioner for the time in which he lived. He has left a large Latin volume of physic and surgery, particularly of the last, of which several manuscripts are extant; but no part has been printed, except a treatise "On the Fistula in Ano," translated by John Read in 1588. His practice is chiefly empirical, and not a little infected with the superstition of the age. He abounds in recipes, several of his own invention, which were afterwards received into the dispensatories. He contrived an instrument for the exhibition of clysters; an operation in which he was particularly skilful. His surgery was chiefly derived from Celsus and Paulus. *Freind's Hist. of Physic.*—A.

ARDSHIR (or ARTAXERXES) BABEGAN, first Persian king of the race of *Sassanides*, was the son of Sassan, a private man, or even common soldier, according to some, and shepherd to one Babek, whose daughter he married; but others represent him as descended from the ancient kings of the country. Ardshir was educated with great care by his grandfather Babek, whom the latter accounts make governor of a province under king Ardavan, or Artabanus. He was introduced at court, and by his accomplishments greatly ingratiated himself with the king, till at length he excited his jealousy, and was sent to command in a distant province. On the death of his grandfather he came to court again to ask his government; but meeting with a refusal, and also fearing the discovery of an intrigue he carried on with a young woman of the haram, he fled hastily into Persia Proper, where his grandfather had been governor. Here he met with such a reception from the friends of his family, as induced him to take up arms, and endeavour to free Persia from the foreign yoke of the Parthians. He defeated first the son of Ardavan, and afterwards the king himself, both of whom were slain in battle. Ardshir then, remaining without a competitor, assumed the sovereignty, with the lofty title of King of Kings. He extended his conquests on all sides; and his authority was solemnly recognised in a great assembly held at Balk in Khorasan. No prince ever wielded the sceptre with greater reputation. Active and enterprising in war, he was a friend of the arts of peace, and ruled his subjects with equal firmness and lenity. He rectified all the abuses that had been introduced under the preceding dynasty, erected new cities, brought land into cultivation, divided the people into classes under appropriated instructors and magistrates, and abolished the ancient frequency of capital punishments, according to a maxim often in his mouth, "that the sword ought not to be employed where the cane would answer the purpose." He destroyed the lawless independence of the great nobles, and demolished their fortresses, treating them as rebels if they resisted, but receiving them to fa-

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vour on submission, and always sparing their followers. Thus he suffered no intermediate power to subsist between the throne and the people. He made himself likewise famous for the restoration of the Magian religion in its purity, and the suppression of idolatry and schism. For this purpose he convened an assembly of the Magi from all parts of his dominions, who were found to amount to eighty thousand. These being too many for consultation, a selection was made from them, which, by repeated diminutions, at length was reduced to a committee of seven, who fixed the articles of the national faith.

After he had settled every thing at home, he turned his views towards foreign nations, and obtained some victories over the Scythians and Indians. But he engaged in a more dangerous quarrel, by entering into a contest with the Roman empire, then governed by Alexander Severus. He laid claim to those provinces of Asia which had formerly belonged to the Persian empire, and assembled a great army to enforce it. The general events of this war are related in the life of that Roman emperor (see ALEXANDER SEVERUS), and it suffices to mention that Ardshir, in the numerous actions fought with the Roman legions, lost the flower of his army, and withdrew in a state of weakness into his own territories.

Ardshir married the eldest daughter of his predecessor Ardavan. She, however, never lost the family hatred against him, and attempted to poison him. Her design was discovered, and she was in consequence condemned to death, and delivered to an officer for execution. But as she declared herself pregnant, she was concealed by the officer till her delivery, and her infant son was brought up privately, without the knowledge of its father. When he was some years old, the officer ventured to disclose the secret to the king, who was well pleased with his conduct, and received the young prince as his son and heir. This was Sapor, who succeeded him. Such is the story related by the eastern writers, which however has a fabulous aspect.

Nothing was more remarkable and praiseworthy in this great prince, than his attention to keep a faithful record or journal, in which all his actions were noted down with perfect impartiality, and were read to him daily. He likewise drew up a set of maxims, entitled, "Rules for living well," adapted to all conditions of society, which were afterwards published by one of his successors. Some of these rules have been transcribed by historians, and they breathe a spirit of wisdom and benevolence. "When the king renders justice (says Ardshir), the people pay him with love and obedience." "The worst of princes is he who excites fear in the good, and hope in the bad." "The royal authority must be supported by military force; this force must be maintained by money; money can only spring from the culture of the land; and this cannot flourish without justice and good order."

The reign of Ardshir, according to the most probable accounts, only lasted fourteen years from the death of Ardavan, and terminated about A. D. 240. *D'Herbelot. Univers. Hist. Gibbon.*—A.

ARETÆUS, called *Cappadox* from his country, is one of the most valuable of the ancient Greek physicians. When he lived, has been differently stated by critics; but it may be gathered from his writings, that it was between the time of Andromachus and Galen, viz. about the reign of Vespasian. His use of the Ionic dialect has caused him to be referred to a much earlier period. He appears to have practised at Rome. He wrote upon acute and chronic diseases, in eight books, which are come down to us in an imperfect state. They contain much excellent description of the diagnostics and symptoms of diseases, and many valuable observations respecting their cure, from which he appears to have been a manly and sagacious practitioner. He has much of the Hippocratic simplicity. The best editions of his works are Wigan's at Oxford, in 1723; and Triller's Leyden edition of 1731, republished by Haller, at Lausanne, in 1771. *Freind's Hist. of Physic. Haller, Bibl. Med. Pract.*—A.

ARETE, the daughter of Aristippus of Cyrene, the founder of the Cyrenaic sect of philosophers, lived about 360 years before Christ. She was well instructed by her father in philosophy, and, after his death, professed and taught his doctrine, and obtained a degree of fame which entitles her to a place among philosophers. *Diog. Laërtius. Clem. Alex. Strom.* lib. iv. *Brucker.*—E.

ARETHAS, bishop of Cæsarea in Cappadocia, is known as the author of "A Commentary upon the Revelations," which is, as Mill judges, (Prolegom. n. 1007.) a compilation from the works of Irenæus, Hippolytus, Gregory Nazianzen, and others. Cave, Lardner, and others place this writer about the middle of the sixth century; but Casimire, Oudin, and Fabricius, are of opinion that he wrote in the tenth century, and is the same with the translator of the writings of Euthymius, patriarch of

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Constantinople. The commentary was published, together with that of Œcumenus, in Greek, at Verona, in 1532 and 1568; and in Greek and Latin, by Morel, in folio, at Paris in 1631. *Cav. Hist. Lit. Fabr. Bibl. Græc.* lib. v. c. 17. § 19. *Lardner's Cred.* part 2. ch. 30.—E.

ARETINO, Francis, of the family of Accolti, a learned man and eminent civilian of Italy, lived in the fifteenth century. If there was at this time only one Francis Aretin known in the republic of letters, as Bayle has taken great pains to prove, his literary pursuits were various. He translated into Latin Chrysostom's Commentaries on the Gospel of John, and on the first Epistle of Paul to the Corinthians; with twenty of his Homilies. He also translated into the same language the Epistles of Phalaris, and wrote a treatise "De Balneis Puteolanis" [On the Baths of Puteoli]. On subjects of law he wrote many books, comments on the law, and law pleadings. Among the latter are numerous pleas against pope Sixtus IV. in favour of Lorenzo de' Medici and the Florentines, whom that pope had excommunicated for the murder of the archbishop of Pisa. His law language abounds with barbarisms; but this was the common professional language of the age; and it has been said in his justification, and to show that the commentator and the lawyer might, notwithstanding the difference of their latinity, be the same person, that, had Francis Aretin made his law-Latin more classical, he would neither have been understood by his brethren, nor have been employed in his profession.

This civilian studied at Sienna about the year 1443, and afterwards taught the civil law in the university of that city, and also at Pisa and Ferrara, with such high reputation for acuteness in argument and disputation, that the subtilty of Aretin became proverbial. He visited Rome with great expectations, through the favour of Sixtus IV. of obtaining some ecclesiastical dignity, but was disappointed. The pontif declared that he would willingly bestow upon him the dignity of cardinal, were he not loth to deprive the public of so excellent a civilian. He was honoured with the rank of knighthood. His lectures were commonly attended by a numerous auditory; and he valued himself greatly upon his popularity. Many of his scholars having been one day drawn from the school by a public spectacle, counting only forty persons in his auditory, he in a passion threw away his book, exclaiming, "Aretin will never explain the mystery of the law to forty people," and left the chair abruptly. He was naturally of a severe temper: he never kept a servant more than a few months, for he said that new servants were always most diligent. At an advanced age he was permitted to retain his salary without lecturing, yet he would sometimes take the chair; and though his lectures had lost their wonted spirit, he seldom failed of being well attended. To show how much value he set upon reputation, a whimsical anecdote may be added. Finding some of his scholars less attentive to their character than he wished, he took a singular method of giving them a lesson upon the subject. He went with his lacquey, before break of day, into the shambles at Ferrara, and, breaking open one of the boxes which the butchers had left, carried off the meat. Two of his scholars, whose mischievous pranks were well known, were immediately accused of the action, and committed to prison. Aretin waited upon the magistrate, and solicited their release, confessing that he himself had been guilty of the theft. This appeared too improbable to obtain credit; and the more earnest Aretin appeared to take the offence upon himself, the more confidently was it believed that the prisoners were the offenders; for no one could persuade himself, that a professor of known gravity and wisdom could commit such an action. The suspected culprits were, however, acquitted for want of evidence against them; and the professor, openly declaring the whole matter, made compensation to the butchers, and entreated his pupils to learn, from this transaction, the weight and authority of a good character. *Panciroll. de claris Leg. Interp. Bayle.*—E.

ARETINO, Guido, a native of Arezzo in Tuscany, is famous for his musical discoveries. He was a monk of the order of St. Benedict, at Pomposo near Ravenna, towards the beginning of the eleventh century, and at length became abbot of the convent of the Holy Cross at Avellano, near Arezzo. He composed two tracts on music, entitled, "Micrologus" and "Antiphonarium," by which he obtained such celebrity, as to be sent for to Rome by pope Benedict VIII. in 1022; and afterwards by pope John XIX. the latter of whom practised with him his new method of teaching to chant. His capital invention was a new mode of musical notation, by substituting the syllables *ut*, *re*, *mi*, *fa*, *sol*, *la*, taken from the beginning of each hemistich in a verse of a Latin hymn to St. John the Baptist, to the six letters of the Roman alphabet formerly used in the Gregorian chant. He likewise introduced the use of lines and spaces in writing music. He is commonly, too, represented as the inventor of counterpoint, but

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probably with little reason. Dr. Burney (in his "History of Music," vol. 2.) gives an elaborate analysis of the nature and extent of his discoveries. *Hawkins's Hist. of Music. Burney's Do.*—A.

ARETINO, JOHN, surnamed TORTELLIUS, a grammarian, who flourished about the middle of the fifteenth century, was librarian and chamberlain to pope Nicholas V. He was the author of a grammatical work "De Potestate Literarum" [On the Power of Letters], and of a Life of Athanasius. As a man of learning, his fame is not considerable; but he appears to have been of an amiable temper; and it has been observed, much to his credit, that he never, like many of his contemporaries, dishonoured learning by fierce and injurious disputes. He had many friends among the learned: Laurentius Valla dedicated to him his book "De Latinâ Elegantiâ." *Jovius, Elog. Voss. de Hist. Lat.* lib. iii. c. 7. *Bayle.*—E.

ARETINO, LEONARD, a learned Italian historian, whose family name was Bruni, was born at Arezzo in 1370. At the period of the revival of learning, he was a distinguished ornament of the republic of letters. His contemporaries ascribe to him great strength of genius, force of eloquence, and depth of learning. His latinity has been censured; but he appears to have been a great master of the Greek language, which he learned under Emanuel Chrysoloras; and to him is ascribed the merit of having been one of the first restorers of the Greek learning in Italy. In his youth he studied at Florence. His early reputation for talents and learning, aided by the good offices of his friend Poggius, procured him the post of secretary of the briefs under pope Innocent VII. which he continued to occupy with reputation through the four succeeding pontificates. In 1415, Leonard Aretin accompanied pope John XXIII. to the council of Constance. This pope being there deposed, Aretin thought himself insecure in that city, and returned secretly to Florence, where he freely indulged his taste for letters, and employed all the leisure which he could command in writing. He was chosen secretary to the republic of Florence, and in that office, by parsimony, amassed a large fortune. He was several times employed by the republic on foreign embassies. He died at Florence in the year 1443: his funeral was celebrated with magnificence at the public expense; and, when his body was committed to the tomb, the orator who pronounced the funeral oration, by order of the magistrates, crowned the coffin with laurel.

Leonard Aretin has left numerous writings, both translations and original compositions. He translated into Latin, with great accuracy, several of Plutarch's Lives, and Aristotle's Ethics and Politics. It is a blot upon his memory, that we must add to the list of his translations "A History of the Goths," which he published as an original work, but was discovered by Christopher Persona to be only a translation from the Greek of Procopius. Another plagiarism must be imputed to him in his "Three Books of the Punic War," written in Latin, and published in 8vo. in 1537; a work which is little more than a translation from Polybius, though the author denies this in his preface. His original works are, in Latin, "An History of Ancient Greece," published in 8vo. at Venice, in 1543; "An Attempt to supply in part the Defect of the second Decad of Livy," in two books, published in 4to. at Augsburg, in 1537; "An History of the Transactions of his own Times in Italy," which contains the period from the year 1378 to the year 1440, published in 4to. at Lyons, 1539; "An History of Florence," published in folio in 1476, and afterwards translated into Italian; a treatise "On Studies and Letters," republished by Naude in 1642; and "Epistles," republished at Florence, with notes and a life of the author, by Mehus, in 8vo. in 1741. This work is much valued for the historical information which it contains. Concerning the style of Leonard Aretin, Erasmus says (in his Ciceronianus) that his works are written neatly, and with ease, and sometimes are even Ciceronian; but his language wants strength, and his latinity is not always pure. *Voss. de Hist. Lat.* lib. iii. c. 5. *Hawkins de Script. Rom.* p. i. c. 45. p. ii. c. 45. *Jov. Elog. Gesner. Bibl. Bayle. Moreri. Nouv. Dict. Hist.*—E.

ARETINO, PETER, surnamed the *Scourge of Princes*, born in 1492, was natural son of Luigi Bacci, a gentleman of Arezzo in Tuscany. Few literary characters have excited more notice during their lives, and have less sustained their fame after their death. It was by means of daring and virulent satire, and scandalous indecency, that he raised a reputation so much beyond the claims of his genius. His education was mean, and he was unacquainted with the learned languages. He began, like many of the Italian wits, with attacks on the clergy; and proceeded to princes and sovereigns, whom he held in such awe by his talent at ridicule, that some of the first potentates in Europe, with Francis I. and Charles V. at their head, became his tributaries. When the latter

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returned from his unfortunate and ill-planned expedition into Africa, he sent a gold chain of the value of one hundred ducats to bribe Aretino to silence. "A trifling gift indeed (said the satirist) for so great a folly!" His success made him so vain and insolent, that he issued a medal, bearing on one side his head with the inscription "The divine Aretin," and on the other, his figure, seated on a throne, receiving the envoys of princes. Some of the Italian petty princes, however, kept him in order more effectually with the threats of a cudgel, than their superiors with their offerings. This bold satirist and reformer of manners was one of the basest of flatterers when he thought it suited his interest; and the desire of gain seems to have been his principal motive both in praise and censure. He was an inordinate and shameless puffer of his own consequence, and of the merit of his own performances; and the world appears to have been ready to give him the credit of his assumptions. He wrote in a variety of ways, prose and verse, letters, discourses, dialogues, sonnets, cantos, and comedies. Extravagant and farfetched conceits, coarse and biting jests, with a mixture of ingenious turns and forcible expressions, compose the substance of most of these works, which have now sunk into deserved oblivion. His name was rendered peculiarly infamous by his letters and sonnets, accompanying The *Postures*, so celebrated in the annals of lewdness, displayed in sixteen engravings of Marco Antonio of Bologna, from designs of Julio Romano. His "Ragionamenti," or Discourses, contain matter little less offensive to decency. The charge of atheism, brought against him, seems, however, to have proceeded only from his satirical strokes against the clergy; for no irreligious principles are to be met with in his writings. And even while employed on his most licentious performances, he was writing the Life of St. Catherine of Sienna, and of St. Thomas Aquinas, and composing penitential hymns, and other pieces of piety; so little, under some systems, is religion connected with good morals! Aretin died at Venice in 1556. An Italian wit wrote an epitaph for him, the turn of which was, "that he calumniated every one except God, whom he spared only because he did not know him." *Bayle. Moreri. Tiraboschi.*—A.

ARGENS, JOHN-BAPTIST DE BOYER, Marquis of, born at Aix in Provence, in 1704, was the son of the solicitor-general to the parliament of that city. His father wished to bring him up to the magistracy, but at fifteen he embraced the profession of arms. He passed a fiery and inconsiderate youth, and, returning at length to his family, was obliged by his father to enter at the bar. The famous affair of La Cadiere disgusting him with this profession, he entered again into the military service in 1733, and was slightly wounded at the siege of Kehl. After the siege of Philipsburg, he got a fall from his horse, which ever after disabled him from the service. For some time he lived by the assistance of his pen in Holland. Frederic king of Prussia, on coming to the crown, gave him an invitation, and kept him at his court in quality of chamberlain. With this great monarch he lived on very familiar terms; and he formed a distinguished personage in the group of literati who refined and enlivened the court of Berlin. At this place he passed about twenty-five years, and married. He bore the character of a good husband, friend, and master. His conversation pleased by a natural air of candour, and a sparkling vivacity, with sallies of great originality; yet he was inclined to low spirits, and was accustomed to say, that he had dogmas which depended on the seasons. He returned at length to his native city, where he lived as a philosopher till 1771, when he died unexpectedly on a visit to his sister, the baroness de la Garde, near Toulon.

As a writer, the marquis d'Argens ranks among those free speculators in matters of religion and morals, who, from the time of Bayle and Montesquieu, have been multiplying on the continent, so as at last to comprise most of the writers whose wit and vivacity have rendered them fashionable. Bayle was especially the model of D'Argens; but the man of fashion was greatly inferior in depth and learning to the scholar: yet D'Argens had a prodigious thirst for knowledge, and his acquisitions were extensive: he possessed several languages, had some acquaintance with chemistry and anatomy, and was a tolerable painter. His writings display erudition and reflection; but their style is too diffuse, and his pen had more facility than energy. A tendency to licentiousness in morals, and a perpetual desire of attacking religion and its establishments, are leading features in his works. The principal of these are, 1. His "Jewish Letters, Chinese Letters, and Cabalistic Letters" which, with the "Philosophy of Good Sense," compose twenty-four volumes in small 12mo. published together under the title of "The Works of the Marquis d'Argens." 2. A number of "Romances," ill imagined and negligently written. His own "Memoirs" may be regarded as one of these; and they are not calculated to excite a high opinion of the writer,

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3. "Translations from the Greek of Ocellus Lucanus, Timæus Locrensis, and the Discourse of Julian on Christianity;" not executed with perfect accuracy. 4. "Secret Memoirs of the Republic of Letters," 4 vols. a work which owed its ephemeral success principally to the title of "Secret," and is now forgotten. The Jewish and Chinese Letters were the most popular, and are now the best known of his productions. *Nouv. Dict. Hist.*—A.

ARGENSON, MARC RENE' LE VOYER DE PAULMY, *Marquis d'*, one of the distinguished characters of the reign of Lewis XIV. descended from an ancient family originally of Touraine, was born, in 1652, at Venice, where his father was then the embassador of France. The republic, which acted as his sponsor at baptism, gave him the name of Mark. He was brought up to the law, and admitted a counsellor of parliament in 1669. After passing through various offices, among which was that of lieutenant-general of Angouleme, and master of requests, he was created in 1697, by the interest of Caumartin, whose daughter he had married, lieutenant-general of the police in Paris. It was his conduct in this office which conferred on him all his celebrity. With a figure made to inspire terror, a mind firm and undaunted, an understanding penetrating and comprehensive, he managed the vast and intricate system of the police of Paris, so as to render it one of the wonders of the brilliant period in which he lived. He provided for the salubrity, the plenty, the safety, and good order of the metropolis with such success, that the king was satisfied to commit its concerns entirely to his care; and so vigilant an eye did he keep over all that passed, that a stranger could not enter Paris in the dark without being known next day to the officers of police. Such a system could not be established or maintained without a settled plan of *espionnage*, and an infringement of the freedom of society in many essential points; and indeed D'Argenson was best calculated for a delegate of despotic power. He was much attached to absolute authority, could not endure to be controuled by the forms and delays of law, and thereby frequently incurred the displeasure of the parliament, which made several attacks upon him, but found him sheltered by royal favour. He introduced the use of lettres de cachet in the police, by which means he prevented appeals to the parliament, and kept in confinement as long as he pleased all suspected persons, without giving them an opportunity of justifying themselves—one of the most terrible engines of despotism, and afterwards the most abused! Though in his examinations he put on a manner that appalled even the innocent, and overawed criminals, he was not insensible to the feelings of humanity, and generally inclined to the most lenient determination. He greatly obliged many families of consequence, by concealing the enormities of their young people from the king and the public, and bringing them back to sobriety of conduct by quiet methods. His own advancement, however, was the point which he steadily pursued. This led him in the declining years of Lewis XIV. to court the Jesuits, and serve as the apparent instrument of their persecutions, though he spared the persecuted as much as lay in his power. He eternally obliged the duke of Orleans, by protecting him from the unjust suspicion of being concerned with a Cordelier in poisoning the royal family. When the financiering system of Law began to prevail in the counsels of the regency, D'Argenson favoured it, and was in consequence made, in 1718, president of the council of finance; and, in 1719, keeper of the seals, which were taken from D'Aguesseau. In 1720 the finances and seals were put into other hands, and he was made minister of state. But this was only a prelude to his loss of credit, which drove him to a retreat in the exterior of a nunnery, where he died in 1721. He was a man of great capacity, of consummate knowledge of the world, and of extraordinary talents for business. His active life had not allowed him to acquire much general knowledge; but his political consequence, and a taste for letters, caused him to be received into the French academy, and the academy of sciences. In private society he was polite, gay, and full of pleasantry. He raised his family to consequence, and left two sons who occupied high posts in the state. *Moreri. Nouv. Dict. Hist. Mem. de Duclos. Mem. de St. Simon.*—A.

ARGENVILLE. See DEZALLIER.

ARGOLI, ANDREW, an Italian mathematician of the seventeenth century, was born at Tagliacozzo in the kingdom of Naples. Experiencing hardships in his native country, he withdrew to Venice, where his mathematical talents were discerned and rewarded. The senate of Venice appointed him professor of mathematics in the university of Padua; and conferred upon him the title of chevalier in 1636. He died in 1657; and has left a treatise "De Diebus Criticis," published in 4to. in 1652; and "Ephemerides," from the year 1620 to the year 1700, which are published in four volumes 4to. *Nouv. Dict. Hist.*—E.

ARGONNE, DOM BONAVENTURE D', a

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Chartreux religious, born at Paris in 1640; in his monastic retirement at Gaillon, near Rouen, he kept up a correspondence with the literary world, in which his learning and talents procured him many friends. He wrote, in French, a judicious work, "On reading the Fathers of the Church," printed in 12mo. in 1697; "Miscellanies, historical and literary," published under the name of Vigneul de Marville, reprinted, with additions, by the abbé Banier, in three volumes 12mo. in 1725. This work is a curious and interesting collection of literary anecdotes, and of critical and satirical remarks. The author died in 1704. *Nouv. Dict. Hist.*—E.

ARGUES, Gerard d', a mathematician of the seventeenth century, was born at Lyons in 1597, and died there in 1661. He was a friend and disciple of Descartes: and the friendship was useful to both; Descartes instructed his friend, and Argues defended his master. From this writer we have, in French, "A Treatise on Perspective," in folio; "A Treatise on Conic Sections," in 8vo.; "The Practice of Drawing," in 8vo.; and "A Treatise on Stone-cutting," in 8vo. *Nouv. Dict. Hist.*—A.

ARGYROPYLUS, John, a native of Constantinople, a peripatetic philosopher, was one of the first Greeks who, in the fifteenth century, fled from that city, and sought an asylum in Italy. It has been commonly believed, that he did not come into Italy till after the taking of Constantinople by the Turks in the year 1454; but Vespasian Florentine, an author contemporary with Argyropylus, in his Life of Pallas Strozzi, relates that this gentleman, when, in 1434, he was banished from Florence, retired to Padua, and took with him John Argyropylus to read to him Greek authors, particularly Aristotle. John Argyropylus, it is true, afterwards went over to Constantinople in the year 1441, when Philelphus wrote to his friend Parleoni, who was gone thither, assuring him that he had recommended him to the learned Argyropylus: but it is also true, that he soon returned to Padua, where, in 1444, he assisted, with the other professors, at the admission of Francis de la Rovera, afterwards pope Sixtus IV. to the degree of doctor in theology. Hence it is certain, that Argyropylus came to reside in Italy several years before the taking of Constantinople. In the year 1456, Cosmo de' Medici invited him to Florence to instruct his son Peter and his nephew Lorenzo in the Greek language and philosophy. Argyropylus accepted the charge; and Philelphus wrote, at that time, a letter to the Florentines, congratulating them on the acquisition of so great a man. A little afterwards, but in the same year, as appears from the same letter, Argyropylus took a journey into France, to solicit succour for some of his relations, who had been made slaves by the Turks. On his return he went again to Florence, where he taught for five years. During this period he was, by the appointment of the Medicean family, who afforded him liberal patronage, professor of Greek at Florence. Here, at the request of his patron, he undertook to translate into Latin the Physics and Ethics of Aristotle, and he executed the task with verbal fidelity. Theodore Gaza had finished a similar translation, but had the generosity to make a sacrifice of his own interest and reputation, by throwing it into the fire. The plague obliging Argyropylus to leave Florence, he went to Rome, where cardinal Bessarion bestowed upon him the professorship of the Greek language. He read lectures upon Aristotle, and had the honour of being the first modern Greek who taught philosophy in that city. A handsome salary was appointed him by the pope; but he was so fond of good living, that it was scarcely sufficient to defray the expenses of his table. The unrestrained indulgence of his appetite proved fatal to him: at the age of seventy he died of a fever, caused by eating melons to excess. Argyropylus appears to have been a man rather respectable for his learning than amiable in his manners. In conversation, he disputed with keenness, and often disgusted his friends by ill-humour arising from literary jealousy. He affected to despise Cicero, whom he maintained to have been ignorant of the Greek language and philosophy. He, nevertheless, possessed great strength of mind; of which he gave a striking proof, in the calm fortitude with which he bore the loss of a son, who was assassinated at Rome. His translations are valuable; they are found in the more ancient Latin editions of Aristotle; and in the Greek and Latin editions printed at Basil. He also wrote a "Commentary on Aristotle's Ethics," printed in folio at Florence and Paris in 1541; and several epistles and other smaller pieces, which remain in manuscript. *P. Jov. Elog. Fabric. Bib. Græc.* lib. v. c. 43. § 21. *Bayle. Landi, Hist. Litt. d'Italie.* lib. ix. n. 76.—E.

ARIARATHES I. king of Cappadocia, ascended the throne B. C. 362, and shared it with his brother Olophernes. He accompanied Artaxerxes Ochus in his expedition against the Egyptians, wherein he greatly distinguished himself. His brother survived him, but transmitted the crown to the son of Ariarathes,

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whom he had adopted. *Bayle. Univers. Hist.* —A.

ARIARATHES II. son of the preceding, succeeded his uncle B. C. 330. During the expedition of Alexander the Great into Asia, he was the only prince in Lesser Asia whose dominions were not molested, though he remained faithfully attached to the king of Persia. But after the death of that conqueror, he was attacked by Perdiccas, and defeated in two successive engagements. In the last, according to Diodorus, he was slain; but Appian and Curtius assert that he was made prisoner, and inhumanly crucified, with all of the royal blood whom Perdiccas could get into his hands. This happened B. C. 322. *Bayle. Univers. Hist.*—A.

ARIARATHES III. son of the preceding, took refuge in Armenia during the dangers which attended his family; and, returning after the deaths of Perdiccas and Eumenes, recovered his paternal dominion with the aid of the king of Armenia, B. C. 317, having defeated and killed the Macedonian governor Amyntas. He reigned long in peace, and left the crown to his son Ariaramnes II. *Bayle. Univers. Hist.*—A.

ARIARATHES IV. was the son of Ariaramnes II. and was assumed by him in his lifetime to the partnership of the kingdom. He married Stratonice, the daughter of Antiochus Theos. He maintained a war against Arsaces I. the founder of the Parthian monarchy, who was killed in a battle against him. After considerably enlarging his dominions in a reign of thirty-eight years, he died about 224 B. C. *Bayle. Moreri. Univers. Hist.*—A.

ARIARATHES V. son of the preceding, married Antiochis, daughter of Antiochus the Great, by which alliance he was involved in a war with the Romans. After they had defeated his father-in-law, he sent embassadors to Rome to sue for a peace, which was granted him on the payment of two hundred talents. He afterwards assisted the Romans with men and money against Perses; and was in consequence honoured with the title of friend and ally of the republic. In conjunction with Eumenes, king of Pergamus, he made war on Pharnaces II. king of Pontus; but the dispute was accommodated by the interference of the Romans. A remarkable circumstance relative to him was the deception practised by his wife, who, thinking herself likely to continue steril, imposed upon him two supposititious sons. Becoming afterwards the real mother of two daughters and a son, she confessed the fraud; and Ariarathes sent one of the pretended princes to Rome, and the other into Ionia. His legitimate son, who was first named Mithridates, and afterwards took the family name of Ariarathes, was educated in the Grecian manner; for this king was a lover of learning, and much attached to the study of philosophy; whence Cappadocia, before scarcely known to the Greeks, became the resort of several men of eminence in literature. He was so much addicted to study, that he wished to resign his crown to his son; but the latter opposed this intention. The reign of this king is said to have extended to the very uncommon term of sixty-two years; for his death is placed B. C. 162. *Bayle. Moreri. Univers. Hist.*—A.

ARIARATHES VI. son of the preceding, was named *Philopator*, from the respect and affection he showed to his father. He began his reign by a splendid embassy to Rome, for the purpose of renewing his father's treaty with the Roman republic, with which he ever afterwards cultivated a close connection, behaving towards it with that deference and submission which all the princes of Asia found it necessary to observe towards the lords of empires. In order to avoid giving them offence, he rejected the offer made him by Demetrius Soter, king of Syria, of his sister, the widow of Perses king of Macedon, in marriage. The Roman senate thanked him for this instance of regard, which, however, involved him in great troubles. For Demetrius, in resentment of the affront, gave his aid to Olophernes, one of the supposititious children of Ariarathes V. who claimed the crown as his right by seniority, and invaded the kingdom. At the instance of the Romans, Eumenes king of Pergamus joined Ariarathes with his forces; but they were both defeated, and Ariarathes was obliged to abandon his kingdom. Olophernes pleaded his cause so well at Rome, that the senate ordered the kingdom to be shared between the two claimants; but Attalus king of Pergamus, who had succeeded Eumenes, gave Ariarathes such effectual assistance, that he completely restored him to his dominions, and expelled his competitor. Ariarathes afterwards made war on the Prienians, who had aided Olophernes, till the Romans interposed. He then joined Alexander Balas, Ptolemy, and other kings, against Demetrius Soter, and displayed great courage and conduct in the battle in which Demetrius was defeated and slain. Some years afterwards, Ariarathes joining the Romans against Aristonicus, the claimant of the kingdom of Pergamus, was killed in the same battle in which P. Licinius Crassus was utterly defeated and taken prisoner, B. C. 129. He left his wife Laodice regent of the kingdom (to which the Romans added Lycaonia and Cilicia)

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and guardian of his six sons. But this detestable mother, in order to preserve her authority, poisoned five of them in the first year of her regency, one of the youngest only escaping. The people, detesting her cruelty and tyranny, put her to death; and her surviving son succeeded to the crown. *Bayle. Univers. Hist.*—A.

ARIARATHES VII. son of the preceding, married Laodice, sister of Mithridates the Great. Very little is known of this prince, except that his ambitious and unprincipled brother-in-law caused him to be privately taken off by one Gordius, and then took possession of Cappadocia, under the pretence of securing the rights of the two sons of Ariarathes against Nicomedes king of Bithynia. The Cappadocians, however, rising in arms, expelled the garrisons of Mithridates, and placed on the throne the eldest of the two princes. *Bayle. Univers. Hist.*—A.

ARIARATHES VIII. son of the preceding, was obliged, soon after his accession, to defend his dominions against the invasion of Nicomedes king of Bithynia. His uncle Mithridates marched to his assistance, and the combined armies drove out Nicomedes, and even stript him of part of his own territories. In the mean time, Laodice, the mother of Ariarathes, had married Nicomedes; and a peace was soon after made between the two kings. Mithridates, whose real intention had long been to gain possession of Cappadocia for himself, sought a pretext to quarrel with his nephew, and for that purpose insisted upon his recalling Gordius, the murderer of his father. Ariarathes rejecting the proposal with abhorrence, a war arose, in which Mithridates, suddenly advancing with an army to the frontiers of Cappadocia, was surprised to see himself opposed by one not inferior. This made him resolve to put an end to the contest by treachery; accordingly, inviting his nephew to a conference in sight of the two armies, he drew a dagger which he had concealed between the folds of his robe, and stabbed Ariarathes to the heart. The Cappadocians, at the sight of this atrocious deed, were struck with so much terror, that they dispersed; and Mithridates seised the kingdom without opposition. This happened, B. C. 92. *Bayle. Univers. Hist.*—A.

ARIARATHES IX. Mithridates placed upon the throne of Cappadocia his own son, eight years of age, to whom he gave the name of Ariarathes, and appointed Gordius for a guardian. But the Cappadocians, attached to the blood of their ancient kings, called in the brother of the last sovereign, who had taken refuge in Asia Proper, and proclaimed him, under the name of Ariarathes IX. Mithridates, upon this, invaded the country with a powerful army, and defeated the new king, who soon after died of grief. He then replaced his own son on the throne. Another Ariarathes was brought on the scene by Nicomedes, who was a youth suborned to pass himself as a third brother of the two preceding kings of that name; and he was supported by the Roman senate, till they were convinced of the imposture. The line of Pharnaces, therefore, is considered as becoming extinct in the person of Ariarathes IX. *Bayle. Univers. Hist.*—A.

ARIAS MONTANUS, a Spanish Benedictine monk of the sixteenth century, highly distinguished by his biblical learning, was, according to his own account, a native of Seville. His family was noble, but so poor, that he was indebted to the liberality of some wealthy Sevilians for his education. At Seville he made a rapid progress in learning. He afterwards removed to the university at Alcala, where, while he studied theology, he not only completed his acquaintance with the Greek and Latin languages, but made himself master of Hebrew, Arabic, Syriac, and Chaldee. He then travelled through France, Germany, Italy, the Netherlands, and England, to acquire the knowledge of modern languages. After receiving priest's orders, he accompanied the bishop of Segovia to the council of Trent, where he obtained great reputation. On his return to Spain, he retired among the mountains of Andalusia to a pleasant spot near Aracena, to prosecute his learned labours. His profound erudition soon rendered him famous; and Philip II. king of Spain employed him in editing a Polyglot Bible. He removed for this purpose into the Netherlands, of which the duke d'Alva was governor, and executed the great work with meritorious diligence and fidelity. He inserted in his Polyglot the Chaldee paraphrases, and the version of Pagninus, which he corrected, to bring it nearer to the Hebrew text, To the Greek of the New Testament, and the Latin versions, he added the Syriac version in Syriac and Hebrew characters. Several very learned dissertations, written by Arias Montanus, on subjects of Jewish antiquities, are prefixed to this Polyglot: they abound with recondite learning, and have furnished valuable materials for subsequent commentaries on the Scriptures. This magnificent work was printed under the care of the editor, by the Plantins at Antwerp, in eight volumes folio, from the year 1569 to 1572. The envy of inferior scholars was excited by the high reputation which Arias Montanus gained from this

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publication: he was accused at Rome of having followed too closely the explanations of the Jewish rabbis, and was obliged to make a journey to Rome to justify himself. Upon his return into Spain, the king offered him a bishopric as a reward for his labours; but he declined the offer, and contented himself with a pension of two thousand ducats, and the office of chaplain to the king. He spent his last years at Seville, where he died in 1598, as appears from the epitaph on his tomb in the church of St. James in that city

Arias Montanus was remarkable for his abstemiousness: he drank no wine, and seldom ate flesh. He loved solitude, and pursued his studies with indefatigable industry. He may be confidently ranked among the first ornaments of literature in Spain. His writings bear evident marks of sound sense as well as deep erudition. Besides his "Dissertations on Jewish Antiquities," prefixed to the Polyglot, and published separately, in 4to. at Leyden, in 1596; he has left in Latin "Commentaries on several Parts of Scripture," published at Antwerp, at various times, from the year 1583 to 1599; "A History of Mankind," published in 1593; "A Treatise on the History of Nature," in 1601; "A Version of the Psalms and Ecclesiastes," in Latin verse, with other poetical pieces; and a translation of Jonathan's Chaldee Paraphrase of Hosea, and of the Itinerary of Benjamin Tudelensis. *Dupin. Moreri. Nouv. Dict. Hist.*—E.

ARIEH, JACOB JUDAH, a Jewish rabbi of the seventeenth century, belonging to the synagogue of Amsterdam, is the author of a learned "Description of the Tabernacle." The work has gone through several editions in Hebrew, Latin, Spanish, and Flemish. *Nouv. Dict. Hist.*—E.

ARIOBARZANES I. On the extinction of the line of Pharnaces in Cappadocia, the Roman senate declared the Cappadocians free; but upon their declaration that they were unable to live under any other government than the monarchical, they were allowed to elect a king; and their choice fell upon Ariobarzanes, an avowed friend of the Roman interest, B. C. 91. He had reigned but a short time, when he was expelled by Tigranes king of Armenia, who replaced on the throne Ariarathes, son of Mithridates. Ariobarzanes repaired to Rome, and obtained an order for Sylla to assist in restoring him; which he effected. He was expelled again, and a second time restored by Sylla; and after the death of that celebrated Roman, being a third time driven out by Mithridates, he was restored by Pompey, and rewarded for his fidelity to the Romans by an accession of dominions. But as he was now advanced in years, and desirous of ending his days in tranquillity, he resigned his crown to his son of the same name, in the presence of Pompey, and withdrew from public affairs. *Univers. Hist. Bayle.*—A.

ARIOBARZANES II. son (or grandson) of the preceding, imitated his father in his attachment to the Romans, and is mentioned by Cicero as assisting him while he was proconsul of Cilicia. In the civil war between Pompey and Cæsar, he, like the other eastern potentates, took part with the former; after the death of that chief, however, he so ingratiated himself with Cæsar, as to preserve his kingdom, with the addition of great part of Armenia. During Cæsar's absence in Egypt, he was invaded and dispossessed by Pharnaces king of Pontus; but Cæsar afterwards restored him. The memory of this kindness caused Ariobarzanes to refuse to join Brutus and Cassius, in consequence of which he was declared an enemy to the republic, and, being taken prisoner by Cassius, was put to death, B. C. 42. *Univers. Hist. Bayle.*—A.

ARIOBARZANES III. the brother and successor of the former, (called by some *Ariarathes X.)* was dispossessed by Marc Antony in favour of Sisinna, son of Archelaus, pontiff of Comana; and regaining his throne, was again expelled by Antony, and put to death. *Univers. Hist. Bayle.*—A.

Kings of this name are to be found in the royal lines of Pontus and Armenia; but their lives afford nothing worthy of record.

ARION, a personage of great celebrity in the poetical story of antiquity, was a native of Methymne in the isle of Lesbos, where he attained high reputation, about B. C. 620, as a musician and poet. He is said to have been the inventor of the dithyrambic measure, and to have excelled in lyric poetry, which he sung to his lute. He was in great favour with Periander king of Corinth, who long entertained him at his court, and treated him with distinguished kindness. Thence he visited Italy and Sicily, practising in his profession, and accumulating by it great riches. Meaning to return to Greece, he embarked in a Corinthian vessel with all his effects. The sailors, tempted by such a prey, when out at sea, conspired to take his life, and were proceeding to throw him overboard, when he requested to be permitted to sing one funeral strain before his death. They complied; and standing on the prow, dressed in his robe of ceremony, with his instrument in his hand, he

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chanted with a loud voice his sweetest elegy, and threw himself into the sea. A dolphin (says the fable), charmed with his music, swam to him while floating on the waves, bore him up on his back, and carried him safely to Cape Tænarus in Sparta, whence he returned to his patron Periander. The sailors, who thought him dead, put in at Corinth, and, being confounded by his appearance against them, paid the penalty of their cruel purpose with their lives. This story seems to have been universally credited by antiquity, and has been a frequent subject of poetry and sculpture. *Herodot. Aulus Gellius. Moreri.*—A.

ARIOSTI, Attilio, an eminent musical composer and performer, was a native of Bologna, and was originally intended for the priesthood; but such was his early passion for music, that he devoted his whole time to it, and, in spite of the remonstrances of his family, resolved to make it his profession. It is said that he had entered into the Dominican order, but that he obtained a dispensation from the pope, leaving him at liberty to follow a secular calling. He continued, however, to be usually called *Padre* Attilio. He was an opera-composer at Bologna and Venice, in the former of which he set an act of Apostolo Zeno's "Daphné" in 1696. Thence he went to Germany, and in 1700 composed a ballet, and an opera called "Attis," for the electoral princess of Brandenburg, to whom he was appointed *maestro di capella.* He continued to compose operas and other pieces for Italy and Germany, during some years, with reputation; and likewise distinguished himself as a performer on the violoncello, and especially on an instrument, either invented or much improved by himself, called the *viol d'amore.* In 1716 he arrived in England, and played on his new instrument, the first heard in this country. He soon left it: but at the establishment of the royal academy of music in 1720, he returned on an invitation, and was employed to compose several operas. He formed one of the celebrated musical triumvirate of the time along with Handel and Bononcini, but was obliged, as well as the latter, to give way to the superior genius of Handel. Attilio is said to have been a perfect harmonist, who had treasured up much good music in his head, but had little invention. By way of relieving his necessities, he published a book of cantatas by subscription; and then took leave of England. His further history is not known. *Burney's Hist. of Mus.* vol. iv. *Hawkins*, vol. v.—A.

ARIOSTO, Lodovico, one of the most celebrated of the Italian poets, was born in 1474 at Reggio in Lombardy, of a family allied to that of the dukes of Ferrara. His attachment to poetry was shown at a very early age; for, while a boy, he composed a drama on the subject of Pyramus and Thisbe, which he caused to be acted in his father's house by his brothers and sisters. His father wished to compel him to study the law; but, after five years' ineffectual struggle, he suffered him to pursue the studies most suited to his inclination. Alphonso duke of Ferrara invited him to his court, and took great delight in his conversation; but he was the particular favourite of the duke's brother, the cardinal Hippolito, to whom he remained attached as long as he lived, notwithstanding some occasional causes of displeasure. He was thoroughly versed in the Latin tongue; and cardinal Bembo would have persuaded him to employ it in his compositions preferably to the Italian. but Ariosto replied, "that he preferred being the first of Italian writers to being the second of Latin ones." The bounty of Alphonso enabled him to build a small house at Ferrara, where he lived with a philosophical simplicity, employing himself in the composition of those works which have made his name immortal. His character was mild and benevolent, sensible to all the charities of life. He was affectionately attached to his mother, whom he treated with the greatest respect in her old age. He had a mistress, whom he would have married, had he not apprehended losing some benefices which he possessed. Some indeed assert that he was really married in his latter years to a widow named Alessandra. To the house of Este he was a zealous friend and faithful retainer; and the adulation he bestows on it in various parts of his works would make him appear servile and insincere, were it not sanctioned by the general practice of his age and nation. He had a strong passion for the glory of his country, and often laments the injuries and disgraces Italy had suffered under the dominion of foreigners. Few poets have enjoyed more of their fame during their lives. His "Orlando Furioso" became so popular, that it was current even among the lowest classes; and various stories are told of the enthusiasm which it inspired. Ariosto was once entrusted for three years with the government of a province in the Apennines, which was over-run with smugglers and banditti. He kept these licentious men in awe, and rendered the district tolerably quiet. But one day, in a fit of reverie, having wandered in his night-gown to some distance from the fortress where he resided, he fell into the hands of a party of free-booters. One of them knew

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him, and told the rest that their captive was the author of "Orlando." They immediately fell at his feet, reconducted him to the castle, and, at parting, told him that it was his quality of poet that caused them to respect in him the character of governor. He himself was highly sensible of the charms of his own verse; and it is said that, one day hearing one of the stanzas of "Orlando" miserably mangled by a potter who was singing it, he was so transported with rage, as to rush into his shop, and begin breaking his earthen ware. When the poor man remonstrated with him on the injury he was doing him, "You (said Ariosto) complain of the loss of half a dozen pots not worth sixpence; and you have spoiled a stanza of mine which is invaluable!" This tale is, however, probably borrowed from Plutarch, who tells a similar one of Philoxenus. It has likewise been applied to Camoens.

We have not many incidents of the life of Ariosto, which passed in a small circle, apparently with little gratification of any other ambition than that of poetical fame, and not a little disquieted by lawsuits and other subjects of uneasiness. His health was delicate, and frequently interrupted. He fell into a declining state when arrived at the verge of old age, and died with tranquillity in 1533, aged fifty-nine, leaving behind him two natural sons.

The works of this great poet, who is one of the modern classics of Europe, are satires, comedies, sonnets, songs, and small pieces of poetry, and his great heroic poem, entitled, "Orlando Furioso." Though the former were much valued, and the "Satires" in particular are reckoned to possess great merit; yet it is from the latter only that the general estimate of his poetical powers is drawn, and this alone attracts the notice of modern readers. This work, after ten years' labour, was first published at Ferrara, in forty cantos, in 1516; and the author gave it complete, in forty-six cantos, in 1532. The "Orlando Furioso" is a tissue of adventures in love and arms, slightly, and often not at all, connected by reference to the principal hero, and formed upon the fictitious manners of chivalry, with all its accompaniments of enchantments, transformations, and supernatural events of every kind, and not without a mixture of moral allegory. It has its tragic and comic scenes, its serious and burlesque: and the transitions from one to the other are often immediate. Thus, as a whole, nothing can be more wild, incongruous and absurd; and it might be thought prostituting the dignity of epic poetry to bestow the name on his performance, or to put it in parallel with any of the great works of that class. Yet the inexhaustible invention, the boundless variety, the wonderful facility, and the profusion of real poetical beauties of the most different kinds, have ever rendered it a most attractive piece; and as far as the ends of poetry are to excite admiration or pleasure, it certainly has attained them. Many even of the most cultivated critics are inclined to prefer its wild charms to the more regular and studied beauties of Tasso; and perhaps, in general opinion, it still stands as the first specimen of Italian heroic poetry. It is not free from the licentiousness of its age, and has some singular strokes of ridicule upon topics thought sacred. But by much the greater part can offend the delicacy of taste only, and not that of morals. Editions of this work have been numberless, and in various countries; and translations and imitations of part, or the whole, in different languages, have been very frequent. Mr. Hoole's translation in English verse is much esteemed. *Moreri. Tiraboschi. Nouv. Dict. Hist.*—A.

ARIOVISTUS, called by Cæsar king of the Germans, though probably only of those tribes which bordered upon Gaul, obtained from the Roman senate, during the consulate of Cæsar, a confirmation of his title, with the appellation of friend of the republic, and various honours and presents. He is represented as a violent, haughty barbarian, cruel, perfidious, and unjust; but it is by a conqueror, if more polished, not more principled, than himself. He was called into Gaul to the assistance of the Sequani (people of Franche Comté), and, as usual with powerful allies, had seised part of their country to his own use, and threatened the rest. Cæsar, during his first campaign in Gaul, B. C. 58, was applied to by the Ædui for his protection against Ariovistus, who had obliged them to give their children for hostages, and was usurping authority over all that part of Gaul. Cæsar gladly seised the opportunity of interfering in the dispute, and sent deputies to Ariovistus, requiring him to give up the hostages, and refrain from bringing more troops across the Rhine. Receiving a haughty answer, Cæsar advanced with his army to Vesontio (Besançon), to prevent Ariovistus from taking possession of it; and, proceeding further, had a personal interview with the German chief. This took place in a large open plain, each leader being attended with an equal number of guards, which were drawn up near a mount, the immediate place of conference. After some time spent in dispute, with no prospect

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of coming to an agreement, the Germans approached the mount, and began to discharge missile weapons against the Romans. Cæsar quietly withdrew to his men, and, restraining them from returning hostilities, retired to his army. Ariovistus proposed a second conference, to which Cæsar refused to consent; and the fierce German threw into chains two deputies sent to him for a further discussion, under pretext of their being spies. A pitched battle soon after ensued, in which the Germans were defeated, and pursued with great slaughter as far as the Rhine, near fifty miles distant. Ariovistus with difficulty escaped by means of a boat which he found on the bank. Two of his wives and one daughter perished in the flight, and another daughter was made prisoner. This is the last we hear of him. *Cæsar de Bell. Gall.* lib. i.—A.

ARISTÆNETES, a Greek pagan writer, lived in the fourth century. He was the friend of Libanius, the rhetorician, who mentions him in his orations, and wrote several letters to him. Ammianus Marcellinus mentions him with respect. He perished in an earthquake, which happened at Nicomedia in the year 358. Aristænetes has left two books of amatory epistles, written with terseness, elegance, and tenderness: they are adorned with quotations from Plato, Lucian, Philostratus and others. An edition of these epistles was published with a translation and learned notes by Mercer, in 8vo. at Paris, in 1595, and was reprinted in 1600 and 1610. *Fabric. Bib. Græc.* lib. ii. c. 10. § 40.—E.

ARISTANDER, a famous soothsayer in the court of Philip of Macedon and of Alexander, was born at Telmessus, a city of Asia, concerning which Arrian writes (Exped. Alex. lib. ii.), that its inhabitants were universally skilled in divination, even its women and children being endowed with this gift by nature. When Philip dreamed that the queen's womb was closed with a seal, on which was engraved the figure of a lion; Aristander explained it as signifying, that the queen was pregnant with a son who would have the heart of a lion:

Alexander, either from policy or superstition, took this diviner with him in his Persian expedition. He employed him to perform mysterious ceremonies before the battle of Arbela. In the heat of the battle, Aristander, habited in a white robe, and carrying a branch of laurel in his hand, cried out to the soldiers, that he saw an eagle perching on Alexander's head, a sure omen of victory. On various other occasions, Aristander predicted victory; and the event corresponded with the prediction, and was perhaps in part produced by it. Many particulars are related by Alexander's historians, which it is unnecessary to detail, concerning the arts by which Aristander wrought upon the credulity of Alexander's soldiers, and perhaps gained an ascendency over the mind of Alexander himself: this, at least, is the opinion of Quintus Curtius, who says, that this monarch gave implicit credit to Aristander. *Q. Curt.* lib. iv. c. 2, 6. 13, 15. lib. v. c. 4. lib. vii. c. 7. lib. ix. c. 4. *Plut. in Alex. Arrian*, lib. i. c. 8. *Bayle.*—E.

ARISTARCHUS, a Greek astronomer, was a native of Samos, and probably flourished about 270 years before Christ. According to Plutarch, he was contemporary with Cleanthes, who succeeded Zeno in the 129th Olympiad, or 264 years before Christ. He was well known as an eminent astronomer in the time of Archimedes, who speaks of him in his Psammite, or Arenarius. Aristarchus held the opinion, which is said to have been before taught by Pythagoras, and which has been completely established by modern astronomers, that the earth revolves in an orbit about the sun. In the work just referred to, Archimedes says (Psammit. p. 120, &c. ed. Basil.): "Aristarchus the Samian, confuting these opinions of the astrologers, laid down a certain hypothesis, from which it follows, that the world is much larger than we have stated; for he supposes that the fixed stars and the sun are immoveable, and that the earth is carried round the sun in the circumference of a circle" Plutarch (Quæst. Plat.) observes, that this opinion of the motion of the earth was taught hypothetically by Aristarchus, and dogmatically by Seleucus. Sixtus Empiricus (Adv. Mathem.) speaks of Aristarchus, the mathematician, as one of those who denied the motion of the universe, but believed that the earth moves. With the judicious correction of the passage in Plutarch, mentioned above, which was proposed by Gassendus, and has been adopted by Menage, Fabricius and Bayle, another decisive testimony arises to prove that this opinion was held by Aristarchus. The passage, thus corrected, may be rendered (Plut. de Facie in orbe Lunæ): "Bring not an accusation of impiety against us, as Cleanthes thought the Greeks ought to have done against Aristarchus the Samian, as a disturber of the foundations of the world, because he endeavoured to explain the celestial appearances on the supposition that the heavens stand still, and that the earth is carried round in an oblique orbit, and at the same time revolves about its own axis." Aristarchus invented a

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peculiar kind of sun-dial, mentioned by Vitruvius (lib. ix. c. 9.) The only work extant of Aristarchus is, a treatise "On the Magnitudes and Distances of the Sun and Moon." It was first published by Vallus, in folio, at Venice, in 1498; afterwards by Wallis, with his own notes and Commandine's version, in 8vo. at Oxford, in 1688; and in the third volume of Wallis's works, printed in folio, at Oxford, in 1699. Another work, "On the Mundane System," has appeared under his name, but is generally understood to be a spurious work, written by Roberval. *Fabric. Bib. Græc.* lib. iii. c. 5. § 14. *Bayle. Hutton's Math. Dict.*—E.

ARISTARCHUS, a Greek grammarian, who flourished about 160 years before Christ, was a native of Samothrace, and became an inhabitant of Alexandria under Ptolemy Philometor, whose son he educated. He was a rigid critic, and exercised his talent upon Homer, Pindar, Aratus, and other poets. It is said by the ancient commentators upon Homer, that Aristarchus first divided the Iliad and Odyssey into books, answering to the order and number of the Greek letters. It was the practice of this bold critic to condemn those verses as spurious, which did not appear to him to be worthy of Homer, and to mark them with an obelisk; and, on the contrary, to distinguish those which he thought particularly excellent with an asterism. (Erasmi Adag.) Cicero alludes to this practice in two of his familiar epistles. "If these letters (says he to Appius Pulcher) were not, as you tell me, elegantly written, I entreat you to consider them as none of mine; for, as Aristarchus insisted that every verse in Homer was spurious which he did not approve, so (allow me to jest) I desire you will believe whatever you find to be inelegant, not to be the produce of my pen:" [Si, ut scribis, eæ literæ non fuerunt disertæ, scito meas non fuisse. Ut enim Aristarchus Homeri versum negat, quem non probat; sic tu (libet enim mihi jocari) quod disertum non erit, ne putâris meum. Ad Fam. lib. iii. ep. 11.] To Dolabella he writes: (Nihil enim Romæ geritur quod te putem scire curare; nisi forte scire vis, me inter Niciam nostrum et Vidium judicem esse. Profert alter, ut opinor, duobus versiculis expensum Niciæ; alter Aristarchus hoc ὀβελίζει. Ego, tanquam criticus antiquus, judicaturus sum, utrum sint τῦ ποιητῦ, an παρεμβεβλημένοι. Ad Fam. lib. ix. ep. 10.) "I imagine there is nothing going forward in Rome worth your attention, unless, perhaps, that I am to sit in judgment between our friend Nicias and Vidius; the latter of whom brings an account against the former in two little verses, which Nicias, a second Aristarchus, marks with the obelisk as spurious: I, like an ancient critic, am to decide, whether the lines belong to the poet, or are interpolated." Ausonius, in his poem entitled, "Ludus Septem Sapientum," where he is challenging the rigorous criticism of Drepanius Pacatus, introduces Aristarchus's obelisk:

"Mæonio qualem cultum quæsivit Homero
Censor Aristarchus, normaque Zenodoti:
Pone obelos, igitur, spuriorum stigmata vatum,
Palmas, non culpas, esse putabo meas."

Censure my work—nor think the task too hard—
As Aristarchus the Mæonian bard:
Mark'd with your obelisk, the honour'd line,
Not stigmatis'd, but grac'd with palms, shall shine.

Cicero makes use of the name of Aristarchus proverbially for a severe critic, when, in his oration against Piso, he tells him, he is not Aristarchus, to affix a mark to a bad verse, but a Phalaris to assault the person of the poet. When he requests his friend Atticus to examine his orations with strictness, he calls him his Aristarchus; (Ep. at Att. lib. i. ep. 10.); and Horace suggests the same idea in his Art of Poetry, (ver. 445, &c.)

"Vir bonus et prudens versus reprehendet inertes,
Culpabit duros, incomptis allinet atrum
Transverso calamo signum; ambitiosa recidet
Ornamenta; parum claris lucem dare coget:
Arguet ambigue dictum; mutanda notabit:
Fiet Aristarchus; nec dicet, cur ego amicum
Offendam in nugis?"

A friendly critic, when dull lines move slow,
Or harshly rude, will his resentment show;
Will mark the blotted pages, and efface
What is not polish'd to its highest grace;
Will prune th'ambitious ornaments away,
And teach you on th'obscure to pour the day;
Will mark the doubtful phrase with hand severe,
Like Aristarchus, *rig'rous* and sincere;
Nor say, "For trifles why should I displease
The man I love?"

Aristarchus appears to have been of a contentious temper: Suidas relates, that he had many disputes with Crates, the grammarian, of Pergamus. He is said to have starved himself to death. He left behind him at Alexandria a numerous school of critics and grammarians, which subsisted some ages afterwards. Suidas records, that he wrote about eight hundred books of commentaries: it is not therefore with much propriety that authors have ascribed to him this fine apology for not writing: "I cannot write what I would, and I will not write what I can." *Suidas. Bayle.*—E.

ARISTARCHUS, a disciple and companion

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of the apostle Paul, was a Jew of Thessalonica. He accompanied Paul to Ephesus, and stayed with him during the two years that he was there, partaking the labours and difficulties of the apostleship. In the tumult excited at Ephesus by a silversmith against the Christians, his life was in danger. He followed Paul from Ephesus in his subsequent travels. *Acts* xix. *Col.* iv. 10. *Philem.* 24.—E.

ARISTEAS, the Proconnesian, an ancient Greek historian and poet, is said by Suidas to have been contemporary with Crœsus and Cyrus, that is, to have lived about 550 years before Christ. But he is mentioned by Tatian (Orat. ad Græc.) as prior to Homer, and by Strabo (lib. xiv. p. 369. ed. Casaub. 1620.) as the preceptor of that poet: and Herodotus (lib. iv. c. 13, 14.), who was born 484 years before Christ, speaks of him as the subject of fabulous story long before his time. A poem, in three books, on the war of the Arimaspes, or Hyperboreans, is ascribed to him, and is said to have been full of extravagant fables. The work is lost, except a fragment of six lines quoted by Longinus, and six other lines cited by Tzetzes (Chap. vii. hist. 144.). Contrary to the general testimony of ancient writers, Dionysius Halicarnassensis pronounces the work ascribed to Aristeas to be spurious. Another work is ascribed to Aristeas "On the Origin of the Gods," which is also lost. Aristeas is spoken of by Strabo (lib. xiii. p. 589.) as a great sorcerer. More extravagant fables are rarely to be found than are related by Herodotus, Pliny (Hist. Nat. lib. vii. c. 11. 52.), Pausanias (Græc. Descrip. lib. i. v.) Suidas and others (Aul. Gell. lib. ix. c. 4.) concerning this wonderful man: but who would now bear to read of the soul of a man leaving his body at pleasure, and coming out of his mouth in the shape of a raven; of a man who was seen at the same time in different countries, who wrote a poem seven years after his death, and who appeared again three centuries after he had written it? Yet such things were once believed; and this Aristeas was honoured as a God at Metapontum. *Fabric. Bib. Græc.* lib. i. c. 2. *Maxim. Tyr. diss.* 22. *Suidas. Voss. de Hist. Græc.* lib. iv. c. 2. *Bayle.*—E.

ARISTEAS, said to be one of the seventy-two interpreters of the Hebrew Scriptures, is mentioned by Josephus (Adv. Apion. lib. ii.) as an officer under Ptolemy Philadelphus, king of Egypt, about 250 years before Christ. A Greek work, ascribed to this Aristeas, is extant, under the title of "An History of the Interpreters of Scripture," in which, in the form of a letter addressed to his brother Philocrates, the particulars of the supposed appointment of seventy-two persons, by Ptolemy Philadelphus, to translate the sacred books of the Jews, are related at large. A Latin version of this work, by Palmerius, was prefixed to the Latin edition of the bible printed at Rome in 1471. It was published in Greek, in 8vo. at Basil in 1561; and as an appendix to the edition of Josephus published at Cologne in 1691, with brief notes by Fabricius. Another edition was published in 8vo. at Oxford in 1692. That this work of Aristeas, as now extant, is ancient, may be concluded from its agreement with the accounts of the Seventy given in Josephus and in Eusebius, which are taken from Aristeas: and some modern authors have concurred with these and other ancient writers in admitting the truth of the narrative. But a fuller examination of the subject by several learned writers, particularly Hody (Bibl. Text. Orig. Oxon. 1705, fol.), Van Dale (Dissert. super Arist. de LXX. Amst. 1704, 4to.), F. Simon (Hist. Crit. Vet. Test. lib. ii. c. 2.) and Dupin (Proleg. ad Bibl. lib. i. c. 6. § 2, 3.), has produced a general conviction, that no credit is due to the tradition of the appointment, by Ptolemy Philadelphus, of seventy-two interpreters to translate the Hebrew bible into Greek; and that the story was invented by the Jews of Alexandria; that the translation, which they had been under the necessity of making after Greek had become their common language, might be received with credit by their brethren of Palestine, under the sanction of royal authority. With respect to the work ascribed to Aristeas, it is probable, that it was written by some Hellenist Jew at Alexandria, and not by Aristeas a pagan officer in the court of Ptolemy; for, as Dupin has shown at large, the author every where speaks as a Jew, and even makes all the persons, whom he introduces, do the same. The narrative has throughout the air of romance, and is discredited by several chronological mistakes, pointed out by Dupin; of which we shall mention, as a sample, the error of ascribing to Ptolemy Philadelphus a victory against Antigonus which he never obtained, but which belonged to the preceding reign. This counterfeit work was probably written about two hundred years after the reign of Ptolemy Philadelphus; for Alexander Polyhistor, who wrote about that time, mentions a history of the Jews by Aristeas. *Dupin. Proleg. ad Bib. Fabric. Bibl. Græc.* lib. iii. c. 12. § 2.—E.

ARISTEUS, an ancient Greek geometrician, lived before Euclid, probably about 350 years before Christ. Pappus mentions him as

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the author of five books upon solids, extant in his time; and adds that Euclid, who had a great esteem for all who had improved the mathematical sciences, followed Aristeus on conic sections, because he was not willing to supplant the reputation which that geometrician had acquired: a kind of generosity, for which Aristeus was more indebted than posterity to Euclid. *Pappus in Proëm.* lib. viii. *Math. Coll. Bayle.*—E.

ARISTIDES, surnamed *the Just*, one of the purest of all political characters, was a native of Athens, the son of Lysimachus a man of middle rank. From his boy-hood he showed a steady, firm, determined temper, rigidly attached to truth, and incapable of all meanness and dissimulation. He applied closely to study, and early began to meditate on subjects of government. The laws of Lycurgus excited his admiration, and gave him an attachment rather to an oligarchy than to the unlimited democracy that reigned at Athens. Themistocles, on the other hand, who is said even at school to have been his constant antagonist, favoured and flattered the democratical party; whence these great men, when they rose to public offices, were in perpetual opposition to each other. Aristides was strict in his notions of public justice, and would not screen a friend whom he thought in the wrong. He served his country from the purest principles of duty, neither seeking profit nor honour; and his character was so well known to his countrymen, that once, when in the theatre these verses of Æschylus, describing Amphiaraus, were recited,

> To be, and not to seem, is this man's maxim;
> His mind reposes on its conscious worth,
> And wants no other praise.

the whole audience turned their eyes on Aristides, as the true exemplar of the poet's idea. At that time, as well as ever since, it was found necessary for a party-leader to oppose *all* the acts of his antagonist, whether right or wrong, that the credit acquired by the former might not enable him more effectually to practise the latter; but Aristides did not without self-reproach pursue this rule of conduct; and it is related, that one day, on coming out of the assembly, where he had strenuously resisted a proposal of Themistocles, which, at the same time, he thought in itself useful, he exclaimed, "The affairs of the Athenians will never prosper, till they throw both of us into the *barathrum!*" (the dungeon for condemned criminals). When serving the office of public-treasurer, he convicted Themistocles and several others of peculation, and thus raised a party against himself, which, when he gave in his own accounts, accused him of misapplication of the public money; and he was cleared only by the interposition of the court of Areopagus. Being again appointed to the same trust, he suffered the people concerned with him to pilfer without controul, at the same time keeping a secret account against them. The consequence was, that he was universally praised, and interest made on all sides for his continuance in office. But when the people were about to proceed to election, he gave them a severe rebuke, and told them, "that while he had served them with fidelity, he was treated with calumny, and incurred their displeasure; now that he had really violated his trust, he met with general applause, and was reckoned an excellent citizen." He then exposed the frauds, and made all parties ashamed of their conduct.

At the battle of Marathon, fought B. C. 490, Aristides was next in command among the Athenians to Miltiades, and he joined his vote to that general's in favour of coming to an engagement. He distinguished himself in the field; and, after the victory, he was left to secure the spoils, which he did with the utmost fidelity, reserving nothing for himself, but bringing all to the public account. The following year he was archon, or chief magistrate; but the high authority he had acquired by his virtues was at length, by the arts of Themistocles, turned to an accusation against him, and he was in consequence banished by the ostracism, a mild, though often unjust, expedient in the Athenian polity, for temporarily getting rid of any political influence which they thought dangerous to their independence. On this occasion an incident occurred, which sets his character in the highest point of view. A rustic citizen, not personally acquainted with Aristides, came up to vote against him; and, being unable to write, desired the first person whom he met with, who happened to be Aristides himself, to inscribe the name on the shell, which was to signify his concurrence in the sentence. "Did Aristides ever injure you?" said the patriot. "I do not so much as know him (replied the man); but I am tired with hearing him every where called *the Just.*" Aristides took the shell, wrote his own name upon it, and returned it in silence to the voter. When he quitted Athens, he lifted his hands towards heaven, and prayed that the Athenians might never see the day which should compel them to remember Aristides.

While in exile, he employed himself in excit-

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ing the Greeks to defend their liberties against the Persians, who were threatening a new invasion. As Xerxes approached, the Athenians recalled all their exiles, and Aristides with them, whose absence they began to lament. On his return, he suspended all political animosities in this season of common danger; and understanding that it was the wish of Themistocles to fight the Persian navy in the straits of Salamis, he repaired to him in private, proposed an oblivion of all past misunderstandings, highly commended his intentions, and promised to assist him with all his influence in carrying them into execution. Some time after the victory at Salamis, Themistocles acquainted the people of Athens, that he had a project highly to the advantage of their state, but that it was of a nature which forbade the public communication of it. They directed him to disclose it to Aristides. It was a scheme for burning the whole confederate fleet of Greece, except their own ships, which would leave Athens complete mistress of the sea. Aristides reported to the citizens that nothing could be more advantageous than the scheme of Themistocles, and nothing more unjust. The people thereupon determined that it should be thought of no further. It was equally to the honour of Aristides that he was made the referee on this occasion, and to the Athenians that they came to such a determination! Before the battle of Platæa, Aristides was of the greatest service in preserving concord between the confederates, and in persuading his own countrymen, elevated with their former successes, to submit to the superiority of the Spartans. In the combat he acquitted himself with great resolution; and after the victory he terminated a dangerous quarrel concerning the honour of the day, by giving up the claim of the Athenians to that of the Platæans; in which he was followed by the Lacedæmonians. When Athens was rebuilt, he was the first to promote, in favour of the people at large, who had deserved so well of the state, a decree which gave all the citizens a share in the administration, and enjoined that the archons should be chosen out of the whole body.

The war with the Persians continuing, Aristides was sent with Cimon, the son of Miltiades, to command the Athenian forces in the confederate army. Their behaviour, contrasted with the haughtiness of Pausanias the Spartan general, so won upon the rest of the allies, that all the other states concurred in bestowing the superiority of rank upon Athens. A signal proof of the high character of Aristides throughout all Greece for integrity and justice, was given by the unanimous nomination of him to lay a proportionate assessment upon all the states, for the purpose of raising a common fund towards the expense of the war. This delicate commission he executed with such wisdom and impartiality as to give universal satisfaction. After this affair was concluded, he caused all the confederates to swear solemnly to the articles of alliance. It must have been some very evident and urgent necessity, which afterwards induced him to advise the Athenians to extend their own authority beyond the prescribed limits, and suffer the consequences of the perjury to fall upon himself. When Themistocles fell under the displeasure of the ruling party, Aristides refused to concur in a capital prosecution of him; and, on his banishment, he was so far from triumphing over an old enemy, that he ever afterwards spoke of him with increased respect.

It was common in that age for men who had borne the highest public offices, to add nothing to their private fortunes: but no man ever carried farther this proof of disinterestedness than Aristides. He was, indeed, so remarkably poor, that when his rich relation, Callias, underwent a prosecution on some account, the orator who pleaded against him, in order to excite the indignation of the audience, remarked upon the scandalous indigence in which he suffered Aristides and his family to live, though he was so able to assist them. And Callias, in his vindication, was obliged to summon Aristides to testify that he had several times offered him considerable sums, which he had refused to accept, saying, "that it better became Aristides to glory in his poverty, than Callias in his riches;" which, indeed, appear to have been dishonourably acquired.

This truly great man died about 467 years B. C. as some say, in Pontus, whither he was sent on public business; according to others, at Athens, in an advanced age. His funeral was conducted at the public expence; and the Athenians, grateful after his death, bestowed a pension and an estate in land on his son Lysimachus, and portioned his daughters out of the public treasury. *Plutarch's Life of Aristides. Univers. Hist.*—A.

ARISTIDES, Ælius, the Sophist, a native of Adrianum in Bithynia, a disciple of Polemo the rhetorician, of Smyrna, of Herodes at Athens, and of Aristocles at Smyrna, flourished in the latter part of the second century, in the time of the emperors Antoninus Pius, Aurelius and Commodus. He was an orator of great skill and ability; and has left many orations, which appear to have been studied with

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much care and diligence. The subjects are *laudatory*, in praise of Jupiter, Minerva, Neptune, Bacchus, and other divinities, of illustrious men, of great cities and states, &c.: *gratulatory*, as, on the restoration of Smyrna after an earthquake: *suasory*, to the Athenians, to incite them to assist the Spartans and Thebans; to the Smyrnæans, to persuade them to abolish licentious comedies; to the states of Asia, recommending mutual harmony; to the Rhodians, to the same purport, &c.: *apologetic*, in defence of Pericles, Miltiades, Cimon, and Themistocles; of himself, against the charge of vanity, and for not declaiming more frequently, &c. Among his works are also found an epistle "On the Causes of the Increase of the Nile," in which the several explanations given of this phænomenon are set aside, and it is ascribed wholly to the immediate power and providence of God; and an excellent treatise "On popular and simple Diction," exemplified from Demosthenes and Xenophon. This piece was edited, in folio, by Aldus, among the Greek Rhetoricians, at Venice, in 1508. Of the orations of Aristides, that entitled "Panathenaica," in praise of Athens, written in imitation of Isocrates, is annexed to H. Stephens' edition of Isocrates, published in 1593. The entire works of this orator were published in Greek, in folio, at Florence, in 1517; and in Greek and Latin, in three volumes 12mo. by P. Stephens, in 1604; at Upsal, by Norman, in 1677; and by Jebb, in two volumes 4to, at Oxford, in 1722. Large extracts from the Orations of Aristides are to be found in Photius (Cod. 247).

The orations of Aristides are written with laboured accuracy, and abound with fine moral sentiments. They, at the same time, afford many proofs, that the author was credulous and superstitious. Several of his orations called sacred, relate the communications which he had with the gods by dreams. In an oration, which reprehends some of the sophists of his time, he is supposed to compare them to the Christians: and though they are not expressly mentioned, it is probable that he refers to them under the title of "the impious people in Palestine, who acknowledge not the gods;" for they were commonly charged with impiety by the pagans, because they did not worship their divinities.

From these orations, and others of the same class, we are enabled to form a clear idea of the nature of the profession of sophists, or rhetoricians, and of the manner in which these declaimers amused their pupils and the public. The office was, under the Roman emperors, a regular national establishment: and the professors, whose occupation it was to instruct the youth in rhetoric, and to deliver public harangues on various subjects, fictitious or real, received, from the time of Vespasian, a regular annual stipend, which has been computed at ten thousand Attic drachmas, or 320l. How much influence these orators had, not only over their pupils and hearers, but even over the emperors themselves, may be seen in an anecdote related concerning Aristides by his biographer Philostratus. (De Vit. Sophist. lib. ii. c. 9.) When Smyrna had been overthrown and almost destroyed by earthquakes, Aristides so pathetically represented their calamitous situation in a letter to the emperor Antoninus, that he could not refrain from tears, and immediately issued an order to restore the city. The inhabitants thought themselves so much indebted to Aristides for this benevolent service, that they honoured him as the founder of their new city, and erected in their forum a brass statue to his memory. A declaimer by profession, if he possessed talents and merit, such as appears to have belonged to Aristides, might be pardoned, if he were not wholly free from vanity, the weakness which his daily occupation tended to nourish. When Marcus Aurelius came to Smyrna, Aristides neglected, for three days, to pay his respects to the emperor. Upon his appearance, the emperor, who had before made inquiry after him, asked him, "How had it happened that he had so long delayed his visit?" "I was busy (he replied) in a work, upon which my mind was so intensely occupied, that it could not easily be disengaged." Aurelius, not perceiving, or more probably overlooking, the affectation of this apology, politely imputed it altogether to ingenuous simplicity, and requested Aristides to appoint a time when he might be gratified with hearing him declaim. "Let it be to-morrow, if you please (says Aristides); only I must entreat that my friends may be present, to applaud and clap their hands with all their might." "That (replied the emperor, smiling) must depend upon yourself." The emperor was not perhaps aware that, besides the gratification which the orator would receive from the plaudits of his audience, they were become, through habit, a necessary accompaniment of his harangues, without which his spirits would flag, and his eloquence fail. Aristides, doubtless, valued the reputation which he had acquired as an eloquent speaker; but he valued it only in connection with virtue. "No man," says he in one of his orations (Orat. cont. Prod. Myst.), can be so

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stupid as to despise fame, if it be the reward of eloquence and a life of virtue, and I do not desire to obtain it by any other means." And, in another place (Orat. Plat. secunda.): "I had rather be master of eloquent speech, with a sober and virtuous life, than enjoy a thousand times the wealth of Darius the son of Hystaspes." Such a man, with all his errors and weaknesses, must be respected as an ornament to the age in which he lives. *Philostr. Vit. Sophist. Suidas. Fabric. Bib. Græc.* lib. iv. c. 30. § 4, 5. *Lardner's Heathen Testimonies*, c. 20.—E.

ARISTIDES, an eminent painter, a native of Thebes, and contemporary with Apelles, flourished about B. C. 340. He is said to have been the first who painted *mind*, and expressed the affections and passions. A famous picture of this kind was that of a mother, in a captured town, mortally wounded, and her infant seeking the breast; in which the mother seemed apprehensive lest the child should suck blood instead of milk. Alexander carried this piece to Pella in Macedon. Aristides also painted a battle with the Persians, comprehending one hundred figures. At Rome was a Bacchus and Ariadne by his hand, part of the plunder of Corinth. Concerning this picture it is said, that when Mummius put up the spoil of that city to auction, Attalus king of Pergamus bought it at a price which so much surprised the Roman general, that, suspecting some secret value, of which he was ignorant, he annulled the bargain, to the great displeasure of Attalus, and reserved the work for the temple of Ceres at Rome. Attalus for another piece of this master is related to have given one hundred talents. In the Capitol was an old man with a lyre teaching a boy to play, by Aristides. A sick man of his painting was greatly admired. Expression seems to have been his distinguishing excellence. In colouring he was somewhat hard. *Plinii. Hist. Nat.* lib. xxxv.—A.

ARISTIDES, an Athenian philosopher of the second century, became a convert to the Christian faith. He was an eloquent teacher of philosophy, and after his conversion retained the profession and habit of a philosopher. In this habit he presented, at the same time with Quadratus, "An Apology for the Christian Faith" to the emperor Adrian. Of this work Jerom speaks as a monument of the writer's ingenuity: in another place he observes, that it was interspersed with sentences from the philosophers; and that Justin imitated it in the Apology which he presented to the emperor Antoninus Pius. It is to be lamented, that nothing remains from the pen of this Christian philosopher. *Euseb. Hist. Eccl.* lib. iv. c. 3. *Hieron. de Vir. Ill.* c. 20. *Id. ad Magn.* ep. 84. *Lardner's Credibility*, part ii. c. 28. § 2.—E.

ARISTIPPUS, a Grecian philosopher, the founder of the Cyrenaic sect, was born at Cyrene in Africa, and flourished about 400 years before Christ. In his youth, when he was attending the Olympic games, he heard such particulars concerning the wisdom of Socrates, and his method of instructing youth, as inspired him with an ardent desire of becoming one of his disciples. Leaving his native city, where he had large possessions, he took up his residence at Athens, and attended the school of Socrates. At first he was much delighted with the doctrine of a master who professed to prescribe the true remedy for the ills of life, and to conduct his followers to happiness on the path of wisdom: but he soon found the moral system of Socrates too severe to suit his inclinations, and indulged himself in a luxurious and effeminate manner of living. His behaviour displeased Socrates, and gave occasion to an excellent Lecture on Pleasure, preserved by Xenophon (Memorab. lib. ii.). The expensive habits which Aristippus formed, excited a desire of gain, which induced him, while he was a pupil of Socrates, to open a school of rhetoric; and he was the first of the Socratic school who took money for teaching. Socrates, who remarked his extravagance, asked him how he came to have so much? "How came you (he replied) to have so little?" From the profits of his own school of rhetoric he sent Socrates, probably in hopes of silencing his reproofs, a present of twenty minæ, or about 64l. Socrates, however, returned the present, saying that his dæmon forbade him to receive it. From this time Aristippus alienated himself from his master, and soon afterwards left his school, and withdrew from Athens.

No longer the pupil of wisdom, but of pleasure, Aristippus now visited the island of Ægina. At the annual festival of Neptune the celebrated Laïs, according to her usual practice, was present; and the philosopher became a captive to her charms, and accompanied her to Corinth. (Cic. Ep. Fam. lib. ix. ep. 26. Athæn. lib. v. p. 216. xii. p. 554. xiii. p. 559. ed. Casaubon, 1612.) On the passage, a storm arising, at which he appeared terrified, one of the crew said to him: "Why are you philosophers more afraid than we?" "Because (says he) we have more to lose." (Ælian, Hist. Var. lib. ix. § 20. Aul. Gell. lib. xix. c. 1.) At Corinth Aristippus devoted himself to voluptuousness, and apologised for his con-

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duct by saying, "that it was not pleasure that was criminal, but being the slave of pleasure." In a voyage which Aristippus made into Asia from Corinth, the vessel was shipwrecked on the island of Rhodes. Accidentally observing, as he came on shore, a geometrical diagram drawn upon the sand, he said to his companions, "Take courage, I see the footsteps of men." (Vitruv. Arch. lib. vi. Diod. Sic. lib. xiv.) When they arrived at the principal town of the island, the philosopher soon procured a hospitable reception for himself and his fellow-travellers; herein confirming one of his own aphorisms: "If you ask what advantage a man of letters has above one that is illiterate; send him among strangers, and you will see." From Asia Aristippus probably returned to Corinth, and thence to Ægina; for Plato (Phædon.) says, that he remained at Ægina till the death of Socrates.

It was, perhaps, about this time that Aristippus instituted his school at Cyrene, which, from the place, was called the Cyrenaic sect; although it must be owned, that we have little certain information concerning this school, either during the life of its founder or after his death.

At the period when the court of Dionysius the tyrant of Sicily was the general resort of philosophers, Aristippus appeared in the train of that prince; and the easy gaiety of his manners, and the convenient suppleness of his system, gave him an advantage over all his brethren in managing the humours of the tyrant. When he first came to Syracuse, Dionysius asked him "Why he visited his court?" Aristippus replied, "To give what I have, and to receive what I have not." At a public festival, when Dionysius required all the guests to appear in purple robes, Plato refused; but Aristippus adorned himself with a rich and splendid dress, and danced with all the ease of a courtier. By that happy versatility which enabled him to accommodate himself to every circumstance, so that

"Omnis Aristippum decuit color, et status et res—

Yet Aristippus every dress became,
In all affairs, in every state, the same.
Hor. Ep. i. 17. 23.

he never failed to please the tyrant. The interest which he possessed in the royal favour excited the envy of his brethren; and the freedom with which he ridiculed their singularities, provoked their resentment. When, or from what cause, Aristippus left Syracuse, is not known; nor is it certain whether he went back into his own country. The Socratic Epistles, by which we are informed that his daughter Arete wrote to him to request his return, and that he fell sick and died at the island of Lipara on his return home, are probably spurious. The last incident concerning him, which deserves credit, is, that Æschines, after his return from Sicily, found Aristippus teaching at Athens: this was, perhaps, about the year 366 before Christ.

To repeat all the dull or loose jests which are fathered upon Aristippus, cannot be necessary. A few smart repartees and good maxims, which have been transmitted under his name, may be acceptable. Polyxenus, a friend of Aristippus, happening to call upon him when great preparations were making for an entertainment, entered into a long discourse against luxury: Aristippus grew tired with his harangue, and invited him to stay and sup with him: Polyxenus accepted the invitation: "I perceive then (said Aristippus) it is not the luxury of my table that offends you, but the expense." Being asked by Dionysius, why philosophers frequented the houses of the great, but not the great those of philosophers; he replied, "because philosophers know their wants, but the great did not know theirs." To one who had asked what he had gained by philosophy, he answered, "Confidence to speak freely to any man." Being reproached with his expensive entertainments; "If this be wrong (he said), why is so much money lavished upon the feasts of the gods?" A wealthy citizen complaining that Aristippus, in asking five hundred crowns to instruct his son, had required as much as would purchase a slave; "Purchase one then with the money (said the philosopher), and you will be master of two." To one who was boasting of his skill and activity in swimming, he said, "Are you not ashamed to value yourself upon that which every dolphin can do better?" In the midst of a dispute with his friend Æschines, when both were growing warm, "Let us give over (he said) before we make ourselves the talk of servants; we have quarrelled, it is true, but I, as your senior, have a right to make the first motion towards reconciliation." Æschines accepted the proposal, and acknowledged his friend's superior generosity. "Philosophers (said Aristippus) excel other men in this, that, if there were no laws, they would live honestly.—It is better to be poor than illiterate; for the poor man wants only money, the illiterate man wants that which distinguishes man from the brute. The truly learned are not they who read much, but they who read what they are able to digest;

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as the healthful man is not he who eats most, but he who eats what nature requires. Young people should be taught whatever may be useful to them when they become men." Horace alludes to a tale concerning Aristippus, that, on his journey through Libya, he ordered his servants to throw away his money in order to lighten their burden (Hor. Sat. lib. ii. 3. 99.): but this story can hardly be credited of a man who appears to have been always fond of wealth and splendor.

Aristippus was the man of pleasure in practice, and the preceptor of pleasure in profession. Like Socrates he dismissed from his doctrine those speculations which have no concern with the conduct of life; but he by no means adhered to the pure system of morals which he had learned in the school of that preceptor of virtue. The fundamental principle of his doctrine, as far as it can be learned from the imperfect accounts of it which remain, was, that pleasure is the ultimate object of human pursuit; and that it is only in subserviency to this that wealth, fame, friendship, or even virtue, is to be desired. The business of philosophy he understood to be, to regulate the senses in such manner as will render them most productive of pleasure. Happiness he defined to be the aggregate of all the pleasures enjoyed through life. He held the pleasures of the body to be superior to those of the mind; yet he did not exclude the latter, nor derive all enjoyment from the selfish gratification of the senses. He admitted that pleasure might be derived from the happiness of others, and that we ought to rejoice in the prosperity of our country. (Diog. Laërt. Cic. de Fin. lib. ii. c. 71. lib. v. c. 128. Tusc. Quæst. lib. ii. c. 6. iii. 13. De Off. iii. 33. Ælian, lib. xiv. § 6.) Though his doctrine corrupted the Socratic stream, it retained some tincture of the pure fountain from which it flowed; and it is probable that Aristippus himself always retained a high respect for the character of his master; for it is related, that, when the death of Socrates was the subject of conversation, he said, "My only wish is, that I may die as he did."

The school of Aristippus, at Cyrene, was continued in succession by his daughter Arete, Hegesias, Anicerris, Theodorus, and Bion, and about an hundred years after its birth expired; partly owing perhaps to the freedom with which its professors lived as well as taught; but chiefly to the rise of the Epicurean sect, which gave a more philosophical and less exceptionable form to the doctrine of pleasure. *Diog. Laërt. Vit. Arist. Stanley. Brucker.*—E.

ARISTO OF CHIOS, a Greek philosopher of the Stoic sect, flourished about 260 years before Christ. He was an intimate associate of Perseus the son of Demetrius, and with him attended upon the lectures of Zeno. From his persuasive powers of eloquence he was called the Siren. Offending his master by his voluptuous manner of life, he went over to the school of Polemo, and afterwards attempted to institute a sect of his own. He dismissed from his plan of instruction both logic and physics; the former as useless, the latter as above our comprehension. Syllogisms, he said, were like cobwebs, artificially constructed, but too fine to be useful. In opposition to Arcesilaus, who taught the doctrine of uncertainty, he strenuously maintained, that the wise man does not opine but know. In order to refute this tenet, Perseus engaged one of twin brothers, who strongly resembled each other, to lodge a deposit in his hands, which the other afterwards demanded, and, after some hesitation on the part of Aristo, received; whence Aristo was taught, that he might form an opinion without possessing knowledge. In morals, this philosopher, according to the representation of Cicero, carried the Stoic doctrine beyond the line of his master; not only asserting, that virtue alone constitutes the supreme good, but that in other things there is no difference (Cic. de Fin. lib. iv. c. 27.), which can make one more to be desired than another. According to Diogenes Laërtius, he went still farther, and applied the doctrine of indifference even to moral actions; teaching, that all actions are alike, and that to a wise man it is the same thing, whether he perform the part of an Agamemnon or a Thersites, provided only that he perform it well. Seneca charges him with rejecting the preceptive part of philosophy respecting the particular duties of life, and contemning it, as belonging rather to the pædagogue than the philosopher; "as if (says that moralist) the philosopher were any thing else than a pædagogue of human kind." (Ep. 89. 94.) If Aristo discouraged the use of moral aphorisms and maxims, he slighted one of the most powerful instruments of moral discipline. "Precepts," observes Seneca (Ep. 94.), "come by themselves with great weight upon the mind, whether they be woven into a verse, or reduced to a concise sentence in prose." Concerning the Divine Nature, Aristo taught that it is incomprehensible. He despaired of being able to understand the greatness of God (Minuc. Felix, p. 154.); and not only thought that the nature of God cannot be comprehended, but doubted whether the Gods have perception or animal life

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(Cic. de Nat. Deor. lib. i. c. 14.)—a doctrine which, evidently, in effect, denies the existence of Deity. An important observation is ascribed to this philosopher, which might have taught others to avoid that obscure and ambiguous language which has occasioned so much confusion and dissention: "Philosophers" (says he) injure instead of benefiting their disciples, if what is well meant be ill interpreted; thus it is, that the pupils of Aristippus became dissolute, and those of Zeno morose." Aristo inveighed against Arcesilaus, yet was himself addicted to pleasure even in his old age. His death is said to have been occasioned by the scorching of his bald head by the sun. *Diog. Laërt. Stanley. Brucker.*—E.

ARISTO, a Peripatetic philosopher, a native of the island of Ceos, filled the Aristotelian chair about 230 years before Christ, the fourth in succession from the celebrated founder of the school. Cicero describes him as a neat and elegant orator, but as deficient in that dignity and authority which are expected in a philosopher. He was the author of a work entitled, "Amatory Similes," cited by Athenæus. *Cic. de Fin.* lib. v. c. 5. *Athen.* lib. x. p. 419. lib. xii. p. 546. *Stanley.*—E.

ARISTO, Titus, a Roman lawyer of great talents and merit, lived in the time of Trajan, about the year 110. We know nothing of this excellent man except from two epistles of the younger Pliny, who speaks of him as the object of his peculiar esteem and affection, who was excelled by none in learning, or in purity and dignity of character. "How consummate (says Pliny) is his knowledge of every branch of the law! How intimately is he acquainted with history, biography, and antiquities! There is nothing you can desire to learn which he is not able to teach. For my own part, whenever I am desirous to examine any point of recondite learning, I have recourse to his stores of knowledge as my treasury. What sincerity, what dignity is there in his conversation! What graceful modesty in his deliberation! Notwithstanding the quickness of his apprehension, he frequently pauses and hesitates, examining, distinguishing and weighing with great acuteness of discernment and strength of judgment the various arguments on any topic, and tracing them back to their first principles. Added to this, how temperate is his diet! how plain his dress! how simple his manner of living! When I enter his apartment, and see him upon his couch, I have before me an image of ancient frugality. All this is adorned by a noble greatness of mind, which refers nothing to show, but every thing to virtue, and which seeks its reward, not in popular applause, but in the consciousness of having acted well. In short you will not easily find among our professed philosophers, who assume the outward garb of wisdom, any one who deserves to be brought into comparison with this worthy man. He does not, it is true, frequent the schools or the porticos; nor does he entertain the leisure of others and his own with long disputations: but his talents are more usefully employed at the bar, and in public business; assisting many in the capacity of an advocate, and still more in that of a friendly adviser: nor ought he to yield to any one the first place in chastity, piety, probity and fortitude." In the sequel, Pliny proceeds to describe to his friend the patience with which Aristo was, at that time, enduring a painful disease, which threatened his life. We must, however, contrary to the opinion of his panegyrist, pronounce it a material deduction from the merit of this valuable man, and certainly no proof of his heroism, that in this illness he called his friends to his bed-side, and entreated them to ask his physicians what turn they apprehended his distemper would take; that, if they pronounced it incurable, he might voluntarily put an end to his life. He added, indeed, that if there were hopes of his recovery he would wait the event with patience, because he thought it due to the tears and entreaties of his wife and daughter, and to the importunity of his friends, not voluntarily to destroy their hopes, if the case was not entirely desperate. It would surely have been more heroic and meritorious to have resolved, at all events, to wait the course of nature with fortitude. In another letter, which is addressed to Aristo himself, Pliny highly commends his skill in the law, and requests his opinion on a case of difficulty. Aristo probably recovered from his dangerous illness; but the time and manner of his death are unknown. Aulus Gellius speaks of him as the author of many books, and mentions one of his works, in which he had read, that all manner of theft was allowed among the ancient Egyptians. *Plin. Epist.* lib. i. ep. 22. lib. viii. ep. 14. *Aul. Gell.* lib. xi. c. 18. *Bayle.*—E.

ARISTOBULUS I. a king of the Jews, the son of Hyrcanus, succeeded his father in the priesthood, and was the first Jewish high-priest who wore a crown. His conduct disgraced both his regal and sacerdotal character. He associated Antigonus, his elder brother, with him in the government; but kept his two younger brothers in prison, together with his mother, whom he starved to death. To com-

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plete his crimes, he afterwards, through the false accusations of his queen Salome, put Antigonus to death. He added to his dominions a part of Ituria, and compelled the inhabitants to receive the Jewish religion. He died, with great remorse, in the year 104 before Christ, after having reigned only one year. *Joseph. Ant.* lib. iii. c. 18, 19. *Sulp. Sev.* lib. ii.—E.

ARISTOBULUS II. a king of the Jews, was the son of Alexander Jannæus. After the death of his mother Alexandra, in the year 69 before Christ, he dispossessed his brother Hyrcanus of the kingdom, and permitted him only to retain the office of high-priest. Aretas, king of the Arabians, taking the part of Hyrcanus, besieged Aristobulus in the temple of Jerusalem. On the part of Aristobulus appeared Scaurus, lieutenant of Pompey, who defeated his enemies. Both Hyrcanus and Aristobulus applied to Pompey, who was then at Damascus, entreating his assistance. Pompey espoused the cause of Hyrcanus, and laid siege to Jerusalem, which he took in the 63d year before Christ. He sent the king, and his sons Alexander and Antigonus, prisoners to Rome. Aristobulus, however, with his younger son, escaped; and, returning to Judæa, he collected an army to support him upon the throne; but this attempt proved unsuccessful, and he was again carried prisoner to Rome. Julius Cæsar, soon after, in expectation of his services in Asia, gave him his liberty; but the partisans of Pompey poisoned him. He was a wise and courageous prince, but the hatred of Pompey proved destructive to him. *Joseph. Ant.* lib. xiv. c. 1, 2.—E.

ARISTOBULUS, an Alexandrian Jew, who flourished about 120 years before Christ, was preceptor of Ptolemy Euergetes, eldest son of Ptolemy Philometor, king of Egypt. He bore the character of a peripatetic philosopher, and united the study of the Aristotelian system with that of the Mosaic law. Eusebius speaks of him as a favourite of Ptolemy, and cites a "Commentary on the Books of Moses," which was inscribed to that prince. In this work the author asserts, that one part of the law had been translated into Greek in the time of Alexander, and that the whole was translated under the care of Demetrius Phaleræus in the reign of Ptolemy Philadelphus. But this commentary was not written till 120 years after the reign of that king. Demetrius Phaleræus could not have the care of the Septuagint translation according to this account: for, during all the reign of Ptolemy Philadelphus, he was in a state of exile; that prince entertaining a settled enmity against him for having advised his father to choose another successor. It is therefore probable, that Aristobulus either himself invented the story of the seventy interpreters, or borrowed it from Aristeas (See the article ARISTEAS), in order to give the Septuagint translation greater credit with his brethren in Palestine. This suspicion is confirmed by another citation in Eusebius from this work, of sundry verses of Orpheus, in which mention is made of Moses and Abraham. These verses are also found in the works of Justin Martyr, but with such variations as render their authenticity doubtful. From Clement of Alexandria (Stromat. lib. i.) we learn, that Aristobulus was desirous of deriving the Greek philosophy from a Hebrew origin, and establishing an opinion, that Pythagoras, Plato, and other Greek philosophers, were acquainted with the Jewish Law. We may therefore reasonably suspect that Aristobulus, to gratify his own vanity and that of his brethren, and to give the Scriptures of his nation credit with his prince, forged these verses. On the whole we must leave Aristobulus under the suspicion of having practised pious frauds. *Euseb. Præp. Ev.* lib. vii. c. 13. lib. viii. c. 8, 9. *Dupin, Prelim. Brucker.*—E.

ARISTOGITON was a citizen of Athens, whose name is rendered celebrated by the deed of tyrannicide. The story is related by authors with considerable variety; but the following narration seems nearest the truth. Harmodius, a very beautiful youth, was beloved, according to the Greek custom, by Aristogiton, a young man of an obscure condition. Hipparchus, the son of Pisistratus, who, with his brother Hippias, then ruled the Athenian state with an unconstitutional authority, was a rival in the love of Harmodius; and, meeting with a repulse, treated him with public insult. The two friends, thereupon (B. C. 516,) plotted the death of both the tyrants, with the restoration of liberty to the people of Athens. They engaged several of their acquaintance in the conspiracy; but upon some suspicion of its discovery, they began to act before they were prepared. They fell upon Hipparchus, and dispatched him; but the people not seconding them, Harmodius was killed by the guards, and Aristogiton secured. Hippias made a severe inquisition into the plot, and put Aristogiton to the torture in order to force him to declare his accomplices. He named the most intimate friends of Hippias one after another, who were immediately put to death; after which, on being asked by the tyrant if there were no more, "There now remains (said Aristogiton with a smile) only yourself worthy of death." Leæna, a common courtezan, said by

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some to have been the mistress of Harmodius, behaved with equal intrepidity; for, fearing lest the force of torments might extort a confession from her, she bit off her tongue and spit it out. Hippias was expelled three years after this event, and the former constitution of Athens was restored. The Athenians, ever extreme in their attachments, paid the most unbounded honours to the memory of Harmodius and Aristogiton; causing their statues, by Praxiteles, to be placed in the forum, singing hymns to their praise at the Panathenæa, and decreeing that no slave should ever bear their names. It might be politic thus to work upon the patriotic spirit; but neither the characters nor motives of these conspirators appear to have deserved such testimonies of respect. *Herodotus. Thucydides. Plutarch. Univers. Hist.*—A.

ARISTOMENES, one of those heroic characters, in a small state, which liberty alone can produce, was the son of Nicomedes, descended from the royal family of Messene. Indignant at the grievous servitude under which the Messenians were held by the Spartans, he excited them to take up arms, in conjunction with the Argives and Arcadians; and thus commenced the second Messenian war, B. C. 685. In the first battle the Spartans were defeated; and Aristomenes gained so much reputation, that his countrymen unanimously saluted him king. He declined, however, this title, and was contented with that of general. Soon after, he performed a daring exploit, the object of which seems to have been to rouse the superstitious fears of the Spartans. He entered their city by night in disguise, and hung up a shield in the temple of Minerva, with an inscription, importing that Aristomenes dedicated this offering to the goddess out of the spoils of the Spartans. Again taking the field with a more numerous confederate army, he gave the Lacedæmonians a second and bloody defeat; and afterwards took and pillaged one of their towns, and repulsed with great slaughter a body of troops sent to recover it. In this action he had a spear thrust through his thigh; but, when cured of his wound, he marched to invest Sparta itself, whence, however, he retreated without success. In the third year of the war the Spartans entered the Messenian territory with a great force; and another engagement ensued, in which, through the treachery of Aristocrates king of Arcadia, the Messenians were overthrown with the loss of the greatest part of their army. Aristomenes was now reduced to fortify a few places, and give up the rest of the country to the enemy. Yet, still resolved not to submit, he collected a small band of chosen men, with which he continually harrassed the Spartans, and even made inroads into Laconia. He was at length surrounded and made prisoner, to the great joy of the Spartans, who threw him into a deep cavern in the midst of the wounded and dying. Three days he continued in this situation, almost famished, and poisoned by the stench of putrid carcases; when, hearing near him a fox preying upon a dead body, he seized it by a hind leg, and, suffering it to struggle away, followed till it led to a small hole through which light was discerned. This aperture he, with great labour, enlarged by his hands and nails, till it afforded him a passage through; and, before he was missed, he had got to his countrymen at their post on mount Era. He soon renewed his ravages among the enemy, and compelled them to a truce; but, during its continuance, he was perfidiously seized by some Cretans in the service of Sparta, and hurried away captive. The Cretans, seven in number, stopping with him at the house of a widow with one daughter, suffered themselves to be overcome by wine. When they were in this state, the women, cutting the thongs with which Aristomenes was fastened, set him at liberty. He then slew all his guards, and returned to Era with the mother and daughter, the latter of whom he married to his son. Era was soon after betrayed into the hands of the Spartans; but Aristomenes, forming his men into a column, marched directly to the enemy's line, which opened to the right and left, and let him pass without molestation. The Arcadians received him and his small band with great kindness; when he proposed to the assembled people a bolder exploit than any he had yet undertaken. "I have still left (said he) five hundred brave soldiers who will follow me any whither. Now the Spartans are employed in the pillage of Era, if you assist me, I will march straight to Lacedæmon and surprise it." This proposal was received with great applause, and would have been executed, had not the Arcadian king found pretences to delay it till he sent to Sparta to put them on their guard. His treachery, however, was discovered, and the enraged people stoned him to death. The Messenians, under the conduct of the son of Aristomenes and another leader, passed over to Sicily, where they founded the city of Messina. Aristomenes, however, remained in Greece, still planning great designs against the power of the Spartans; when death freed them from the most inveterate enemy they had ever experienced. The independence of his country expired with him. The

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high character he maintained in Greece appeared in the great matches he procured for his daughters; in relation to which it is said, that a person at the head of affairs in Rhodes, having consulted the oracle at Delphos whom he should marry, and, being directed to pay his court to the daughter of the most worthy of the Greeks, the answer was understood to allude to the daughter of Aristomenes, whom, in consequence, he espoused. It was on a visit to this son-in-law that Aristomenes died, and a magnificent tomb was erected for him in Rhodes. *Diodorus Sicul. Pausanias. Univers. Hist.*—A.

ARISTOPHANES, one of the most famous of the Grecian comic poets, flourished about the middle of the fifth century B. C. contemporary with Sophocles, Socrates, Euripides, and some of the greatest men in Greece. It is not well known what was his native country; but he settled at Athens, where he was admitted a denizen, and held in high estimation. He displayed great talents for poetry at an early age; and, when he grew up, addicted himself to the *Old Comedy*, the characteristic of which was, introducing real personages by name on the stage, in order to make them the objects of invective or ridicule. Aristophanes seems at first to have employed this dangerous power for the correction of abuses in the state. He was equally an enemy to corruption and usurpation in the great, and to the follies and vices of the people, whom he lashed without scruple, regardless of their sovereign authority. Nor does it seem improbable that he was an useful instrument in reforming many things wrong in the administration. But party and personal enmity operated upon him as they have done upon almost all public satirists; and the lovers of virtue will never forgive him for his malignant attack upon the reputation and life of Socrates. His comedy of "The Clouds" was written expressly against that excellent man, whom he endeavours to turn into ridicule by buffoonery, while at the same time he loads him with the most serious accusations. This piece, though at first it displeased the people, yet is imagined in the end to have contributed a large share towards preparing the Athenians for that unjust decree which deprived the age of its best ornament. His calumnious attacks upon eminent persons gave rise to a law, procured by Alcibiades, against marking out any character by name in comic representations; and this was the origin of the *Middle Comedy*, wherein the satire was concealed under the mask of fiction.

Whatever might be thought of the morality of Aristophanes, no man could be more the object of popular admiration. In ages much better qualified to judge of his general merits than any modern times can be, he was thought to unite all the peculiar elegancies of the Attic Muse with an inimitable talent for wit and humour. The sweetness and purity of his style so ingratiated him with Plato, though so intimate a disciple of Socrates, that in an epigram he represents the Graces searching for a durable mansion, and at length fixing it in the mind of Aristophanes; and the most eloquent of the Greek fathers of the church, St. Chrysostom, is said always to have laid him under his pillow. Yet it is certain that his wit often degenerates into mere scurrility, that his humour is often extravagance and buffoonery, and that he frequently violates decency in the grossest manner. In these points, it is true, one age and nation cannot perfectly enter into the feelings of another: yet there are principles of decorum which belong to all; and many of the ancients felt and censured the faults of Aristophanes. Little is known concerning the incidents of his life, but he is supposed to have lived to a great age. He is said to have written fifty-four comedies, of which only eleven remain, "The Clouds" being one. "Plutus" is one of the most esteemed. The best editions of Aristophanes are those of Kuster, Bergler, and Brunck. *Vossius, Poet. Græc. Lil. Gyrald. Moreri. Nouv. Dict. Hist.*—A.

ARISTOTLE, one of the most celebrated philosophers of ancient Greece, the founder of the Peripatetic sect, the son of Nicomachus and Phæstias, was born at Stagyra, a town of Thrace, upon the river Strymon, in the first year of the 99th Olympiad, or 384 years before Christ. (Diog. Laërt. Dionys. Hal. Epist. ad Ammæum.) From the place of his birth he is called the Stagyrite. Both his parents dying in his childhood, Proxenus of Atarna in Mysia took the charge of his education. The respect which Aristotle afterwards showed to the memory of his master, by educating and adopting his son, is a sufficient proof that this charge was faithfully executed. It is related by Ælian (Var. Hist. lib. v. c. 9.), and by Athenæus, on the authority of an epistle of Epicurus (Deipnosoph. lib. viii. p. 354.), that Aristotle in his youth addicted himself to pleasure, and wasted his whole patrimony; that he afterwards went into the army; and that, not finding this mode of life suited to his inclinations, he professed medicine, and practised pharmacy at Athens, till accident directed his attention to philosophy. But the credit of this story is ill-supported; and it contradicts the accounts

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of Diogenes Laërtius, who says, that it is certain that Aristotle became a disciple of Plato at seventeen years of age; an account confirmed by other writers. (Dionys. Hal. Syncellus. Conf. Aristocles ap. Euseb. Præp. Ev. lib. xv. c. 2.)

The penetrating understanding of Aristotle attracted the general admiration of the Academy: his master called him *the mind of the school*; and when he happened to be absent, it was said, "Intellect is not here." He was not less celebrated for his diligent application to study, and his extensive acquaintance with books: Plato gave him the appellation of *the great reader*. The manner in which Aristotle treated his master, and the length of time during which he continued in his school, are variously represented by different writers. Ælian reports (Var. Hist. lib. iii. c. 19.) that Aristotle, by the effeminate elegance of his dress, and by his pertness and loquacity, gave great offence to his master; and that in resentment of the preference which Plato shewed to Xenocrates and Speusippus, he came into the school during their absence, and perplexing with subtle questions the venerable old man, whose faculties, at the age of eighty, were failing, drove him from the Academy, and took possession of the chair, till it was reclaimed for Plato by his disciple Xenophon. This story is supported by Aristoxenus, as cited by Eusebius; (Euseb. Præp. Ev. lib. xv. c. 2.) and Aristocles, who (Ibid.) refutes several other charges against Aristotle, seems to admit his ingratitude to his master. Diogenes Laërtius says, that Aristotle withdrew, during Plato's life-time, from the Academy; and adds, that his master, on this account, compared him to a well-fed colt who kicks its dam. There is, however, great reason to doubt the truth of this story. Ælian is too fabulous a writer to be entitled to implicit credit. Aristoxenus, as Suidas has observed (In Aristox.), entertained a personal enmity against Aristotle for preferring Theophrastus before him in the succession of his school, and after his death aspersed his memory. If Aristoxenus was the author of the report, Ælian, Diogenes Laërtius and others might receive it from him without any other authority. In the "Life of Aristotle," written in Greek, ascribed by some to Ammonius, and by others to Philoponus, it is expressly denied that Aristotle set up a school during Plato's life; and in the old Latin translation of this Life it is added, that Aristoxenus was the author of this calumny. We have, then, no sufficient proof that Aristotle instituted a new sect before the death of Plato. It is a strong presumption to the contrary, that, after the death of his master, he honoured his memory by a funeral eulogy (Olympiod. Comm. in Gorg. Plat.) and erected a monument, on which he inscribed an epitaph expressive of the highest respect. In the Latin version of the ancient Life of Aristotle above mentioned, a translated copy of this epitaph is preserved:

Gratus Aristoteles struit hoc altare Platoni,
Quem turbæ injustæ vel celebrare nefas.

To Plato's sacred name this tomb is rear'd,
A name by Aristotle long rever'd!
Far hence, ye vulgar herd! nor dare to stain
With impious praise this ever hallow'd fane.

It might have been expected, upon the death of Plato, that Aristotle's superior talents would have procured him the succession to his master's chair in the Academy. Upon the election of Speusippus, Aritotle, now thirty-seven years of age, retired from Athens, probably in disgust, and went to reside with Hermias, governor of Atarna in Mysia, who received him with great affection. After three years, Hermias was taken prisoner, and put to death by Artaxerxes king of Persia. Upon this, Aristotle placed a statue of his friend in the temple of Delphos, and wrote in his praise an epitaph, and a hymn to Virtue. (See this hymn, accompanied with ingenious notes, and an elegant translation, in bishop Hurd's Notes on Horace's Art of Poetry, ver. 219.) From respect to the memory of his friend, he married Pythias, his sister, whom the death of Hermias had reduced to poverty. He then removed, but from what inducement we do not learn, to the city of Mitylene.

After a short interval, this illustrious philosopher was summoned to take the charge of the education of a youth who was destined to make as distinguished a figure in the political world as his preceptor in the world of science. Philip king of Macedon, having heard of the fame of Aristotle, wrote him the following letter: (Aul. Gell. lib. ix. c. 3.)

PHILIP *to* ARISTOTLE *wisheth health:*

"BE informed that I have a son. I am very thankful to the gods, not so much for his birth, as that he was born in the same age with you; for if you will take the charge of his education and instruction, he will become worthy both of us, and of the kingdom which he will inherit."

Aristotle accepted the charge; and in the fourth year of the 109th Olympiad, or the 341st before Christ, when Alexander was fourteen years of age, he went into Macedonia, and took

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up his residence in the court of Philip. Here he remained five years (Justin. Hist. lib. xii. c. 16.), instructing his pupil in eloquence, physics, ethics, and politics, and in the more abstruse, or esoteric, doctrines of philosophy. That the abstract science of metaphysics formed a part of Alexander's education, appears from an anecdote related by Plutarch. (Plut. Vit. Alex. Aulus Gell. lib. xx. c. 5.) While Alexander was in Asia, having been informed that Aristotle had published a book in which the doctrines usually concealed by philosophers from common auditors were laid open, he expressed to him his disapprobation of this measure in the following letter:

ALEXANDER *to* ARISTOTLE *Prosperity.*

"YOU have done wrong in laying open those parts of science which have hitherto been reserved for the ear of select auditors. In what shall we differ from others, if all the world be made acquainted with what we have learned from you? I had rather excel others in the possession of the most valuable branches of knowledge, than in the extent of my power and dominion. Farewell."

Aristotle, in return, apologised for himself by saying, that the higher branches of his doctrine might be said to be published, and not published, as none but those who had attended his lectures could understand them. Plutarch adds, that he believes Alexander to have been also taught by Aristotle the science of medicine, and refers to his letters to prove that he was fond not only of the theory, but the practice. It was with greater propriety that the philosopher introduced his pupil to an acquaintance with polite learning, and, particularly, that he inspired him with so great a fondness for the writings of Homer, that afterwards the monarch and the conqueror made them his daily companion, kept them in a rich casket which he had taken from Darius, and, at night, laid them under his pillow with his sword. With so much ability and fidelity did Aristotle execute the office of preceptor to Alexander, that he obtained the warm affection of his pupil, and the high esteem and confidence of Philip and Olympias. Alexander professed himself more indebted to his tutor than to his father, because the latter had only given him life, but the former had taught him the art of living well. In recompence of Aristotle's meritorious services, Philip, at his request, rebuilt the town of Stagyra, which he had formerly dismantled, restored the inhabitants to their former privileges, and provided them, in an adjacent place, a public school for their studies and literary conversations, where, says Plutarch, are still seen Aristotle's stone seats and shady walks. This renovation of his native city Aristotle had the gratification of witnessing. He visited Stagyra, and assisted his countrymen in framing rules for their school, and laws for their common-wealth. In commemoration of their obligations to their fellow-citizen, and in honour of his singular merit, the Stagyrites, after his death, instituted an annual Aristotelian festival.

Upon the accession of Alexander to the throne of Macedon, when he formed the ambitious project of conquering Asia, Aristotle refused to accompany him in his expedition, and, leaving with him his kinsman Callisthenes, returned, after a long absence, to Athens. The separation did not dissolve the bond of affection between the royal pupil and his preceptor. A friendly correspondence was carried on between them; and Alexander, to furnish Aristotle materials for his Natural History, sent him, at a vast expence, from different countries, a large collection of animals. (Plin. Hist. Nat. lib. viii. c. 16. Athen. lib. ix.) It may be regretted, however, that afterwards, when Callisthenes fell under the displeasure of Alexander, the resentment was transferred, probably without any sufficient reason, to Aristotle; and that, from this time, a mutual alienation took place between the philosopher and the prince.

At Athens, Aristotle found the academy occupied by Xenocrates, who succeeded Speusippus. He, however, obtained from the magistrates permission to occupy the Lycæum, a large open building in the suburbs of the city, hitherto used for military exercise. Here, probably in the second year of the 111th Olympiad, or the 335th before Christ, Aristotle opened his school, and founded a new sect of philosophers. In this place he daily gave instructions to his disciples, usually walking as he discoursed. From this circumstance his followers were called Peripatetics, and his system the Peripatetic philosophy. (Aul. Gell. lib. xx. c. 4.) At length when the number of his auditors increased, he delivered his lectures sitting. The doctrine which he delivered was of two kinds; the exoteric, comprehending rhetoric, logic, and politics, delivered to all young men without distinction; and the acroamatic, or esoteric, intended for the private ear of his select disciples; the former lectures were delivered in the evening, the latter in the morning; whence Aristotle was said to have his evening and his morning walk: the auditors of both were numerous.

The superiority of Aristotle's abilities and the

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novelty of his doctrines created him many rivals and enemies. After having taught in the Lycæum thirteen years with the highest reputation, he was accused by Eurymedon, a priest who had the charge of the sacred mysteries, of impiety. The nature of this accusation is not well known. The only particulars mentioned by Diogenes Laërtius are, that Aristotle wrote some lines in honour of Hermias, which were inscribed as an epitaph upon his tomb, and that he composed the hymn already mentioned in his praise. These are preserved by Laërtius: they are panegyrics, in the usual style of poetry, without the least trace of impiety. (Athen. lib. xv. c. 16.) A charge is said to have been brought by Aristippus against Aristotle, for having expressed his passion for his wife Pythias by offering sacrifice to her after the manner in which the Athenians paid adoration to Ceres. But this charge, which was probably a mere calumny, does not appear to have been alleged against him by Eurymedon. If the opinions which he taught were not made the ground of the accusation, of which no other proof appears than the bare assertion of Origen (Contra Cels. lib. i. p. 52. lib. ii. p. 68.); it is difficult to say what was the offence for which Aristotle's life was brought into hazard. It is certain, however, that this actually happened, and that Aristotle considered his situation as similar to that of Socrates. After writing a rhetorical defence of himself, and accompanying it with a proverbial line:

Οχνη επ' οχνῃ γηρασκει, συκοισ' επι συκῳ.

Pears upon pears, and figs on figs grow here.—

importing that Athenians would always be Athenians, he withdrew from Athens, assigning this reason for his conduct (Ælian, lib. iii. c. 36.): "I am not willing to give the Athenians an occasion of being guilty of injustice a second time against philosophy." He retired in the second year of the 114th Olympiad, or 323 before Christ, with a few of his friends to Chalcis, where he remained till his death. In what manner he died is variously reported. Suidas asserts that he drank hemlock, because he had been summoned to judgment for the hymn which he wrote in honour of Hermias. Monkish writers, in their zeal for the salvation of the soul of Aristotle, have invented palpable lies concerning his exit. One of these ingenious men wrote a book "De Pomo," &c. "On the apple which Aristotle held in his hand, and with the smell of which he refreshed himself while he discoursed with his friends on the contempt of death, and the immortality of the soul;" a book which Aristotle himself is said to have dictated in his last moments, to prove that wise men need not lament their exit from their lodging of clay. In this work it is related, that he said to his disciples when he was dying, "Homer has well said, that the gods have descended upon earth for the salvation of men;" and that he cried out in the article of death, "Causa causarum, miserere mei!" (Fabric. Bibl. Græc. lib. iii. c. 6. § 37.) Other writers who have not been inclined to listen to these fables have said, that Aristotle, not being able to discover the cause of the singular phænomenon, that the Euripus ebbed and flowed seven times a day, threw himself into that arm of the sea, with this exclamation, "Since Aristotle cannot comprehend the Euripus, let the Euripus receive Aristotle!" For this story there is no better authority than a Greek Commentary upon Gregory Nazianzen. That Christian father himself only says (Naz. Orat. iii.), that Aristotle died in consequence of his inquiries concerning the Euripus; and Justin Martyr, to whom the adoption of the same fable has been ascribed, asserts nothing more (Just. Cohort. ad Græcos.) than that he died through vexation and shame, because he could not discover the nature of the Euripus. Apollodorus, as cited by Diogenes Laërtius, simply says that he fell sick at Chalcis and died. The fact probably was, that Aristotle by intense application of mind to abstruse inquiries, and particularly to the question concerning the tides of the Euripus, destroyed his health, and brought on a sickness of which he died. The time of his death is generally admitted to have been the third year of the 114th Olympiad, or the 323d year before Christ, and the sixty-third of his age. His body was conveyed to Stagyra, and a tomb and altar were erected to his memory by his fellow-citizens.

Aristotle was twice married; first to Pythias the sister of Hermias, and afterwards to Herpilis, a native of Stagira. By his second wife he had a son named Nicomachus, to whom he addressed one of his treatises on morals. In his person he was slender, and of middle stature: he had a shrill voice, small eyes, and, if we may credit the bust found by Ursinus at Rome, a high nose. Through a natural weakness of stomach he was subject to frequent indisposition; but he corrected the infirmities of his constitution by temperance. Aristotle had many rivals and enemies, who loaded his character with reproach: but the high reputation which he en-

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joyed in every situation during his life, and the honours which were paid to his memory, afford a strong presumption that the charges brought against him were mere calumnies. We have no proof that his affection for Hermias, and for his sister Pythias, was either infamous or impious. His character is strongly marked with the generous virtues of gratitude and patriotism; as appears from the instances already mentioned of his respect for the memory of his preceptors, and his exertions in the service of his native city. His love of truth is emphatically expressed in the adage commonly ascribed to him, "Amicus Plato, amicus Socrates, magis tamen amica veritas." Of his extraordinary powers of intellect, and the wonderful extent of his knowledge, his writings remain, and will probably for ever remain, an indubitable testimony. They may be classed under the several heads of rhetoric, poetry, politics, ethics, physics, mathematics, logic, and metaphysics.

On rhetoric Aristotle has written three books, in which the principles of eloquence are investigated, and the whole art of oratory is taught with so much depth of investigation and accuracy of arrangement, that the work has been the basis of all that has since been delivered upon the subject by Cicero, Quintilian, and later writers. Another treatise, addressed to Alexander, is added, in which are distinctly considered the several species of discourse belonging to the general heads of deliberative, demonstrative, and judicial pleading.—On poetry, the "Poetic" of Aristotle affords a correct analysis of the constituent parts of the drama and the epic; and contains general principles and particular observations, which could only have been written by a master in criticism. On politics Aristotle has written eight books, in which he not only displays his singular talent for arrangement, but suggests many ideas respecting government, which, if they do not perfectly accord with modern theories, or apply to modern states, may nevertheless deserve the attention of politicians. He has added two books on "Œconomics," in which he has treated, in a similar way, on the management of domestic concerns.

Aristotle's doctrine of "Ethics" is contained in ten books to Nicomachus; seven to Eudemus; two, entitled "The Greater Morals;" and a small tract containing definitions of "Virtues and Vices." The leading idea in this philosopher's moral doctrine is, that virtue consists in preserving a due medium between the two extremes, of which one is vicious through excess, the other through defect. Aristotle considered happiness as either contemplative or active; the former consisting in the pursuit of knowledge and wisdom; the latter partly in external possessions and partly in virtuous actions. He comprehended in virtue not only moral action but intellectual improvement. His system of ethics was less fanciful than that of Plato, and less strict than that of Socrates: it appears to have been formed in a court, and accommodated to the views of an ambitious monarch.

In logic, or the art of reasoning, in which Aristotle has the merit of being an inventor, his writings are, "The Categories," or ten general heads of arrangement; "Of Interpretation," a work explaining the philosophical principles of grammar; "Analytics," including the whole doctrine of syllogisms and demonstration; "Topics," or common places of arguments; and "Sophistic Refutations," teaching the art of replying to an opponent. These pieces, collected in one volume, are called "The Organon of Aristotle." The first of these pieces, as far as concerns the method of arrangement, was probably borrowed from Archytas of Tarentum, through Plato, who conversed with that Pythagorean in Italy. The art of syllogistical reasoning was perhaps altogether the invention of Aristotle; and, whatever may be thought of its utility, it must be allowed to have been a wonderful effort of ingenuity.

The mathematical pieces which Aristotle has left are an obscure, and probably an imperfect, treatise "On Incommensurable Lines," and a book of "Questions in Mechanics."

The physical writings of Aristotle are as follows: "Of Physics, or the Doctrine of Nature," explaining the principles and properties of natural bodies; "Of Heaven," treating of the universe, the celestial spheres, and simple bodies or elements; "Of Generation and Corruption;" "Of Meteorology;" "Of the History of Animals;" "Of the Parts of Animals and their Causes;" "Of the Production of Animals;" "Of the Progression of Animals;" "Of the Soul or Vital Principle;" "Of the Senses;" "Of Memory;" "Of Sleep;" "Of Dreams;" "Of Animal Motion;" "Of the Length of Life;" Of Youth and Old Age;" "Of Respiration;" "Of Plants;" "Of Breath;" "Of Marvellous Facts;" "Of Physiognomy;" "Of Sounds;" "Of Colours;" "Problems." In Aristotle's system of physics, the first principles are, first matter, a primary substance without quantity or quality, form or figure, or any of the properties of body; form, or the peculiar nature and essence of

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any thing, which makes it to be what it is; and privation, or the absence of form. In order to unite matter and form, an obscure internal cause of motion and arrangement is introduced, which is called nature. Substances he divides into eternal and perishable; the former, the heavens, which revolve round the earth with a circular motion peculiar to the celestial spheres; the latter, terrestrial bodies. The universe he holds to be eternal, but finite. Bodies, according to his system, are either simple elements, produced by the union of the first matter and form, or compound terrestrial substances. Compound bodies suffer a perpetual succession of dissolution and production; and this change is effected by the action of the circular motion of the heavens, by means of which the sun and stars, the immediate agents in production and dissolution, approach towards or recede from the earth. This theoretical doctrine is branched out into many particulars, and is accompanied with descriptions of various natural bodies. These descriptions are numerous, and appear in many instances to have been the result of accurate observation. Aristotle made a judicious use of the liberal assistance afforded him by Alexander to extend his knowledge of nature. He industriously examined natural bodies, and appears to have himself dissected, or to have been present at the dissection of, many animals. (Haller Method. Stud. Med. p. 4. c. ii. Borrich. de Sap. Herm. c. 10. Schulze in Spec. Hist. Anat. v. 2. p. 6.) With respect to the soul, or principle of animal and rational life, Aristotle chose rather to employ himself in defining its several faculties, than in explaining its specific nature. In giving a general account of the soul, he makes use of a term expressive of the confused idea which he had formed of it from observing its operations: he calls it Εντελεχεια, or Perfect Energy, denoting some unknown source of sensitive and rational life in certain organised bodies. It does not certainly appear from the writings of Aristotle whether he thought the soul of man mortal or immortal.

In metaphysics, the science which *passes beyond* physical substances, Aristotle has left a treatise "On the Universe and its Cause;" "A Refutation of Xenocrates, Zeno and Gorgias;" and fourteen books under the title of "Metaphysics." Under this branch of science, which he calls The First Philosophy, he considers Being in the abstract, or inquiries concerning the first cause of motion. The doctrine of being, or ontology, is nothing more than the definition and arrangement of general terms; and, in this part of his writings Aristotle only gives a series of such definitions, with certain corollaries which necessarily follow from them. His doctrine concerning the First Mover is more important. Having derived all physical motion from the circular motion of the heavens, which he supposes to have been eternal, he conceived a first spring of this motion in an eternal substance, which, while it has itself remained unmoved, has, from eternity, communicated motion immediately to the "primum mobile," or first celestial sphere, and mediately to other bodies. This effect Aristotle supposed to be produced by means of some influence of pure mind upon matter. The First Mover he conceived to be simple intelligence, and the exertion of its energy he assumed as the cause of all motion. This intelligence, in the system of Aristotle, is the Being of Beings, or God. The Deity, in this system, is the first spring of a vast machine, perpetually and necessarily occupied in communicating motion.

In the whole history of the world of science no name has obtained greater celebrity than that of Aristotle. For upwards of two hundred years after his death, indeed, though his chair was reputably filled by a succession of philosophers, his writings appear to have lain neglected: and when, after having been buried in a cavern by the heirs of Theophrastus, Aristotle's heir and successor, and lain there till they were greatly injured, they passed through the hands of Apellicon to Athens, and of Sylla to Rome, few persons attached themselves to this sect; and Cicero, who himself undertook to explain his Topics, complained (Præf. ad Topic.) that this philosopher was understood by very few even of the philosophers themselves. Under the Cæsars, however, the Peripatetic philsophy revived; and many learned men adopted it, and wrote voluminous commentaries upon the works of their master. Through several centuries, notes, paraphrases, arguments, summaries and dissertations were piled up under the general name of "Commentaries upon Aristotle." In the Christian school, though the simplicity of its doctrine was at first corrupted by Platonism, the sects called heretical soon learned to make a very ingenious and successful use of the Aristotelian Dialectics. Their example was followed by the orthodox clergy; and Aristotle found early advocates in Anatolius, Didymus, Jerom, and Augustine. From the sixth century to the twelfth, the credit of Aristotle continued both in the eastern and western churches; and when the clergy were no longer able to read his works in the original, his Dialectics were still studied in wretched translations or summaries.

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With the dawn of science appeared the philosophy of Aristotle among the Saracens. In the Arabian schools his writings were diligently studied in Arabic translations from Latin or Syriac versions, made by Greek Christians; and the name of Aristotle rose into such superstitious veneration, that, in the twelfth century, Averröes, one of the most celebrated of the Arabian philosophers, speaks of him in terms of idolatry. "The writings of Aristotle (says he in the preface to his "Physics,") are so perfect, that none of his followers, through a space of fifteen hundred years, have been able to make the smallest improvement upon them, or to discover the least error in them; a degree of perfection truly miraculous, which proves him to have been a divine rather than a human being." And again: "The doctrine of Aristotle is the perfection of truth; and his understanding attained the utmost limit of human ability; so that it might be truly said, that he was created and given to the world by Divine Providence, that we might see in him how much it is possible for man to know. (Brucker.) Even among the Jews the name of Aristotle, at this time, held the next place to that of Moses; and it was pretended that he had learned his philosophy in Judæa, and borrowed his morals from Solomon. (Maimonid. Ep. ad R. Jibbon.) In the scholastic age of the Christian church, Aristotle was the oracle of the schools, and his philosophy one of the main pillars of the ecclesiastical hierarchy. So intimate an union was established between the Peripatetic philosophy and the Christian religion, that Aristotle became the interpreter, and even the judge, of Paul, and was scarcely second in authority to Christ. All attempts to stop the progress of this phrensy, which has very properly been called the Aristotelomania, even by the authority of synods, councils and popes, proved ineffectual. The writings of Aristotle were, by express statute, appointed to be read in universities; professors were required to promise upon oath, that in their public lectures they would follow no other guide; and, in the disputations of the schools, the scholar was required to prove his thesis from the writings of Aristotle, and, in reasoning upon his subject, not to contradict his decisions. Even the reformation did not destroy the authority of this philosopher. Luther, indeed, boldly denied the utility of the Peripatetic philosophy, and asked, (Declarationes ad Heidelb. apud Werensdorf. Diss. de Progressu emend. per Luth. Rel. p. 20.) "What doth it contribute towards the knowledge of things, to be perpetually trifling and cavilling in words prescribed by Aristotle?" But Melancthon adhered to this system; and, by means of his compendium entitled "Philippics," it was introduced into almost all the German Protestant schools. So implicit was the deference at that time paid to the authority of Aristotle, that, as we learn from Melancthon, his "Ethics" were sometimes read to the people in sacred assemblies instead of the Sunday lectures. (Spanhem. Orat. Geneva, Restit. 1635.) And even to this day, though the name of Aristotle is no longer held sacred, the forms of his system are retained in public schools, and the terms of his philosophy are interwoven in modern language more than is commonly observed.

The charm by which Aristotle, for a long series of ages, fascinated the world, is at length broken; and we may now venture to examine the merit of his writings, and to inquire on what grounds the edifice of his authority has been raised. Without adopting in its fullest extent the elegant but extravagant encomium preserved in Suidas, that Aristotle was "the secretary of nature, and dipped his pen in intellect," [Αριστοτελης της φυσεως γραμματευς ην, τον καλαμον αποβρεχων εις νουν.] it may be admitted, that he possessed a profound and penetrating genius, and a wonderful power of classing ideas, defining terms, and analysing the faculties and operations of the human mind. It cannot be doubted that he had also an extensive acquaintance with natural objects, and was a diligent observer of physical and moral phænomena. Had he employed those powers of discrimination and arrangement upon natural bodies, which he wasted upon words, he might have been a Linnæus; or had he been so fortunate as to have fallen upon the method of philosophising adopted by the moderns, and contented himself with pursuing knowledge by the slow but sure process of deducing general principles from facts and experiments, he might have been a Bacon, a Boyle, or a Newton. Instead of this, his ambition to distinguish himself among philosophers as the founder of a new sect, at a period when the moral wisdom of the Socratic school had yielded to the subtleties of speculation in the Academy of Plato, induced him to try his intellectual strength in abstruse disquisitions. Hypothetical conjectures concerning the causes of phænomena, and abstract investigations and arrangements respecting matter, mind, and deity; respecting the principles and modes of reasoning; and respecting universal ideas of existence, attributes, and relations, separated from real being, form the principal materials of his writings. These difficult subjects are treated with

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great precision, indeed, of language, and distinctness of method, but with a degree of conciseness, which necessarily creates obscurity. The darkness in which his conceptions are involved is often so impenetrable, that his readers experience a mortifying conviction of the truth of his apology to Alexander for disclosing the secrets of his school, that his doctrines were published and not published. His general propositions are often obscure for want of examples; and even when examples are introduced, they are often as unintelligible as the doctrines they are intended to illustrate. In those parts of his writings, which are most perspicuous, he is more occupied in defining and arranging terms, than in ascertaining facts or deducing principles. Even his grand invention, the syllogistic art, of whatever use it may be in multiplying hypothetical propositions, or in practising or detecting sophistry, affords no assistance in the discovery of truth. The conclusion in every syllogism is, in fact, contained in the premises; if the premises have not been previously proved by other means than syllogistic reasoning, the conclusion is not established; if they have, the syllogism is unnecessary. The truth is, as Dr. Reid (see his brief account of Aristotle's Logic in the appendix to the third volume of Lord Kaim's "Sketches of Man,") has well observed, that this kind of reasoning, independently of observation and experiment, only carries a man round, like a a horse in a mill, without any real progress. On the whole, notwithstanding all the homage which has been paid to the name of Aristotle, we must conclude his philosophy to have been rather that of words than of things. His descriptions in natural history, and his observations on political, moral, and critical subjects, are a valuable treasure: but the subtleties of his metaphysics and dialectics, to which he owed his unrivalled fame and supreme authority in the Arabian, Jewish and Christian schools, have been so far from contributing to the advancement of science, that they have fatally obstructed its progress. In pursuit of the phantoms of abstraction raised by the Peripatetic philosophy, men for ages neglected substantial knowledge; and it was not till they were emancipated from their vassalage to Aristotle, that the human mind asserted its native freedom and dignity, and that genuine science began to enlighten the world.

Aristotle's principal writings have, separately, passed through innumerable editions. Some of the more valuable are the following:

"Organon," Gr. fol. ap. Ald. 1495. 4to. ap. Morell, Paris, 1562. 8vo. Oxon, 1759. Gr. and Lat. 2 vols. 4to. Pacii, Franc. 1597. 8vo. Hanov. 1598. "Rhetorica," 4to. Basil, 1529. Paris, 1562. Gr. and Lat. 4to. Goulstoni, Lond. 1619. 8vo. Battie, Cant. 1728. "Poetica," Gr. fol. ap. Ald. 1508. 12mo. Oxon, 1760. Gr. and Lat. 4to. Goulston, Lond. 1623. 8vo. Cant. 1696. 12mo. Glasg. 1745. "Ethica," Gr. and Lat. fol. Turnebi, Paris, 1555. 8vo. Heinsii, Lugd. Bat. 1607. Wilkinsoni, Oxon. 1716. "Politica, Gr. 4to. Paris, 1556. Gr. and Lat. Heinsii Jenæ, 1660. "De Animalibus," Gr. fol. Ald. 1503. Gr. and Lat. fol. Scaliger, Tolosæ, 1619. "Physica," Gr. 4to. Morelli, Paris. "Mechanica, Gr. and Lat. Paris, 1599. "Oeconomica," Gr. 4to. Morell, Paris, 1560. "De Anima," Gr. and Lat. 8vo. Pacii, Franc. 1621. "De Mundo," Gr. and Lat. 12mo. Franc. 1601. Glasg. 1745.

Of the entire works of Aristotle, the principal editions are, Gr. 6 vols. fol. ap Ald. Venet. 1498. 6 vols. 12mo. Ald. 1552. 10 vols. 4to. Sylburgii, Franc. 1587. Gr. and Lat. fol. Casauboni, Lugd. 1590, 1646, fol. Genev. 1605. 8vo. Lugd. 1597. 2 vols. fol. Du Val, Paris, 1629, 1654. *Diog. Laërt. Dionys. Halic. Epist. ad Ammæum. Ammonii Herm. vel Philoponi, Anst. Vit. Suidas. Fabric. Bibl. Græc.* lib. iii. c. 6. *Bayle. Stanley. Brucker.* —E.

ARISTOXENUS, an eminent musician and philosopher of antiquity, was a native of Tarentum, and son of the musician Mnesias or Spintharus; he studied first under his father and Lamprus of Erythræ, at Mantinæa in Arcadia, afterwards under Xenophilus the Pythagorean, and finally under Aristotle. Hence he is to be placed in the age of Alexander the Great and his immediate successors. He was a copious writer on a variety of subjects, philosophical, historical, philological, &c. but he principally attained eminence as a writer on music, which science in the opinion of Cicero, filled his head to the exclusion of clear ideas on other topics. A catalogue of all his lost works is to be found in Fabricius's Biblioth. Græc. Nothing remains to our times but his three books of "Harmonic Elements," which are the most ancient treatises on music extant, and appear to have been in great reputation, as they are referred to by many of the writers of antiquity. The Greek text of this work was first published by Meursius, along with the musical treatises of Nicomachus and Alypius, at Leyden, 4to. 1616. A Latin version of Aristoxenus by Gogavin had appeared at Venice as

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early as 1561. But the original text, revised and corrected, accompanied with a new translation, and illustrated by the learned notes of Meibomius, was edited in a more splendid form, together with the other Greek musicians, at Amsterd. 1652, in 2 vols. 4to. Aristoxenus was at the head of a sect in music opposite to that of Pythagoras. The Pythagoreans, by their rigid attention to calculation, and the mathematical divisions of the monochord, trusted chiefly to the judgment of the *eye* concerning the perfection of consonance; whereas Aristoxenus referred every thing to the *ear*, making it the judge of all the musical distinctions. He fell, however, into inconsistencies, which are exposed by Dr. Burney. His treatises appear to be rather fragments of different works, than parts of one and the same work. They abound in repetitions, and the text seems to have undergone a variety of corruptions; yet there is in them an accuracy and an Aristotelian precision not to be found in the compositions of later writers. From the titles of some of his lost works on music, Aristoxenus appears to have entered into the practical and mechanical part as well as the scientific. *Moreri. Burney's Hist. of Music.*—A.

ARIUS, a Christian divine, presbyter of the church of Alexandria, and founder of the sect of Arians in the fourth century, was, according to Epiphanius, (Hær. 69.) a native of Lybia: according to Photius, of Alexandria. Of the early part of his life little is known. It is probable that he was of the school of Lucian, bishop of Antioch, who appears to have favoured the opinions of Paul of Samosata; for Arius, in a letter to Eusebius of Nicomedia calls him a Collucianist, which seems to imply that they were fellow-disciples of Lucian. Peter, bishop of Alexandria, appointed him deacon, but afterwards excommunicated him, for disapproving of his treatment of Miletius and his adherents. The next bishop, however, Achillas, restored him, and ordained him presbyter, and he officiated in one of the churches of Alexandria. Early in the prelacy of Alexander, the successor of Achillas, probably about the year 315, a dispute arose between Arius and the bishop, concerning the person of Christ, which, though at first a little spark, afterwards spread to a great conflagration. Whether the debate originated with the bishop, or the presbyter, the historians are not agreed; the different opinions of the disputants are, however, plainly stated. (Conf. Socrat. lib. i. c. 4. Sozom. lib. i. c. 15. Euseb. Vit. Const. lib. ii. c. 67.) Alexander, philosophising ostentatiously, maintained that there was in the Trinity an unity, and that the Father and the Son were of the same essence. To this language Arius objected, as approaching to the Sabellian heresy, which had confounded the Father with the Son, and, as contradicting the decision of the church, which had asserted the real distinction of the persons of the Trinity. On the contrary, he advanced as his own opinion, that the Son was *essentially* distinct from the Father, and that, being a Son, there must have been a beginning of his existence, and consequently a time when he was not. After this debate Arius publicly maintained that the Son did not exist from eternity, but was created out of nothing by the will and pleasure of the Father.

In an age of controversy, when the minds of men were universally occupied in theological speculations, it is not surprising that this opinion should excite general attention, and that Arius should soon have numerous followers. His doctrine had many advocates in Alexandria, and spread rapidly in Egypt and the neighbouring provinces. It was, moreover, patronized by several eminent persons among the clergy, and particularly by Eusebius, bishop of Nicomedia, one of the most distinguished prelates of the age. Alexander, observing with displeasure the unexpected progress of doctrines which he held to be heretical, probably in the year 320, called a council of nearly an hundred bishops of Egypt and Lybia at Alexandria, in which the tenet of Arius was condemned, and Arius himself, with several of the clergy who followed him, were excommunicated from the church, and expelled the city. (Epiphan. Hær. 69. n. 3.) This resolution was communicated by Alexander to the bishops of distant sees, by a circulatory letter loaded with invective. Arius, who now withdrew into Palestine, in a letter to Eusebius of Nicomedia, complained, and not without reason, of the unjust persecution which he and his friends had suffered: he, however, bore the disgrace and injury with great firmness of mind, from the persuasion that he was suffering in the cause of truth. His fortitude, too, was animated by the continuance and support of numerous and respectable followers, among whom he soon reckoned many of the bishops of Asia.

The general attention of the public was excited; and, while the clergy were divided in their judgment, and respectively took their stations under Alexander or Arius, the contention spread through churches, and even through private families. Almost every individual became a party in the contest, and mutual altercation

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was carried to such a ridiculous excess, as to furnish a subject of satirical exhibition in the public theatres. (Theodoret, lib. i. c. 4, 5. Epiph. H. 69.) The pious and well-meaning emperor Constantine observed with concern the rising ferment, and addressed a conciliatory letter to the contending parties, Alexander and Arius, in which he probably followed his own unbiassed judgment, and expressed the undisguised feelings of a candid and benevolent mind. Assuming the office of a moderator in the dispute, he blames each party; Alexander for raising fruitless enquiries and disputes among the clergy, by proposing to them questions concerning the interpretation of difficult passages of Scripture; and Arius for inconsiderately bringing forward opinions which ought for the sake of peace to have been kept out of sight. Such questions, which he calls cobwebs spun by idle ingenuity, however useful as exercises of intellect among the learned, ought not, he thinks, to be discussed before the vulgar, and made the subject of popular contention. It is not fit, says this prudent adviser, that the people should be divided into factions by your private disputes on points of little moment. He recommended to them the example of the Greek philosophers, who, while they differed in judgment, agreed in friendship. In fine, treating these disputes concerning the person of Christ as childish wranglings on matters of indifference, he earnestly entreats them, in the midst of diversity of opinion, to preserve harmony of affection. (Euseb. Vit. Constant.) It is infinitely to be regretted, that this wise and temperate counsel was slighted; and that bigotted ecclesiastics soon found means to persuade the emperor that the dispute was too important to be dropped, and too difficult to be settled but by the collected wisdom of the church. When Constantine, in the year 325, assembled three hundred bishops in the council of Nice, to decide whether the "Logos," or only begotten Son, was of the same substance with the Father, instead of terminating, he perpetuated the dissentions of the church, and divided the whole Christian world into "Homoousions," and "Homoiousions."

In the memorable council of Nice, after many warm debates, and many violent efforts of each party to gain the ascendancy, it was decided, that Christ is *consubstantial* with the Father; the Nicene creed was signed as the established formulary of orthodox belief, the doctrine of Arius was condemned; and the vanquished presbyter himself was banished into a remote province of Illyricum. The emperor's zeal, so lately kindled against the impious heresiarch, now flamed out in an extravagant edict which stigmatised his adherents with the opprobrious name of Porphyrians, ordered his writings to be burned, and made it a capital offence to conceal them. In all this, however, he appears rather to have been led by others, than to have followed his own unbiassed judgment; for, after a short interval, his disposition and conduct towards Arius underwent a total change. Eusebius of Nicomedia, by means of a presbyter, who enjoyed the confidence of Constantia, the emperor's sister, gained over that lady to the interest of Arius. In her last sickness, she recommended to the favour of the emperor this presbyter, by whom he was soon persuaded to believe, that the conduct and faith of Arius had been misrepresented by his enemies. Upon this, Constantine recalled him from banishment, and after receiving from him a declaration of faith, in which he professed his belief that "the Son was begotten of the Father before all ages," but without any acknowledgment of consubstantiality, recommended it to the bishops, who were then assembled at Jerusalem, to readmit him into the communion of the church. The bishops, who were for the most part concealed Arians, readily complied with the request of their sovereign, and recommended it to their brethren in other churches to give Arius a cordial reception. At the same time his friend, the Nicomedian Eusebius, who had shared his disgrace and exile, was restored to his episcopal see, and regained his influence over Constantine. Nothing now remained to complete the triumph of Arius, but that he should be admitted to the church of Alexandria from which he had been first ejected. This, however, was refused by Athanasius, Arius's sworn enemy, who, after the death of Alexander, had succeeded to that see. At Constantinople, by the express command of the emperor, a day was appointed for the solemn readmission of Arius to the communion. But, we are told, that on that very day, as Arius was walking in the city, retiring to obey a sudden call of nature, he discharged his entrails, and died on the spot. The story of his death is related both by the historian Socrates, (lib. i. c. 25. ii. 38. Ep. ad Serap.) and by Athanasius, but with circumstances which very much weaken its credit. We leave it in the same state of uncertainty in which it is left by Mr. Gibbon, who says: "Those who press the literal narrative of the death of Arius must make their option between *poison* and *miracle*." Only we must add, that it is easier to believe, that mortified and irritated priests, in the moment when the man whom

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they had banished as an heresiarch, was returning triumphantly into the bosom of the church, might think it their duty to deliver her from her most formidable enemy; than that the deity would, by a miracle, bring a man to an ignominious and shocking end, for no other offence, than because he could not believe in the mysteries of consubstantiality and eternal generation.

Leaving it to theologians to decide, whether Arius, in the tenets which he taught, was *returning towards*, or *receding from* the true scriptural doctrine concerning the Divine Nature, we shall content ourselves with paying that tribute to his merit, which historians have commonly withheld. The credit of considerable talents and learning has not been denied him; and it has been admitted that he was courteous and affable, yet grave and serious in his manners, and that he had the outward appearance of piety; yet he is accused of hypocrisy, ambition, dishonesty, and impiety, and his memory is loaded with execration.

> ——Hic nigræ succus loliginis, hæc est
> Æruginis mera.
>
> Hor. lib. i. Sat. iv. 100.

For aught that appears upon the face of his story, it may be confidently asserted, that his morals were untainted, and his piety sincere. The incidents of his life afford a strong presumption, that he possessed a genuine love of truth, and adhered to what he judged to be its cause with firm integrity. "I will never receive their impious doctrines, though I were to suffer a thousand deaths," is at least the language of sincerity. The creed which Arius, according to the report of an historian by no means inclined to favour him, presented to Constantine on his return from banishment, was not contradictory to his avowed tenets: and it is not to be credited, that, after having been for so many years resolute in his opposition to the catholic faith, he should at once abandon his principles, even when he had been permitted to retain them, by subscribing to the Nicene creed. Had his party prevailed during his life, there can be no doubt that after his death his name would have been enrolled among the saints: having had the misfortune to be registered by the church which called itself orthodox among heretics, he can only be found by posterity in the humbler list of honest men.

It does not appear that Arius wrote much. For the instruction of the ignorant, and to impress his religious tenets more forcibly upon the minds of his followers among the vulgar, which were probably numerous, he wrote small pieces in verse. A poem of this kind, under the name of "Thalia," is mentioned by Socrates, (Hist. lib. i. c. 9.) and Sozomen, (Hist. lib. i. c. 21.) and censured as wanton and dissolute. Athanasius (De Scut. Dion. n. 6.) several times cites it, and speaks of its effeminacy and buffoonry: and both he and Socrates compare him to Sotades, a loose pagan writer: but it must be remembered, that this is the report of enemies, and that Sozomen owns he had not seen the book. It is an extraordinary circumstance, that the fragments of this piece which are found in Athanasius do not appear to be in verse. Arius wrote, besides, many letters: we have still extant an epistle written by him to Eusebius of Nicomedia, (Ap. Epiph. Hær. 69.) and another to Alexander bishop of Alexandria, (Theod. lib. i. c. 5, 7, 8.)

The opinions of Arius did not perish with him. His sect flourished, and sometimes even gained the ascendancy; when it never failed to exercise in its turn the same intolerant spirit, under which it had itself suffered. In succeeding ages it yielded, on the one side, to the irresistible authority of the catholic church, and on the other to that bold spirit of enquiry, which led Socinus and his followers to adopt and propagate the opinion, that Christ had no existence prior to his appearance on earth, and that he was a mere man endowed with supernatural powers. Since the rise of the Socinian sect, Arianism has gradually declined, and, among those who have professed this system, its tenets have undergone a material change; and Christ is held to be, not as Arius taught, the first and most glorious production of creating power, who, though he had a beginning, existed before, and superior to all other creatures, and was the instrument by whose subordinate agency the universe was formed, but an inferior spirit, or angel, the tutelar divinity of this terrestrial globe. *Athanas. contr. Arian. De Synod. Nic. et Arim. Epist. ad Serap. Socrat. Hist.* lib. i. *Sozomen Hist.* lib. i. *Epiphan. Hær.* 69. *Cav. Hist. Lit. Lardner's Cred.* pt. ii. ch. 69. § 1—5. *Bayle. Mosheim. Gibbon*, c. 21.—E.

ARKENHOLZ, John, an historian, born at Helsingfors, a town in Swedish Finland, on the 9th of February 1695. He went through his academical studies at Abo and Upsal, and about the year 1730 accompanied the Swedish nobleman Von Hildebrand on his travels into France and other parts of Europe. During his residence at Paris he turned his thoughts towards the political state of his native country,

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and wrote a treatise entitled, "Considerations sur la France par raport à la Suede," in which he endeavoured to shew, that the connexion between France and Sweden had been almost at all times prejudicial to the latter, and that Sweden, on account in particular of the wretched politics of cardinal de Fleury, whom he considered as a very bad minister, ought no longer to continue it. The manuscript of this work by some accident came into the hands of the French embassador at the court of Stockholm, who informed the cardinal of it; and, in 1738, Arkenholz was ordered by a decree of the Swedish diet to ask the cardinal's pardon. He was also deprived of the office of registrar which he held, but the king who was well acquainted with his talents, appointed him, in 1743, by way of indemnification, secretary to the office of public accounts; and, in 1746, a member of the council, librarian, and keeper of the cabinet of coins and curiosities at Cassel. These places he enjoyed in peace and tranquillity for twenty years. At an advanced period of life, having received permission to return to his native country, he quitted Cassel on the 18th of June 1766, and, on his arrival at Stockholm, obtained a pension of 1200 silver dollars, on condition of his writing the history of Frederick I. Like Emanuel Swedenborg, however, he lost himself in mysticism and visions, without completing the work, and died, on the 14th of July 1777, at the age of eighty-two. His works, besides the above are, "Hugonis Grotii Epistolæ ad Christinam Sueciam Reginam cura. Ja. Arckenholtzii," 8vo. without date or place. "Memoires concernant Christine reine de Suede," Amsterdam, 1751, 1759, 1760. This work is esteemed on account of the care and attention bestowed on it by the author, and of the light which it throws upon the history of that period; but it is censured as being too tedious and too much taken up with trifles. Holberg and d'Alembert in particular make these objections to it; the former in "Lettre qui contient quelques Rémarques sur les Memoires," &c. Leipsic, 1753, 8vo; and the latter in "Melanges de Litterature," &c. Amsterdam, 1767. Both these criticisms, however, Arkenholz answered in "Reponse à la Lettre de M. le Baron de Holberg, laquelle eclaircit les Rémarques," &c. Cassel, 1753; and "Lettre à M. G. (Gesner) à l'Occasion des Reflexions et des Anecdotes sur Christine, par d'Alembert," Cassel, 1754, 8vo. "Ebauche d'un Eloge Historique du Roi Frederic I." Cassel, 1752, 4to. "An Essay towards a History of the Treaties and Conventions of a free State with other neighbouring Powers, to which is added by way of example the Treaty concluded between Sweden and Denmark in 1750." Cassel, 1753, 8vo. Published in German. "Lettres aux Auteurs du Journal Encyclopedique, sur les Lappons et les Finnois." Franck. and Leipsic, 1756, 8vo. under the initials I. A. F. "Extrait d'une Lettre de Hambourg au Sujet d'une Note inserée dans le Journal Encyclop." 1756, 8vo. "Account of the Life and Person of I. Joach von Rusdorf, formerly Privy Counsellor of the Elector Palatine." Published from a French manuscript by W. I. C. G. Casparson. Franck. and Leipsic, 1762, 8vo. in German. "Recueil des Sentiments et Propos de Gustave Adolphe." Stockholm, 1769, 12mo. Arkenholz had a considerable share also in "Histoire de Gustave Adolphe Roi de Suede, composée par M. D. M. (Mauvillon, Major in the Corps of Engineers at Brunswick), Amsterdam, 1764, 4to. *Adelung's Continuation of Jöcher's Gelehrten Lexicon.*—J.

ARKWRIGHT, Sir Richard, a manufacturer of great celebrity for carding and spinning cotton by machines; by which inventions he made a rapid and immense fortune, after having been originally in very low circumstances as a country barber. The usual process of invention in manufactures is this. An enterprising man in narrow circumstances (for the rich will seldom risk in this kind of adventure until the probability of success is rendered in some measure considerable);—a poor man conceives a project by which he hopes to alter his circumstances, and considers the means mechanical as well as commercial, that is to say, how the thing is to be done, and how he shall acquire the means of paying the expence of doing it. For the former he must depend upon his own ingenuity, and for the latter he can seldom, at first, have any greater dependence than the spare time he can afford from those exertions of industry which are necessary to procure him bread. After much incessant labour too often attended with severe distress from borrowing too much of the indispensible time required for his subsistence, the projector either finds himself reduced to beggary, or his plan becomes so far probable in respect to its result, that he can apply to some other man of greater capital than himself for assistance. This second projector is usually a man of small fortune, and disposed to adventure from motives somewhat of the same kind as those which impelled the original contriver. He engages part of his little property in the scheme, with the hopes of speedily be-

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coming independent. Difficulties still present themselves; more money is wanted; and as long as the monied man can supply the necessities of the invention and of the inventor, he is in all probability tempted by the sanguine expectations of the latter to go on. Embarrassment, contention, legal processes, ruin to the man who risked his property, and a prison to the inventor, are too frequently the result of this first combination, even in cases where the invention may itself have been of value; and still more frequently, when, as it commonly happens, the invention is the mere speculation of an uninformed, and, perhaps, unprincipled man. For it is the nature of these undertakings, as soon as the mind becomes habituated to them, that they mislead the operator into a notion of their probable success in spite of every intervening impediment; and the inventor must possess more fortitude than usually falls to the lot of a poor man, if he does not go on to flatter himself and his partner as long as any money is to be by such means obtained. When the inventor has acted uprightly, or the first supporter proves a candid man and not of a vindictive disposition, it commonly happens that he withdraws out of the concern with the loss of the whole or a part of his capital, and retains no share whatever in it, least the legal consequences of a partnership should at some future period deprive him of the remainder of his property. The inventor must then apply to some other capitalist, himself possessing tools and machinery, and his former friend being left to the chance of that remuneration which the gratitude or the justice of the speculator may afford him; a chance which upon the whole, as the future labors of the inventor will probably be considerable, is not likely to realize itself in any beneficial form. A second and a third supporter may in this way be tired or exhausted. The inventor necessarily learns much at their expence, and either becomes an unprincipled speculator, or contriver of schemes to raise money in this express way; or else he goes on to perfect his invention, and the last partner either shares it with him, purchases it of him, or by some quirk of law deprives him of the whole.

From this crude outline of a process which is every day going forward in this kingdom; a process which, like the lottery, enriches a few while multitudes become the losers, it may be seen how little upon the whole it is likely that inventors should pass through all the difficulties of their progress from poverty to opulence, by the extreme labor of bringing a new scheme to perfection, subject to an endless struggle with partners, whose natural interest and prudential motives ought to lead them to proceed with slowness and caution.

Sir Richard Arkwright certainly experienced much of these difficulties, and he has been spoken of by the various descriptions of men, with whom he has had intercourse or connection, either as a great man, an indefatigable inventor and superior genius, or as the cunning schemer and collector of other men's inventions, supporting them by borrowed capital, and never afterwards feeling or shewing any emotion of gratitude to the one or the other. After much private enquiry, and having repeated promises of assistance from various quarters, it still remains uncertain in what light this eminent man ought in truth to be placed. Fully aware of the incalculable difficulties to which inventors are exposed, whether we consider their labors with regard to the scheme they follow, the private connections they form, or the public commercial difficulties they have to overcome, we may easily believe that every successful inventor must necessarily become the object of calumny. Many inventors are certainly deserving of reprehension, but whether this be the case or not in the present instance requires a trial founded upon evidence, without which no decisive opinion can be presented to the public. We have not been able to obtain a statement of the several money connections which sir Richard had during the course of time he was employed in bringing this scheme to perfection. What is here related will in a great measure consist of such evidence as was presented before the Court of King's Bench upon the 25th of June, 1785, where his patent was set aside by *scire facias*, together with some other facts obtained by private correspondence.

The preparation of vegetable and animal fibres to form them into garments by weaving is very well known. The fibres themselves must first be properly disposed by combing or carding, after which treatment they are in a state ready to be spun. The card is a kind of brush made with wires instead of hair, the wires not being perpendicular to the plane, but all inclined one way in a certain angle. From this description such as are totally unacquainted with the subject may conceive that cotton wool, being stuck upon one of those cards or brushes, may be scraped with another card in that direction, that the inclination of the wires may tend to throw the whole inwards rather than suffer it to come out. The consequence of the repeated strokes of the empty card against the full one must be a distribu-

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tion of the whole more evenly on the surface, and if one card be then drawn in the opposite direction across the other, it will, by virtue of the inclination of its wires, take the whole of the wool out of that card whose inclination is the contrary way. Without entering more fully upon the description of a process so common, we may make a few similar observations with regard to spinning. This is of two kinds; in the one the carded wool is suddenly drawn out during the rapid rotation of a spindle, and forms a loose yarn. In the other process the material is spun by a well known small engine or wheel, which requires the spinner to draw the material out between the finger and thumb of each hand. If we suppose the machine itself to be left at liberty and turned without the assistance of the spinner, the twisted thread being drawn inwards by the bobbin, would naturally gather more of the material, and form an irregular thread thicker and thicker, till at length the difficulty of drawing out so large a portion of material as had acquired the twist would become greater than that of snapping the smaller part of the thread, which would accordingly break. It is the business of the spinner to prevent this by drawing out the material with one hand, if the operator be skilful, but if not, with two, that is to say, by holding the material between the finger and thumb of each hand, the intermediate part may be drawn out to the requisite fineness previous to the twist, by separating the hands during the act of pinching. Every rational process of invention must consist, in the first place, in a careful analysis of the operations meant to be performed. The objects of Arkwright's improvements were carding and spinning. To do this by machinery, it was required either that the usual manœuvre of the carder should be performed with square cards, or that cylinders, covered with the kind of metallic brush-work, before described, should be made to revolve in contact with each other, either to card or to strip, accordingly as their respective velocities, directions, and inclinations of their wires might be adjusted. With regard to spinning, it would become an indispensible condition, not only that the raw material should be very nicely prepared, in order that it might require none of that intellectual skill which is capable of separating the knotty or imperfect parts as they offer themselves, but also that it should be regularly drawn out by certain parts representing the fingers and thumbs of the spinner. The contrivance by which this last means was represented consisted in a certain number of pairs of cylinders, each two revolving in contact with each other. Suppose a very loose thread or slightly twisted carding of cotton to pass between one pair of cylinders, clothed with a proper facing to enable them to hold it; and let it be imagined to proceed from thence to another pair, whose surfaces revolve much quicker. It is evident that the quicker revolution of the second pair will draw out the cotton, rendering it thinner and longer when it comes to be delivered at the other side. This is precisely the operation which the spinner performs with her fingers and thumb; and if the cotton be then delivered to a spinning apparatus it will be converted into thread. Simple as these notions of a rotatory carding engine and a spinning engine, of which the chief organ consists of two pair of cylinders, may appear, they are subject in the practical detail to all the difficulties which usually present themselves to be overcome by inventors. An account of this would certainly form an interesting narrative in the history of the arts, but in this place it is neither practicable nor consistent with our plan. Sir Richard Arkwright succeeded in making these engines go by horse, by water, and by steam as first movers, and the saving of labour, together with the advantages of a patent monopoly, were sufficient to render him one of the most opulent of our manufacturers.

The historical facts appear to be the following: about the year 1767 Arkwright came to Warrington, at which time he had quitted the profession of a barber, and went up and down the country buying hair. He had at that time a scheme of some mechanical contrivance, of the nature, as it is said, of a perpetual motion. A clockmaker of that place, whose name was John Kay, became acquainted with him and dissuaded him from it; but remarked that much money might be gained by spinning cotton, which Kay said he would describe to Arkwright. Arkwright objected, that many gentlemen had ruined themselves by that scheme; but the next morning he came to Kay's bedside, and asked if he could make a small engine at a small expence. This John Kay had been employed as a workman to make a cotton spinning engine for a Mr. Hayes, who was brought in evidence on the trial for setting aside Arkwright's patent, and proved that he had invented an engine of this kind, but not that he had brought it to perfection. Kay and Arkwright applied to Peter Atherton, Esq. now of Liverpool, to make such an engine, but from the poverty of the appearance of the latter, Mr. Atherton refused to undertake it, though afterwards on the evening of the same day he agreed

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to lend Kay a smith and watch-tool maker, to make the heavier part of the engine, and Kay undertook to make the clock-makers part of it, and to instruct the workman. In this way Mr. Arkwright's first engine, for which he afterwards took out a patent, was made. Mr. Arkwright soon afterwards joined in partnership with Mr. Smalley of Preston in Lancashire, but their property falling short, they went to Nottingham, and there met with rich individuals, by the help of whom they erected a considerable cotton-mill turned by horses. The same Hayes had also employed himself in making cylindrical carding engines.

This is an outline of some of the facts stated on the behalf of Mr. Arkwright's opponents who set his patent aside. The story current in the manufacturing countries is, that he stole these inventions, and enriched himself at the expence and by the ingenuity of other men. Upon the face of the thing, however, without attending to other evidence which might perhaps be brought, it appears that the cotton spinning was no new attempt, when Mr. Arkwright took it up, but an object much laboured at, and as it had not succeeded, it should of course follow that there were difficulties to be overcome, and matters of subordinate invention (which usually cause the failure of new schemes) to be matured, digested, and brought into effect. In the hands of Mr. Arkwright the carding and cotton spinning became a great national manufacture. Before he undertook it it appears to have been nothing. In his Case, as drawn by himself, he states, that about 40 or 50 years before his time, one Paul and others of London invented an engine for spinning cotton, and obtained a patent for their invention, after which they removed to Nottingham and other places, expending much money and time in the undertaking, and that many families who had engaged with them were reduced to poverty and distress by the failure of the scheme; that about 20 or 30 years back, various engines had been constructed by different persons for spinning cotton, flax, wool, &c. into many threads at once, but they produced no real advantage;—and that in 1767 one Hargrave of Blackwell in Lancashire, constructed an engine that would at once spin 20 or 30 threads of cotton into yarn for the fustian manufacture, but that, after suffering the destruction of his engines by popular tumults in Lancashire, and removing to Nottingham, where he practised for a time under a patent, an association was formed against him, by which his patent right was overthrown, and he died in obscurity and great distress—that he, Arkwright, had invented engines for carding and spinning, in the advancing of which more than five years, with an expence of 12000l. had been consumed before any profit accrued to himself and partners. And as it must be admitted he did not bring his project to bear at once, as a pirate might have done, he must of right be considered as the man who, after embarking in a great national undertaking, where many others had failed, did exhibit enough of perseverance, skill, and activity, to render it of value to himself and the public.

After this statement of the case, which is the best that could under the present circumstances be procured, it seems that the merits of sir Richard Arkwright may be summed up by observing, that the object in which he was engaged is of the highest public value; that though his family is enriched, the benefits which have accrued to the nation have been incalculably greater; and that upon the whole he is entitled to the respect and admiration of the world.

He was knighted by his present majesty at St. James's on the 22d of December 1786, on presenting an address from the high-sheriff and hundred of Wirksworth; and died at his works at Crumford, in Derbyshire, Aug. 3, 1792.—N.

ARLAUD, JAMES ANTHONY, a celebrated painter, was born at Geneva in 1668. After pursuing the usual objects of a literary education as long as the circumstances of his family would permit, he determined to follow professionally his decided talent for painting. With very little instruction but his own, he commenced portrait-painter, and leaving Geneva at the age of 20, went first to Dijon, where he met with considerable encouragement. Thence he removed to Paris, and such was his industry, that after painting for a subsistence during the day, he spent part of the night in drawing for improvement. He particularly excelled in miniature, and besides a very delicate finish, he gave a force and character to his works unusual in that size. The regent duke of Orleans said of him, that while other miniature-painters produced only images, he had found the means to paint portraits. The duke gave him apartments in St. Cloud, and practised under his directions, calling him his master. In 1721 he visited England, with a recommendation to the princess of Wales, afterwards queen Caroline; and he was much favoured by the court during his stay. His travels were limited to this tour, and another through the provinces of France, and afterwards through Switzerland. He ne-

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ver accomplished a long-projected visit to Italy. Arlaud did not entirely confine himself to portrait-painting, but produced some history pieces and other works. The most celebrated was his Leda, which he copied from a bas-relief of Michael Angelo with inimitable delicacy, so as to appear at a small distance like the original marble. This favourite piece he afterwards destroyed, as too licentious. After a residence of 40 years at Paris, he quitted that capital, and retired to his native place with a handsome fortune, and a good collection of pictures, ancient and modern. His reputation caused him to be requested by the grand duke of Tuscany to furnish his own portrait to the famous gallery at Florence of artists painted by themselves. Arlaud died, a batchelor, at his country-house near Geneva, in 1743, aged 75. He left a collection of paintings, drawings, medals, and rare books, to the public library of Geneva. *Moreri.*—A.

ARLOTTO, IL PIOVANO, or THE DEAN, whose family name was MAINARDI, was the first man of his time in the class of drolls or buffoons, and is still celebrated in Italy on that account. He was born at Mugello near Florence in 1395, and was originally brought up to the woollen manufacture of that city; but the love of an easier life induced him at the age of twenty-eight to assume the clerical profession. His natural talent of diverting in conversation by humourous extravagancies and repartees, obtained him preferment, the highest of which was the rural deanery of St. Cresci in the diocese of Fiesole. It cannot be supposed that he gave much edification as a priest; but in a long and rambling life he filled Italy and other countries with stories of his pleasantries and singularities, which partake of the coarseness of the age. He was able, however, to make himself acceptable to such men as Lorenzo and Guiliano de'i Medici. He died in 1483, at the age of 87. After his death a collection of his jests, adventures, and witticisms was made, under the title of "Facetie, Fabule, e Motti del Piovano Arlotto, Prete Fiorentino," which has been many times reprinted. — *Tiraboschi. Nouv. Dict. Hist.*—A.

ARMINIUS, called THE DELIVERER OF GERMANY, a hero of a barbarous nation, was the son of Sigimer, a powerful chieftain of the Catti. He was initiated in arms among the Roman troops, with whom he served with great reputation, and was rewarded by Augustus with the citizenship and knighthood of Rome. Conceiving himself not bound by gratitude to the oppressors of his country, he fomented the discontents prevailing among the German nations, and formed a confederacy for revolt. At the same time, by artful suggestions, he drew the Roman commander Varus from the neighbourhood of the Rhine, into the country of the Cherusci. When all was prepared, he led Varus into an ambuscade, where he perished with almost all his forces. This event happened A. D. 10. Tiberius was afterwards sent to keep the Germans from invading Gaul; and in A. D. 16, Germanicus marched with a powerful army to take revenge for the slaughter of Varus. At this time the Germans were divided, one party adhering to Arminius, another to Segestes, his father-in-law, a friend of the Romans. Arminius had besieged Segestes in his camp; but on the arrival of Germanicus, he was defeated, and his wife, then pregnant, taken prisoner. Arminius exerted himself to form a new confederacy, and engaged in it his uncle Inguiomerus, a chieftain of great power. Germanicus advancing against them, Arminius took post in a woody and marshy country, where he could with difficulty be approached; and he was near destroying a part of the Roman army under the command of Cæcina; but the Germans were at last routed in an attack on Cæcina's camp. The next year, Germanicus made another expedition into Germany, and met Arminius on the banks of the Visurgis or Weser. Arminius had a brother, by name Flavius, adopted into the Roman army, in which he had long served. The two brothers had a conference across the river, in which each employed his eloquence to engage the other in his own party. Tacitus, who describes the scene, puts into the mouth of Arminius (probably from his own invention) every topic of patriotism and independence; but the issue was, that they parted with mutual reproaches and menaces. Germanicus passed the Weser, and two bloody combats ensued, which ended in the complete defeat of the Germans. Arminius was disabled early by a wound from exerting his usual activity. Still unconquered, he afterwards overcame Maroboduus, a German king, in a great battle, and obliged him to have recourse to the Romans for aid. But these civil feuds were at length fatal to him. He is said to have aimed at the sovereignty, and by that means to have excited his countrymen against him. After several vicissitudes of fortune, he perished at length through the treachery of his kindred, in the 37th year of his age, having for 12 years been at the head of his country's armies, and contended (as Tacitus observes) not, like other kings and

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leaders, with the juvenile force of Rome, but with its mature strength. The historian asserts "that he is still celebrated in the songs of the barbarous nations, though unknown to Greece, and not enough noticed by Roman writers." In his own country, even divine honours were long paid him, under the title of the god *Irmin*. [Note in Brotier's Tacitus.]

The son, of whom his wife was pregnant when made captive, was brought up at Ravenna, and underwent misfortunes, the particulars of which Tacitus promises to relate, but they have not reached us.—*Taciti Annal.*—A.

ARMINIUS or HARMENSEN, JAMES, a christian divine, the leader of the sect of the Arminians, was born at Oude-water in Holland in the year 1560. Having lost his father in his infancy, he received his first instructions from a catholic priest, who was secretly a friend to the reformed religion. Through the liberality of this worthy man, he became a student at Utrecht. Upon the death of his patron, which happened while he was prosecuting his studies in that university, he was so fortunate as to obtain assistance from his countryman Rodolphus Snellius, who, in 1575, took him with him to Marpurg. Scarcely was he arrived here, when he received the distressing intelligence, that his native town was pillaged by the Spaniards. In painful anxiety for the fate of his family, he immediately returned to Holland; and had the severe affliction to find, on his arrival at Oude-water, that his mother, sister, brothers, and other relations, had been put to the sword. He returned on foot, with a heavy heart, to Marpurg. Soon afterwards, he renewed his studies in the university just established at Leyden, and acquired distinguished reputation by his progress in learning. His name was mentioned with respect beyond the limits of his college; and the magistrates of Amsterdam thought him so deserving of encouragement, that he was sent, at their expence, to finish his education at Geneva. Here his chief preceptor in theology was Theodore Beza, who was at this time lecturing upon the Epistle to the Romans; and, though the lecturer was not deficient in orthodoxy, this circumstance might, probably, lead Arminius to those speculations, which afterwards made him the father of a new sect. In philosophy, he adopted, and supported with great warmth, the new doctrines of Peter Ramus. He even presumed so far to violate the established forms, as to teach this system in private. This bold innovation gave great offence, and Arminius thought it expedient to withdraw from Geneva. He now took up his residence at Basil, and read lectures there with so much credit, that the faculty of divinity offered him the degree of doctor without expence, which, however, he modestly declined. His talents for disputation were highly admired. The professor Grynæus, in maintaining a thesis, did not scruple to leave to this young man the solution of those objections which seemed strongest, and was accustomed, on those occasions, to say, "Let my Hollander answer for me." This inquisitive youth, however, as will appear in the sequel, did not exactly confine himself to the track of his master, or pay much attention to the advice which both Grynæus and Beza used to give to young men, whom they saw inclined to indulge new speculations: "Beware lest you be ensnared in the net of vain subtleties; a snare into which Satan often betrays men of acute understanding, and superior genius." After a short interval, Arminius returned to Geneva, where he found the ill-humour, formerly excited by his zeal for Ramus, subsided; and, exercising on his own part greater moderation, he enjoyed in tranquillity the society of the learned.

Arminius, being very desirous of attending the philosophical lectures of the celebrated Zabarella at Padua, now undertook a journey to Italy: and, when he had, in this particular, gratified his curiosity, he travelled in Italy for six or seven months. During this tour, suspicion was busy in inventing, and calumny in circulating, tales to his discredit; and upon his return to Amsterdam, in 1588, he found the affections of his patrons cooled by the unfavourable impression of idle rumours, which were altogether unfounded. It was reported, and believed, that Arminius had kissed the pope's toe — whom he had only seen in a croud; that he had contracted an intimacy with Jesuits—whom he had never heard of; that he had introduced himself to Bellarmin—whom he had never seen; and that he had abjured the reformed religion—for which he was prepared to die. Though these calumnies obtained little credit with the intelligent and candid, they injured the reputation of Arminius with weak and suspicious spirits; and it was not till he had given full proof of his zeal for the reformed religion, and of his talents and merit as a preacher of its doctrines, that the prejudice against him was removed. Having gained high reputation by his ingenious and eloquent discourses, he was judged, by Martin Lydius, professor of divinity in Franeker, to be a proper person to undertake the refutation of a

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work, written against Beza's doctrine of predestination. In compliance with this request, Arminius began the task: but, unfortunately for his employers, during the course of the examination, in balancing the arguments on each side, his judgment turned the scale in favour of the opponents. He honestly avowed his change of opinion, and, renouncing the Calvinistic doctrine concerning the decrees of God and divine grace, maintained that the merits of Christ extended to all mankind, and that the grace of God, which is necessary to salvation, is attainable by all. This change in the religious opinions of Arminius happened in the year 1591; as appears from a letter [Biblioth. Brem. Theol. Tome iii.] which he wrote that year to Grynæus. The doctrine of Calvin having been hitherto commonly followed by the Dutch clergy, this innovation of Arminius provoked hostilities, which would have involved him in trouble, had not the magistrates, probably more from personal regard than general liberality of sentiment, interposed to suppress the contest.

After having exercised the ministry in the church of Amsterdam fifteen years, Arminius, notwithstanding his heretical opinions, was, in the year 1603, elected to the professorship of divinity in the university at Leyden, and admitted to the degree of doctor in divinity. In his public lectures he openly declared and maintained his opinions, in opposition to those of Calvin, and made many converts in the university. In his writings, too, he strenuously asserted, and ably defended them, against his opponents, and Arminianism made a rapid spread both among the clergy and laity. The adherents to the Calvinistic system, however, caused him much vexation. Public conferences were held between him and his adversaries. He was several times summoned to the Hague, to give an account of his doctrine. His colleague, Francis Gomar, was among the most violent of his enemies. His reputation was aspersed; his peace was disturbed; his health was impaired; and a complication of painful diseases, in the year 1609, terminated his life.

The personal character of Arminius was irreproachable, and he attracted the esteem and applause of his very enemies by his amiable manners, his candid spirit, his diffidence and modesty, and his inflexible integrity. His motto was, *Bona conscientia Paradisus* [A good conscience is a paradise]. He was a friend to universal toleration, and established it as a fundamental principle, that Christians are accountable to God alone for their religious sentiments, and that no individual can be justly punished by the magistrate for erroneous opinions, while he conducts himself as a virtuous and obedient subject, and makes no attempts to disturb the peace and order of civil society. If the controversy in which Arminius was a leader is now subsided, either because it has ceased to be thought important, or because it has been found to be above human comprehension, or because it has been superseded by other systems, it must, however, be allowed, that the discussion of these points fostered a spirit of inquiry, and prepared the way for other more useful, or more satisfactory researches.

The followers of Arminius, who also received the name of Remonstrants from a petition entitled their Remonstrances, which they addressed in the year 1610 to the States of Holland, rapidly encreased after the decease of their leader, both in number and consequence. Some of the first men in the republic, as Oldenbarneveldt, Hoogerbeets, and Grotius, espoused this party: and after the strong arm of power had been in vain employed to crush them, a synod, under prince Maurice, was held, in 1618, at Dort, at which were present ecclesiastical deputies from all the United Provinces, and from the churches of England, Hessia, Bremen, the Palatinate and Switzerland. Here, without a fair hearing, the Arminian doctrines were condemned, and those who professed them were excommunicated. In consequence of this decision the Arminians were treated with great severity by the civil magistrate; the laity were deprived of their posts and employments; the clergy were silenced, and driven from their livings; and many persons, to escape fines and imprisonment, submitted to voluntary exile. They were afterwards, in 1625, recalled and restored to their former condition. The Arminians still remain in Holland a distinct sect, and their leading tenets have been in fact, though not formally, adopted by many churches in other countries.

The writings of Arminius are as follows: "Dissertationes de diversis Christianæ Religionis Capitibus;" "Examen Libelli Guillelmi Perkensi de Prædestinationis Modo et Ordinis;" "Dissertatio de vero Sensu Capitis VII. ad Romanos;" "Analysis Cap. IX. ad Romanos;" "Amica Collatio cum D. Francisco Junio de Prædestatione;" "Epistolæ." The whole is comprized in one quarto volume, printed at Frankfort, in 1631 and 1634, &c. The first piece will afford an accurate notion

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of the doctrine and character of this writer. His style is somewhat scholastic, but his sentiments are delivered with simplicity and perspicuity. *Brandt Hist. Vet. Armin. Ed. Mosheim.* 1725. *Bertius Orat. Funeb. J. Armin. Bayle. Mosheim Cent.* xvii.—E.

ARMSTRONG, JOHN, M. D. a poet and physician, was born, about 1709, at Castleton in Roxburghshire, Scotland, where his father was minister. In his principal poem, he has very pleasingly celebrated his native place, and the rivulet with which it is beautified.

> Such the stream
> On whose Arcadian banks I first drew air,
> Liddal; till now, except in Doric lays
> Tun'd to her murmurs by her love-sick swains,
> Unknown in song; though not a purer stream,
> Through meads more flow'ry or more romantic groves,
> Rolls toward the western main, &c.
>
> ART OF HEALTH, Book III.

He was designed for the medical profession, and studied for that purpose in the university of Edinburgh, where he took his degree with reputation in 1732. The subject of his inaugural thesis was *De Tabe purulenta.* He settled in London, where he appeared in the double capacity of author and physician; but his success in the former, as has frequently been the case, seems to have impeded his progress in the latter. His first publication, in 1735, was a humorous attack upon empirics, in the manner of Lucian, entitled "An Essay for abridging the Study of Physic; to which is added, A Dialogue betwixt Hygeia, Mercury, and Pluto, relating to the Practice of Physic, as it is managed by a certain illustrious Society; and an Epistle from Usbeck the Persian to Joshua Ward, Esq. In 1737 he published a serious professional piece, "On the Venereal Disease;" and soon after it, a poem, entitled "The Economy of Love," which met with a success which was probably, in the end, a source neither of satisfaction nor advantage to the author. It is an elegant and vigorous performance, but so warm in some of it's descriptions as to have incurred the general censure of licentiousness, which has excluded it from the most reputable collections of poetry. The author himself considerably pruned its luxuriances in an edition printed in 1768.

In 1744 his capital work, the didactic poem on "The Art of preserving Health" appeared, and raised his literary reputation to a height, which his after-performances scarcely sustained. A poem "On Benevolence," in 1751, and another entitled "Taste, an Epistle to a young Critic," in 1753, showed that he continued to cultivate the Muses, though with no extraordinary success. A volume in prose of "Sketches or Essays on various Subjects," under the name of "Launcelot Temple, Esq." in 1758, was better received by the public, who admired the humour and knowledge of the world which it displayed. The celebrated Mr. Wilkes, then his intimate acquaintance, was supposed to have contributed a share to this volume.

Dr. Armstrong had professional interest enough in 1760 to obtain the appointment of physician to the army in Germany. From that country he wrote "Day," a poem, and "An Epistle to John Wilkes, Esq." A reflection upon Churchill in this latter piece drew upon him a severe retaliation from that irritable bard in his "Journey." Party now ran so high, especially that of the worst kind, national animosity, that a native of Scotland could scarcely keep up a friendly intercourse with an English oppositionist: accordingly, we find that the intimacy between Dr. Armstrong and Mr. Wilkes was dissolved about this time. At the peace of 1763, Armstrong returned to London, and resumed the practice of physic; but his habits and manners opposed an insurmountable bar against popular success. His mind was too lofty to stoop to intrigue; his manner was stiff and reserved; and his disposition was indolent. He continued occasionally rather to amuse than exert himself in literary productions, serious and humourous; sometimes, in the latter, mistaking oddity for wit, and indulging an unpleasant vein of vulgarity in expression, and misanthropy in sentiment. These later effusions are scarcely worth particularising. In 1771 he made a journey to France and Italy, accompanied by the celebrated painter, Mr. Fuseli, who warmly attests the benevolence of his character. On this tour he took a last farewell in Italy of his friend Smollett, to whom he was much attached. He published a short account of this ramble, under the name of Lancelot Temple. His last publication, a pamphlet in 1773, entitled "Medical Essays," accounts in a splenetic manner for the limited practice he attained, and complains of his literary critics. He died in September 1779, leaving considerable savings from a very moderate income.

Amstrong was a man much beloved and respected by his intimates, and seems to have possessed great goodness of heart, as well as extensive knowledge and abilities; but a kind of morbid sensibility preyed on his temper, and a languid listlessness damped his intellectual efforts. The following lines in Thomson's

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"Castle of Indolence" are said to have been meant for his portraiture.

> With him was sometimes joined in silent walk
> (Profoundly silent—for they never spoke)
> One shyer still, who quite detested talk;
> Oft stung by spleen, at once away he broke
> To groves of pine, and broad o'ershadowing oak,
> There, inly thrill'd, he wander'd all alone,
> And on himself his pensive fury wroke:
> He never utter'd word, save when first shone
> The glittering star of eve——"Thank heav'n! the day is done."

It should not be forgotten that Armstrong contributed to this excellent poem the fine stanzas descriptive of the diseases to which the votaries of indolence finally become martyrs.

His reputation as a poet is almost solely founded on his "Art of preserving Health," for his other pieces scarcely rise above mediocrity. This may well rank among the first didactic poems in the English language; and though that class of poetry is not of the highest order, yet the variety incident to his subject has given him the opportunity of displaying his powers on some of the most elevated and interesting topics, and they are found fully adequate to the occasion. The work is adopted into the body of English classics, and has often been printed, both separately and in collections. The following character of Armstrong's style and manner is given in an essay prefixed to an ornamented edition of the poem, printed for Cadell and Davies, 1795. "It is distinguished by its simplicity—by a free use of words which owe their strength to their plainness—by the rejection of ambitious ornaments, and a near approach to common phraseology. His sentences are generally short and easy; his sense clear and obvious. The full extent of his conceptions is taken in at the first glance; and there are no lofty mysteries to be unravelled by a repeated perusal. What keeps his language from being prosaic, is the vigour of his sentiments. He thinks boldly, feels strongly, and therefore expresses himself poetically. Where the subject sinks, his style sinks with it; but he has for the most part excluded topics incapable either of vivid description, or of the oratory of sentiment. He had from nature a musical ear, whence his lines are scarcely ever harsh, though apparently without much study to render them smooth. On the whole, it may not be too much to assert, that no writer in blank verse can be found more free from stiffness and affectation, more energetic without harshness, and more dignified without formality." *Biog. Britan.*—A.

ARNAULD, ANTONY, a lawyer, the eldest son of Antony Arnauld, advocate general of queen Catherine de Medicis, was born at Paris in the year 1560. He was advocate to the parliament of Paris, and, in that situation, was so eminently distinguished by his eloquence and his probity, that he was continually consulted by people of distinction, on their most important affairs. His pleadings against the Jesuits in favour of the university of Paris, in 1594, are famous: they were published in 8vo. at Paris, in 1594, and reprinted in 12mo. in 1717. He published, in French, another work against the society, entitled, "A free and true Address to the King, on the Re-establishment which is requested for the Jesuits:" it was printed, in 8vo. in 1602, and was, in 1611, translated into Latin. He wrote also, "Advice to Louis XIII." printed in 8vo. in 1615. He died in 1619, leaving behind him ten children, out of twenty, which he had had by one wife, Catherine Marion, whom he married in the 13th year of her age. Several of his sons acquired great distinction. *Bayle. Moreri. Nouv. Dict. Hist.*—E.

ARNAULD D'ANDILLY, eldest son of the preceding, was born at Paris in 1588. He occupied posts of distinction at court with great credit, and employed his influence in support of justice and virtue. Balzac said of him, that he was neither ashamed of the christian graces, nor vain of the moral virtues. At the age of 55, he retired from public life to the solitude of Port Royal, where he devoted himself to religious studies. He lived to the age of 85, and retained to the last the vigour both of his body and mind. He was the author of many works in French; among which are, "A Translation of Josephus," more elegant than faithful, printed at Paris, in folio, in 1667, in 1672 in five volumes 12mo; and at Amsterdam, in 2 volumes folio, in 1681. "An apologetic Memoir for the House of Port Royal," written in 1654; "Memoirs of his Life, written by himself," printed in 2 volumes 12mo; "A Poem on the Life of Christ," in 12mo. 1635. *Bayle. Moreri. Nouv. Dict. Hist.*—E.

ARNAULD, HENRY, brother of the preceding, abbot of St. Nicholas, and afterwards bishop of Angers, was born at Paris in 1597. In 1645 the abbé Arnauld was appointed envoy extraordinary from France to Rome, to settle the disputes between Pope Innocent X. and the family of the Barbarini. In reward of his services to this family, they struck a medal to his honour, and erected his statue in their palace at Rome. After his return he was, in 1649, appointed bishop of Angers. From this time to his death in 1692, he only left his

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diocese once, which was for the benevolent purpose of reconciling the duke of Tremouille to his son. The city of Angers having revolted in 1652, the bishop calmed the queen-mother, who was coming to inflict punishment on the inhabitants, by saying to her at the communion, "Receive your God, who, when he was dying on the cross, pardoned his enemies." This sentiment dwelt on the heart, as well as on the lips of this good man. It is said of him, that the surest title to his favour was, to have offended him. He was the father of the poor, and the comforter of the afflicted. Study, devotion, and the affairs of his diocese, occupied his whole time. One of his friends hinting to him that he ought to allow himself one day in a week for relaxation, he replied, "I shall be very willing to do it, if you can find me a day in which I am not a bishop." At the age of ninety-five, he was thought by the clergy and people of his diocese to have died too soon; and he was lamented and honoured as the best of bishops. His "Negociations" at the court of Rome, and in different courts of Italy, were published at Paris, in five volumes 12mo. long after his death, in 1748: they contain many interesting particulars, and curious anecdotes, related in the lively style which was common to all the Arnaulds. *Moreri. Nouv. Dict. Hist.*—E.

ARNAULD, ANTHONY, a celebrated doctor of the Sorbonne, the twentieth child of the advocate Anthony Arnauld, was born at Paris in 1612. He studied languages and philosophy in the college of Calvi. Devoting himself, at the solicitation of his mother, to the profession of divinity, he studied theology in the college of the Sorbonne. Under L'Escot he read a treatise on grace; but not being satisfied that the professor's doctrine was consonant to that of the apostle Paul, he studied the subject in the writings of Augustine. Adopting the system of this father, he publicly maintained his opinion in a probation thesis for the degree of bachelor, in 1636, and supported it with so much ingenuity and eloquence, that the professor suffered the discredit of a defeat. The required interval of two years between the probation and the licence, Arnauld spent in hard study. In the second year of his licentiate, he composed, and publicly read in the college of Mans in Paris, a course of lectures on philosophy. Towards the close of this course, one of his scholars, in maintaining his thesis, was so hardly pressed by his opponent, that the professor was obliged to come in to his assistance. The professor, too, found himself unable to refute the arguments of the ingenious disputant. Instead, however, of escaping, as is usual in these cases, by means of some nice and subtle distinction, he had the candour to acknowledge himself defeated, and to declare that he was a convert to the opinion of his opponent: a rare instance of magnanimity, which could only proceed from a sincere love of truth, and from a consciousness of possessing a reputation, which would suffer no injury by a modest confession of fallibility.

Being entered as a licentiate without being received into the house and society of the Sorbonne, and through some informality, not being admissible according to the ordinary rules, the society requested permission from their patron, cardinal Richelieu, to dispense with their established customs in the case of Mr. Arnauld, on account of his extraordinary merit. Professor L'Escot, who was confessor to cardinal Richelieu, seized this opportunity of revenging himself upon his successful rival, and persuaded the cardinal to prohibit M. Arnauld's admission. After the death of the cardinal, he was, however, in the year 1643, admitted a member of the Sorbonne.

In the same year, Arnauld published, with the approbation of the provincial assembly of Auch, of many bishops, and of twenty-four doctors of the Sorbonne, his book "On Frequent Communion," to which he might have given a contrary title. This tract gave great offence to the Jesuits, and was represented, both in their sermons and writings, as fraught with dangerous doctrine. In the controversy, at this time on foot, on the subject of grace, Arnauld took an active part; and the books which he wrote in defence of the Jansenists encreased the enmity of the Jesuits against him. But nothing excited so much tumult as two letters which he wrote on the occasion of the refusal of absolution to the duke de Liancour, by a priest of St. Sulpice, till he should break off all intercourse with the family of the Port-Royal. Two propositions, found in the second of these letters, which were thought to favour Jansenism, were censured; and Arnauld, contrary to the judgment of seventy-two of the doctors of the Sorbonne, was, in 1656, excluded from the faculty of divinity. Arnauld protested against this decision, and still retained the title of doctor.

From this time Arnauld buried himself, for twelve years, in solitude; and employed his leisure in writing curious and valuable books in various branches of science. Pope Clement IX. having in 1669 suspended the perse-

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cution of the Jansenists, Arnauld returned to Paris, and was received with respect by the pope's nuncio, and by Louis XIV. At their solicitation, he now took up his pen against the Calvinists, and was deemed a zealous as well as able champion for the catholic faith. But some of his enemies finding means to bring him into suspicion with the king, on account of the numerous visits which he received from persons of various descriptions, he thought it prudent again to retire. Leaving the kingdom in 1679, he took up his residence in the Netherlands, and enjoyed the protection of the marquis of Grana at Brussels. In his retreat, known only to a few trusty friends, he wrote "An Apology for the Clergy of France, and the Catholics of England," in refutation of a work, by Jurieu, a protestant minister, published at the Hague under the title of "The Politics of the Clergy of France." This produced from the same pen another piece of keen satire, which, however, is said by Arnauld's apologists to be filled with calumnies, entitled "L'Esprit de Mr. Arnauld." Whether it is a sufficient proof that this publication was too contemptible to deserve a reply, that Arnauld declined answering it, may be doubted. Soon after he had dropped his hostilities against the protestants, he entered upon a new controversy. Father Malebranche, who entertained sentiments on the subject of grace different from those of Arnauld, wrote a treatise "On Nature and Grace," which he presented to this doctor, whom he regarded as his master. Arnauld wrote, "Reflections philosophical and theological" upon this work, and several other pieces: he also attacked Malebranche's philosophical doctrine advanced in his search after truth, in a work "On true and false Ideas." The contest was carried on with great acuteness, and not without acrimony; and terminated in a full persuasion of complete victory among the partisans of each combatant. Malebranche, however, complained of unfair attempts on the part of Arnauld to bring him under popular odium, and at last declared to Arnauld, that he was tired of exhibiting a spectacle for the entertainment of the public, and of filling the "Journal des Sçavans" with their *reciprocal poverties* [*pauvretés reciproques*; *Journ. des Sçav.* 1694.]. Arnauld still continued his invectives against the Jesuits, in a work entitled "The practical Morality of the Jesuits." He also attacked father Simon on the subject of the inspiration of the scriptures, and wrote in defence of the propriety of translating the scriptures into the vulgar tongue.

Notwithstanding all Arnauld's zeal in defence of the catholic faith, his orthodoxy appears to have lain, to the last, under violent suspicion. In the year 1690, the superiors of the several monastic fraternities at Liege issued out a canonical warrant against him, of which the bigotry can only be exceeded by the vulgarity. In a decree, written in most ludicrous Latin, they declare that [certiorati de conventiculis quæ habentur apud *certum Arnoldum*,] that "having been certified of conventicles held at *one Arnauld's*, a disperser of suspected doctrine, they are of opinion, that "the vicar be charitably certified" [vicarium charitativè certiorandum], that he would condescend to disperse and prohibit such meetings, and even all conversations with the said Arnauld. What were the suspected doctrines dispersed by the said *one Arnauld* does not appear; but it is very evident that these monks knew little of the respect which was due to men of letters, and that they exercised an unjust and oppressive dominion over private judgment. Arnauld appears to have given very little occasion to be suspected of heresy; and to the last he was a faithful son of the church; for it is mentioned in his praise, that in his last moments he received the sacrament from the hands of his priest, though he had, only two days before, celebrated mass. He died at Brussels on the 8th of August, 1694. At his own request his heart was carried to Port Royal, where it was honourably deposited. Arnauld retained the full possession of his faculties to the last, and wrote with as much strength and spirit at fourscore, as in any part of his life. His exterior form did not faithfully represent his character. His body was small, and his head very large. The features of his face would have announced stupidity rather than genius, had not the fire of his eyes discovered the truth. He possessed a vigorous and active mind, penetrating in enquiry, ardent in debate, firm in resolve, and superior to the vicissitudes of fortune. His learning was extensive and accurate. He was an excellent logician, and was deeply read in theology and ecclesiastical history. He was well acquainted with polite literature, and, in conversation, a ready memory furnished him with passages from the Latin and French poets, which he applied, as occasion offered, with great facility and ingenuity. His genius was original and inventive; and he is said to have taught, in philosophy, opinions similar to those of Des Cartes, before the writings of that philosopher appeared, and to have publicly maintained the doctrines of Jansenius, several years

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before that prelate's book on Grace was published. In short, Arnauld's talents qualified him for great things, and he was, in fact, one of the most distinguished men of his time. Yet his labours neither brought good fortune to himself, nor much benefit to the world. With a degree of fame which attracted the attention and admiration of princes, with connections highly respectable, and even with the favour, and, as it is said, the confidential correspondence of the sacred college of Rome; after having been admired and praised by Louis XIV. having enjoyed the esteem and affection of pope Innocent XI. and having refused the offer of a cardinal's hat, he was driven, in his last days, into an obscure retreat, without fortune, and even without a domestic. Though a violent enemy to protestant heretics, he was himself within the church the head and leader of a party, which was treated as heretical. He suffered persecution with the Jansenists while he lived; and ever since his death, it has remained a curious problem, Whether Arnauld was a heretic. The dispute concerning the nature and necessity of divine grace, begun by the Dominicans against the Jesuits, and renewed by Jansenius, bishop of Ypres, in a famous book entitled *Augustinus*, and continued by Arnauld, Nicole, Pascal, Quenel, and other eminent and learned men, contributed little, while it lasted, to the advancement of real knowledge or liberality of sentiment, and left the defenders of the supposed heresy under the full influence of intolerant principles and of a gloomy and austere fanaticism. The character and fortunes of Arnauld are well expressed in an epitaph written by Boileau.

The writings of Arnauld are more distinguished by fire and spirit, than by accuracy and precision: they are chiefly controversial; and he attacked his adversaries with a sarcastic freedom which often degenerated into acrimonious severity. In vindication of this method of writing, he published a piece entitled, "A Dissertation on the Method of Mathematicians; in justification of those, who, in certain disputes, employ terms commonly thought harsh." There are, however, in all his writings, evident marks of a strong intellect and lively fancy. His numerous works written in French, of which it would be difficult to give a complete list, may be divided into *five* classes. 1. Books in polite literature and philosophy: among these are, "A general and rational Grammar," intended to explain the universal principles of language; of which a new edition, with notes by M. Duclos, was published, in 12mo. in 1756; "Elements of Geometry;" "The Art of Thinking," a prolix, and scholastic, but ingenious work; "Reflections on the Eloquence of Preachers," printed in 1695; "Objections to the Meditations of Des Cartes;" and "A Treatise on true and false Ideas," printed at Cologne, in 1683. 2. Works on the subject of grace, of which the principal are, "Reflections philosophical and theological," and translations of several pieces of Augustine: a long list of controversial pieces on this subject may be seen in Moreri. 3. Treatises in the controversy against the protestants; "The Perpetuity of Faith," a work published under his name, but chiefly written by his friend Nicole, which attracted more attention, than any other publication in this controversy; "The Overthrow of Christian Morality by the Calvinists," printed in 4to. in 1672; "The Impiety of Calvinistic Morality," printed in 1675; "An Apology for the Catholics;" "The Calvinists convicted of impious Tenets in Morals;" "The Prince of Orange a new Absalom, a new Herod, a new Cromwell," published in 1688; a work, which Louis XIV. is said to have ordered to be printed, and to have circulated through all the courts of Europe. 4. Pieces against the Jesuits, among which the most famous is "The practical Morality of the Jesuits," in 8 volumes: this work is ascribed to Arnauld, by Jurieu and others, but is said to be disowned by Arnauld himself: it was probably the joint production of several learned Jansenists. It was republished at Amsterdam in 1742: to this class may be referred all Arnauld's writings against relaxed morals, to which he was a great enemy. 5. Writings upon the holy scriptures: "Difficulties proposed to M. Steyaert;" "Defence of the new Testament of Mons;" "The Translation of the Missal into the vulgar Tongue authorised by Scripture and the Fathers;" and, in Latin, "An History and Harmony of the Evangelists." After his death were published, in nine volumes, by Quesnel, his "Letters" and several "posthumous pieces," among which is the "Dissertation on the Method of Mathematicians," mentioned above.

Arnauld was the head of that learned body of Jansenist writers, known by the denomination of Messieurs de Port-Royal, who passed their days in literary pursuits, and pious exercises, in the retreat of Port Royal, a mansion situated at the distance of six leagues from Paris, originally a monastery, and afterwards a sanctuary of letters. *Histoire Abregé de la Vie*

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de M. Arnauld. Causæ Arnaldinæ. Perrault. Hommes Illust. Bayle. Moreri. Nouv. Dict. Hist. Mosheim.—E.

ARNAULD, Angelique, sister of Antony Arnauld, abbess of the convent of Port-Royal in the Fields, was born in the year 1591. Her original name was Jaqueline, but at her consecration to religion, she took the name of Angelique de la St. Madelaine: She was appointed abbess at eleven years of age. At seventeen, she began to reform her convent, and introduce a degree of rigour which might seem to revive in this house the spirit of Benedict. She converted all the property of the nuns into a common stock. She established a recluse life, perpetual abstinence, vigils, labour and silence. From this time the rigorous sanctity of this convent was highly celebrated; and multitudes of pious persons of both sexes, under the denomination of Jansenist-Penitents, built huts without its precincts, and practised the utmost rigour of fanaticism. At the age of twenty-seven, this abbess, who was esteemed a prodigy of talents as well as piety, was appointed to reform the convent of Maubuisson. Here she passed four or five years, during which her sister Agnes Arnauld had the charge of Port Royal convent, in the capacity of coadjutress. Angelica afterwards obtained permission from the king to remove her society to Paris, and to make the office of abbess elective, and triennial. She died in her convent in the year 1661. Six sisters of the family of Arnauld devoted themselves to religion, and the venerable mother of the Arnaulds ended her days with them in this monastery. *Moreri. Nouv. Dict. Hist. Bayle. Arn. Ant. notes* E. F. *Memoires de Port-Royal.*—E.

ARNAUD, Francis, abbé of Grand-Champ, a native of Aubignan, has obtained some distinction among the *literati* of France in the eighteenth century. He was employed on the "Journal Etranger," during the last years of that periodical publication. In 1764 and following years, he wrote, in concert with M. Suerd, the "Gazette Litteraire de l'Europe," a work which displayed much critical judgment and taste for the fine arts. The abbé Arnauld, well trained in the school of antiquity, wrote with strength and energy. He published, "Varietés Litteraires," [A Collection of Pieces, partly original, partly translated, in Philosophy, Literature and the Arts,] in four volumes 12mo. printed at Paris in 1770. *Nouv. Dict. Hist.*—E.

ARNDT, John, a protestant divine, was born at Ballenstadt, in the duchy of Anhalt, in the year 1555. He at first studied medicine, but, falling sick, he made a vow that if he recovered he would devote himself to divinity. He recovered and fulfilled his vow. He was successively minister in his own country, at Quedlinburg and at Brunswick. In the latter situation, the success of his preaching excited jealousies among his brethren: he was accused of errors, and to escape from persecution retired to Isleben, where he remained three years. In 1611, the duke of Lunenburg gave him the church of Zell, and appointed him superintendant of all the churches in his duchy. The principal ground of complaint against Arndt was a work written in German, which he published at Jena in 1605 and 1608, under the title of "True Christianity." The writer's design was to shew, that the moral irregularities which prevail among protestants are to be ascribed to their rejecting good works, and contenting themselves with a barren faith. But with the practical doctrine of the work were interwoven many mystical ideas and expressions borrowed from the writings of Taulerus, Thomas à Kempis, Bernard, and other ascetics. These gave much offence to several of his brethren, particularly to Osiander, a divine of Tubingen, who wrote against the work in a treatise, entitled, "Judicium Theologicum." In this treatise he was charged with admitting into theology the jargon of Paracelsus, Weigelius, and other mystical chemists, who pretended by the power of fire to unfold both the secrets of nature and the mysteries of religion. It is probable that this worthy man placed too much confidence in the obscure opinions of these adventurous philosophers; he was, however, thought by many of his brethren to be free from any considerable error; and he was universally allowed to be a man of great piety and integrity. Arndt died in 1621. His work has been frequently republished and translated into Latin and into several modern languages. *Moreri. Nouv. Dict. Hist. Mosheim.*—E.

ARNDT, Joshua, a German divine, was born at Gustrow in 1687. He was professor of logic at Rostock, and preacher, and ecclesiastical counsellor to the duke of Mecklenburg. He died in the year 1587, and left behind him several works, particularly, "Miscellanea Sacra," in 8vo. 1648; "Clavis Antiquitatum Judaicarum," printed at Leipsic, in 4to. 1707; and "Tractatus de Superstitione." His son Charles, professor of oriental philosophy, wrote his life, which was printed at Gustrow in 1697. *Moreri. Nouv. Dict. Hist.*—E.

ARNE, Thomas Augustine, a cele-

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brated musical composer, born May 28, 1710, was the son of Mr. Thomas Arne, upholsterer, in Covent-garden, the person at whose house the Indian kings who visited this kingdom in the reign of queen Anne had their lodging. Young Arne was sent for education to Eton, but a love for music, even at this seat of classical literature, was his predominant passion; and at his return home, he gratified it unknown to his father by putting on a livery and going into the upper gallery of the opera-house, then appropriated to domestics. He also contrived to secrete a spinet in his room, on which he used to practise in the night, first muffling the strings with an handkerchief. His father, who designed him for the law, obliged him to serve a three years clerkship; but, during this period, he devoted all the time he could command to the study of music; and, having procured a violin, he took some lessons of Festing, an eminent performer. Such was his progress, that soon after the expiration of his clerkship, his father, happening to go into a private concert-room, was much surprised with seeing his son in the act of playing the first fiddle. This decisive proof that music was more his talent than law, induced his father to consent to his following it professionally; and young Arne, soon after discovering great powers of voice in his sister, gave her such instructions as enabled her to appear on the stage as a singer, which was preparatory to her more brilliant career as an actress, under the name of Mrs. Cibber. Arne himself was engaged as leader of the band at Drury-lane, a situation he held for many years with great credit.

His first public performance as a composer was setting to music Addison's opera of "Rosamond," which was brought on the stage in March 1733, and met with great applause; and soon afterwards he converted Fielding's "Tom Thumb" into a burlesque opera, which likewise was well received. In 1738 he greatly added to his reputation by setting Milton's "Comus." "In the masque, (says Dr. Burney, Hist. of Music, vol. iv.) he introduced a light, airy, original and pleasing melody, wholly different from Purcell and Handel, whom all English composers had hitherto pillaged or imitated. Indeed, the melody of Arne at this time, and of his Vauxhall songs afterwards, forms an æra in English music; it was so easy, natural, and agreeable to the whole kingdom, that it had an effect upon our national taste." Somewhat before this period he married Miss Cecilia Young, a favourite singer, and a pupil of Geminiani. In 1740 he set Mallet's masque of "Alfred," which was represented at Cliefden, then the residence of Frederic prince of Wales. It was in this place that the song "Rule Britannia" was introduced, still one of the most popular of all our political lyrics, and called for with enthusiasm on all occasions which excite the patriotic spirit. In 1744 Arne was engaged as composer to Drury-lane theatre, in which situation he produced a great variety of pieces. He frequently rebelled against the sovereignty of Handel, but with as little effect, according to Dr. Burney, as Marsyas against Apollo. Yet his "Artaxerxes," composed in 1752, met with very great success. In this performance he quitted his former style of melody, and crowded the airs with all the Italian divisions and difficulties; but he had great merit in first adapting to our language many of the best passages of Italy, which all Europe admired. His general melody (from Dr. Burney's representation) appears to have been an agreeable mixture of English, Italian, and Scots. Many of his ballads were professed imitations of the Scots style; but in his other songs too he frequently dropped into it. The composition of airs for popular occasions seems to have been his real *forte*. His oratorios were commonly so unfortunate, that he was a loser when they were represented; and persons of refined musical taste were disgusted with his frequent introduction of playhouse and ballad passages into serious compositions. His musical character is thus candidly summed up by Dr. Burney. "Upon the whole, though this composer had formed a new style of his own, there did not appear that fertility of ideas, original grandeur of thought, or those resources upon all occasions which are discoverable in the works of his predecessor Purcell, both for the church and the stage; yet, in secular music, he must be allowed to have surpassed him in ease, grace, and variety; which is no inconsiderable praise, when it is remembered, that from the death of Purcell to that of Arne, a period of more than fourscore years, no candidate for musical fame among our countrymen had appeared, who was equally admired by the nation at large." Of his literary talents, when he attempted to write the words of a song, very little favourable can be said.

The degree of doctor of music was conferred on this composer by the university of Oxford, in July 1759, on which occasion he wrote an admission-ode. Dr. Arne died on the 5th of March 1778, of a spasm of the lungs, at the age of sixty-eight. He is said to have been fond of a pleasurable life, and to have dissipated in revelry most of his professional gains. He was

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educated in the Roman catholic religion, but during the course of gaiety and dissipation, he attended little to graver duties of any kind. Towards the approach of death, however, the powerful influence of original principles began to be felt. He earnestly seized the consolations afforded to moral defaulters by the rites of that religion, and his last moments were cheered by a hallelujah sung by himself. *Burney's Hist. of Music*, vol. iv. *Monthly Magaz. for Oct.* 1796.—A.

ARNGRIM, JONAS, an Icelandic clergyman of Melstadt, and coadjutor of the bishopric of Hola. The king of Denmark offered to make him a bishop; but he declined that dignity, and desired his majesty to confer it upon any one who might be less fond of study. He married a young woman when at a very advanced period of life. Neither Jöcher nor Adelung mention the year of his death. Luiscius in his "Algemeen historisch Woordenboek," says he died in 1649. He wrote "Anatome Blefkeniana," or a refutation of a work published by Dith. Blefkenius at Leyden in 1607, 8vo. under the title of "Islandia sive Descriptio populorum et memorabilium hujus Insulæ." He wrote also "Crymogaea sive Commentarius de Islandia. "Specimen Islandicum Historicum." "Vita Gudbrandii Thorlacii." "Idea veri magistratus." "Epistola pro patria defensoria," 1625, 4to. which is an answer to "Tractatus de Islandia et Gröenlandia," 1616, by Dan. Fabricius. "Αποτριβη Calumniæ," 1622, 4to. "Schediasma de literis Runicis, et divisione vocalium," which may be found in "Olai Wormii Litterat. Dan." "Epistola de diis populorum Borealium ad Steph. Joh. Stephanum," 1632. "Gröenlandia," written in Latin, but never printed in that language. It first appeared in Icelandic by an anonymous translator, Skalholt, 1688; and afterwards in German, Copenhagen, 1732, together with a translation of some other works respecting Greenland. Arngrim left behind him in manuscript, "Historia Norvegica," and "Historia Ionis-Burgensium," both which were preserved in the king's library at Paris. *Jöcher's Gelehrten-Lexicon*, and *Adelung's Continuation*.—J.

ARNOBIUS THE AFRICAN, a Christian divine, who flourished at the beginning of the third century, taught rhetoric in the reign of Dioclesian at Sicca, an inland town of Africa. (Hieron. de Vir. Ill. c. 79.) He was at this time a zealous pagan, and an avowed enemy to the Christian religion; but afterwards became a convert, and wrote against the heathen superstitions. The time and circumstances of his conversion are uncertain. In Jerom's Chronicle, at the 20th year of Constantine, or the year of Christ 326, it is recorded that Arnobius was admonished in his dreams to embrace Christianity; that when he applied to the bishop of the place for baptism, he rejected him because he had been wont to oppose the Christian doctrine; and that upon this he wrote an excellent work against his old religion, and thus obtained the seal of the covenant. But Arnobius does not himself ascribe his conversion to dreams, and nothing of this kind is elsewhere mentioned by Jerom: the date on this passage does not well agree with Jerom's Catalogue, in which Arnobius is said to have flourished in the time of Dioclesian, or with Arnobius's own accounts, (Arnob. lib. i. p. ed. Lugd. Bat. 1659.) that he wrote three hundred years, a little more or less, after the rise of Christianity, and not much less than a thousand and fifty years after the building of Rome, that is, according to the common computation of that epoch, in the year 297 or 298: it is improbable that Arnobius, if he wrote his work as the preceding passage intimates, while he was a catechumen, would speak of himself as a Christian, as he frequently does; nor is it less improbable that a mere catechumen would undertake the defence of the religion of which he was learning the rudiments. For these reasons it may be questioned whether the passage in Jerom's Chronicle be genuine, and consequently whether there be any truth in the story of Arnobius's being indebted to dreams for his conversion. It is more probable that he was converted, in the time of Dioclesian, as Cave conjectures, by observing the fortitude with which the Christians at that time endured persecution.

Arnobius wrote his defence of the Christian religion, entitled, "Adversus Gentes," [Against the Gentiles] during a time of persecution, for he frequently speaks of their sufferings as then endured. The work is written with some degree of harshness and obscurity, but is not destitute of energy. It abounds with quotations from Greek and Roman authors, but has no references to Christian writers. Its method is not clearly pointed out, but may be discovered by an attentive reader. The evidences for the divine authority of the Christian religion are forcibly represented; and the absurdities and follies of paganism eloquently exposed; but the writer mingles with his account of Christian doctrines several opinions, which belong rather to the pagan than the Christian school. With the Platonists, he imputes the disorders of nature to the imperfection of matter: he rests the belief

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of the existence of God on an innate principle: the soul of man he supposes to be material and naturally mortal, and to become immortal by the Grace of God. He depreciates human reason, and maintains the uncertainty of all human knowledge. With all its defects, the work is, however, valuable, and will repay the trouble of an attentive perusal.

Arnobius had among his scholars the learned Lactantius. The time when this Christian apologist died is uncertain. The treatise "Adversus Gentes," was first printed at Rome, in folio, in the year 1542; afterwards at Basil in 1546 and 1560; at Paris in 1580; at Antwerp, with the notes of Canter, in 8vo. 1582; at Cologn 1604; at Leyden, in 4to. with various notes, in 1651; and, at the end of Cyprian's works, at Paris, in 1666. *Hieron. de Vir. Ill. et Chron. et Ep. ad Paulin. Cav. Hist. Lit. Cave's Life of Arn. Dupin. Fabric. Bibl. Lat.* lib. iv. c. 3. *Lardner's Cred.* pt. ii. c. 64.—E.

ARNOBIUS OF GAUL, a Christian divine, flourished about the year 460. He is the author of a "Commentary on the Psalms of David," dedicated to Laurentius, or Leontius, bishop of Arles, and Rusticus bishop of Narbonne. He took part with the Pelagians in the disputes on predestination against the followers of Augustine. The work was printed at Basil in 1522; by Erasmus, at Cologne, in 8vo. 1532; and by Laurentius de la Barre, at Paris, 1639. *Cav. Hist. Lit. Dupin. Moreri.*—E.

ARNOLD, an Italian monk, a native of Brescia, flourished in the twelfth century, and distinguished himself as a bold reformer. In his youth he went into France, and became a pupil of Abelard. Under him, while he acquired much learning, he probably imbibed notions concerning the Trinity and the sacraments repugnant to the orthodox creed. On his return to Italy he assumed the monastic habit, and preached heretical doctrines. His principal heresy, however, was not theological but political. Having observed the animosities and calamities which had arisen in society from the overgrown opulence of the clergy, he formed an opinion, that the happiness of mankind and the interests of religion required that they should be divested of their temporal rights and worldly possessions. Upon the ground of Christ's declaration, that his kingdom was not of this world, Arnold openly maintained, that the treasures and revenues of popes, bishops, and monasteries ought to be solemnly resigned, and transferred to the civil magistrate for the public benefit, and that the clergy ought to content themselves with their spiritual authority, and such decent subsistence as they might derive from voluntary tithes and oblations. In brief, he taught, that the dignitaries of the church must either renounce their state or their salvation. The doctrine, as may be easily conceived, was popular among the laity: the preacher was honoured as a patriot, and the diocese of Brescia revolted against the bishop. This attack upon the temporal emoluments of the clergy was the more formidable, as it was made by a man of talents and erudition, and of irreproachable character. So dangerous an heresy was not to be endured. In a general council of the Lateran, held by pope Innocent II. in the year 1139, the doctrine and its author were condemned. The civil magistrate, commonly at this time obedient to the authority of the church, executed her sentence, and Arnold was obliged to fly from Italy. He escaped beyond the Alps, and found an hospitable asylum at Zurich in Swisserland. Here, at a period when few men thought of ecclesiastical or civil reformation, these honest citizens received his doctrine with applause; and even the bishop of Constance and the pope's legate himself were disposed to listen to this reformer, and might have adopted his self-denying doctrine, had not the epistles of Bernard stimulated their dying zeal.

Persecuted in Switzerland, Arnold, after the death of Innocent II. in 1141, doubtless encouraged by secret friends, ventured to return to Italy, and even to set up the standard of ecclesiastical reform, and of civil freedom in Rome. In the face of the pontiff he declaimed, in a strain of bold invective, against clerical ambition and avarice: he called upon the people of Rome to compare the present degenerate state of the church with its primitive purity and simplicity, and to recollect the days of ancient Roman liberty: he exhorted them "to assert the inalienable rights of men and Christians; to restore the laws and magistrates of the republic; to respect the name of the emperor; but to confine their pastor to the spiritual care of his flock." His bold harangues produced a general ferment. The inferior clergy threw off the despotic yoke of the cardinals, and the mob pillaged their palaces. The people new modelled the civil government of the city; the dignity of prefect was abolished; and Arnold, in fact, possessed the chief power in Rome during ten years, while the popes "either trembled in the Vatican, or wandered as exiles in the adjacent cities." On the accession of Adrian IV. the city was laid

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under an interdict, in punishment for the insult offered to the church in the person of a cardinal, who had been killed or wounded in the street. The banishment of the seditious preacher was made the indispensable condition of absolution; and Arnold and his followers were driven from Rome. They fled to Otricoli in Tuscany, where they met with protection and favour, the people regarding Arnold as a persecuted prophet. The viscounts of Campania afforded him countenance and patronage, and he remained in quiet, till the coronation of Frederic Barbarossa afforded the pope an opportunity of completing his revenge. In an interview, previous to that ceremony, pope Adrian represented to the emperor the restless spirit which Arnold had excited in Rome, and the tendency of his heresy to destroy all civil as well as ecclesiastical subordination. Frederic thought it expedient to gratify the pope; and the life of the troublesome reformer was sacrificed. Though every effort was made by the viscounts of Campania for his preservation, he was apprehended by cardinal Gerard and brought to Rome: the prefect of the city pronounced upon him the sentence of death; and he was suffered to be burnt alive in the presence of the citizens, whose liberty he had in vain endeavoured to restore. His ashes were thrown into the Tiber, lest the people should worship them as a sacred relic. This memorable event happened in the year 1155.

The spirit of Arnold of Brescia was impetuous, and his proceedings were violent; yet it must be owned, that he lived in an age which provoked reform; and, however heretical his doctrine may have appeared in an ecclesiastical synod, it may still be true, that it is neither for the credit of religion, nor for the benefit of society, that the clergy should possess large independent emoluments. Gibbon has said, that with the ashes of Arnold of Brescia his sect was dispersed; Mosheim contradicts this, and asserts that "he drew after him a great number of disciples, who, in succeeding times, discovered the spirit and intrepidity of their leader, as often as any favourable opportunities of reforming the church were offered to their zeal." For our part we incline to the latter opinion: recent events render it highly probable, that even to this day the sect of the *Arnoldists* is not extinct. *Muratori Script. Rer. Ital.* tom. iii. p. 441. *Dupin. Gibbon*, c. 69. *Mosheim*, cent. xii.—E.

ARNOLD, Nicholas, professor of divinity at Franeker, was born at Lesna in Poland in 1618. After having studied in several universities, he was, in 1639, appointed rector of the school of Jablonow. In 1644 he visited England, in hopes of attending lectures at Oxford or Cambridge, but was disappointed through the disturbances of the civil war. In 1652, he was chosen professor of divinity at Franeker in Friseland, and reputably occupied this post till his death, which happened in 1680. He is known as the author of several tracts against the Socinians, particularly "A Refutation of the Catechism of the Socinians;" "A Commentary on the Epistle to the Hebrews;" and "Lux in Tenebris," printed in 8vo. at Leipsic in 1698, containing an explanation of passages of Scripture brought by the Socinians in support of their system. *Bayle. Nouv. Dict. Hist.* —E.

ARNOLD, Geoffry, a German divine of the seventeenth century, a writer of celebrity in ecclesiastical history, was professor of history at Giessen. Disapproving of the forms of admission required in the German universities, he resigned his charge, and went to Alstedt, where he became chaplain to the duchess dowager of Eisenach. He afterwards was minister of Parleberg in Brandenburg, where he died in 1714. He was regarded as the patriarch of the sect of the Pietists, a German sect of mystics. He wrote in German, besides many other works, "A History of the Church and of Heresies," printed in 8vo. at Leipsic in 1700, which brought upon him the reproach of being the defender of heretics; and, in Latin, "The History of Mystic Theology." *Moreri. Nouv. Dict. Hist.*—E.

ARNOLD of Hildesheim, an historian of the thirteenth century, flourished under the emperors Philip and Otho IV. He wrote a "Continuation of the Chronicle of the Sclavonians by Helmeldus," with which he connects the affairs of other countries: the work is chiefly valuable with respect to the affairs of Sclavonia. It was published at Lubeck in 1659; and afterwards by Meibomius in the "Opuscula Historica," printed at Helmstadt in 1660. *Dupin.*—E.

ARNOLDUS DE VILLANOVA, a celebrated physician and philosopher of the latter part of the thirteenth and beginning of the fourteenth century, took his name from Villeneuve, the place of his birth, but whether in Languedoc, Provence, or Catalonia, is not known. His family name is said to have been *Bachuone*. After studying at Paris and Montpelier, and perfecting himself in the Greek, Hebrew, and Arabic tongues, he travelled into Italy and Spain, and finally settled at Paris, where he practised

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as a physician, and taught alchemy and astrology. He was contemporary with Peter de Apono and Raymund Lully, and seems to have imbibed the same thirst for science with them, mixed with the fanciful doctrines and extravagant pretensions which in those dark ages usually accompanied it. He wrote a great variety of works on medical and chemical topics, in which he united the Galenical theories with the Rosycrucian mysteries. Such a man was likely enough to fall under the imputation of magical arts; and he aggravated the suspicions against him, by the freedom of discussion with which he entered into theological topics. In his books on the humanity and suffering of Christ, on the end of the world, &c. he published various reveries, the offspring of a heated imagination, together with several tenets which a modern reformer would by no means disown. He particularly called in question the efficacy of the sacrifice of the mass, and preferred to it works of mercy and the religion of the heart. His heresies were condemned by a board of inquisitors of the faith, held at Tarascon, and by the university of Paris; and his person would have been in danger, had he not made a timely retreat to Frederic of Arragon king of Sicily, who entertained him with great respect and kindness. Some time afterwards he was sent by that prince to undertake the cure of pope Clement V. at Avignon, a proof of his great medical reputation, since that pontiff was his persecutor as a theologian. In the way he died at sea, and was buried at Genoa in 1310 or 1313. Various accusations have been brought against the memory of this extraordinary person; among others, that he was author of the famous book (which perhaps never existed), "De Tribus Impostoribus." But his character as a heretic will account for any slanders against him. It is probable enough that he really availed himself of his astrological and alchemistical pretensions to delude the ignorant in his medical capacity. His works, in two vols. fol. have been published at Lyons in 1520; and at Basil in 1585; as well as many of them separate or in collections. They are written in a very barbarous style, and contain a vast farrago of Arabic and Galenical practice, with little or nothing of his own. His chief merit seems to have been as an introducer of chemical remedies. *Vander Linden, Script. Med. Freind, Hist. Phys. Haller, Bibl. Med. Pract. Moreri.*—A.

ARNULPH, or ARNOUL, natural son of Carloman king of Bavaria, who was the grandson of Charlemagne, was called to the empire of Germany in 887 or 888 on the deposition of Charles the Fat. After repressing the Sclavonians who were settled in Moravia, and the Normans who ravaged Lorraine, he marched into Italy, where the princes refused to recognize him as emperor, and where Guy duke of Spoletto was declared his competitor. He took Bergamo and proceeded to Rome, which he reduced partly by force, partly by composition; and was crowned in 896 by pope Formosus. He then laid siege to Spoletto, which was defended by Agiltrude, the duchess, a woman of masculine spirit. Here it is said that one of his domestics, bribed by Agiltrude, administered to him a slow poison, which laid him asleep for three days, and afterwards threw him into a lingering disease. What is certain is, that he raised the siege of Spoletto, and returned into Germany, where he died in 899. By his wife Otta, or Oda, who was accused of unchastity, he had Lewis IV. surnamed the infant, who succeeded him. To his natural son, Zuintibold, he gave the kingdom of Lorraine. *Univers. Hist. Moreri. Nouv. Dict. Hist.*—A.

ARNULPH, or ERNULPH, bishop of Rochester, in the reign of Henry I. was born at Beauvais, in France, about the year 1040, and was in his early days a monk of St. Lucian de Beauvais. At the solicitation of Lanfranc, archbishop of Canterbury, under whom he had studied in the abbey of Bec, he came over into England, and was successively prior of the monastery of Canterbury, abbot of Peterborough, and bishop of Rochester. He was deeply tinctured with the superstition of the age. On the day of his election to the see of Rochester, he told the monks, (Monachus Roffens de Vit. Gundulf, pars. iii. en fin) that a few days before, in his sleep, Gundulphus, (the last bishop of Rochester but one) had appeared to him in his sleep, offering him a ring of great weight, which, being too heavy for him, he refused to accept; but that Gundulphus obliged him to take it, and disappeared. The monks, as superstitious as himself, were convinced that this was no fantastic illusion, for this prelate received, at his consecration, the very ring, which bishop Gundulphus had given to Ralph, then an abbot, afterwards the predecessor of Arnulph, in the see of Rochester. This bishop wrote an history of the church of Rochester, known by the name of "Textus Roffenſis," preserved in the archives of the cathedral, from which Mr. Warton, in his "Anglia Sacra," has published an extract. There are extant, besides, "An Epistle of Arnulph on Incestuous Marriages," and "An Epistle contain-

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ing some Answers to divers Questions of Lambert, abbot of Munster, especially, concerning the body and blood of our Lord." The following specimen of these questions and answers may serve to shew how idly the ecclesiastics at this period occupied their leisure. *Question*, "Why is a third part of the host put into the chalice?" *Answer*, "Because the body of Jesus Christ, which is offered upon the altar, is the sacrament or figure of the mystical body of Christ, which is composed of three orders,—superiors, virgins, and married persons; or because it represents the mystery of the Trinity, or the three estates of our saviour, his morality, death, and resurrection." Arnulph died in March 1124, aged 84. *W. Malms. de gest. Pont. ap. Stript. post Bedam. Godwin de Præsul. Biogr. Brit.*—E.

ARNULPHUS, an Egyptian by birth, and a magician by profession, deceived the Roman people by pretended miracles and enchantments, in the reign of Marcus Antoninus. Dion, the historian, writes, that, in 174, by invoking Mercury and other gods of the air, he obtained a shower which gave the Roman army the victory in an engagement with the Germans. Xephilon, his abridger, ascribes the same events to the prayers of a Christian legion, called from this circumstance, "The Thundering Legion. *Dion.* lib. 55. *Eusèb. Hist. Ec.* lib. v. c. 5. *Xephilon. Moreri.*—E.

ARNU, Nicholas, a dominican monk, was born at Merancourt, near Verdun, in Lorrain, in the year 1629. He taught theology at Tarragona and Perpignan. About the year 1675, he was called to Rome, and appointed regent of the college of St. Thomas; and in 1679, was removed to the chair of metaphysics, at Padua, where he died in 1692. He wrote "Clypeus Philosophiæ Thomisticæ", [The Shield of the Thomistic Philosophy] printed in eight volumes 8vo. at Padua, in 1686, and "a Commentary on the Summary of St. Thomas," the angelic doctor, whose subtleties were again subtilised by his commentator. This work was published in four volumes 12mo. at Rome, in 1679, and Lyons, in 1686. A third work was written by this monk, entitled, "The League," which appeared at Padua, in 1684: it was a defence of the league between the emperor of Germany and the king of Poland, for the destruction of the Turkish empire, and encouraged the project, by bringing together many prophecies, ancient and modern, in its support. *Moreri. Nouv. Dict. Hist.*—E.

ARON, Peter, a voluminous writer on music, in the 16th century, was a native of Florence, of the order of Jerusalem, and a canon of Rimini. From a dedication to one of his works, it appears, that the author was admitted into the papal chapel at Rome, in the pontificate of Leo. X. and that he studied music as a profession, under the patronage of that munificent encourager of the arts. His first work was a small tract in three books, entitled "De Institutione Harmonica", 1516, written by him originally in Italian, and translated into Latin by his friend Joh. Ant. Flaminius. His second, and most considerable work, entitled "Toscannello della Musica", was printed first at Venice, in 1523, and a third edition with additions, in 1539. This is divided into two books; the first, containing a panegyric on music, an account of its inventors, definitions of terms, and explanations of characters, &c.; the second, an impartial account of the genera of the ancients; a *decalogue*, or ten precepts concerning counterpoint, an explanation of proportions, arithmetical, geometrical, and harmonical, and directions for dividing the monochord, according to the principles of Guido Aretino. There is little new in this work, but it was valuable at the time, as one of the first on that subject, written in the language of the country. His third book, published at Venice in 1525, is "A Treatise upon the Tones (or Keys) of Canto figurato." The fourth work of this author, in the title-page of which he is termed, "an excellent and consummate musician," is called "Lucidario in Musica di alcune Oppenioni antiche e moderne," Venice, 1545, [An Elucidation of certain ancient and modern Opinions in Music]. This piece contains discussions of many doubts, questions, and difficulties never solved before. A kind of supplement to this, without a date, is a small work entitled, "Compendiolo di molti Dubbi Segreti et Sentenze intorno il Canto fermo e figurato," [A brief Account of many dubious Secrets and Opinions concerning the Canto-fermo and figurato]. *Burney's Hist. of Music*, vol. iii. *Hawkins*, vol. ii.—A.

ARPINAS, Joseph-Cæsar d', usually called *Josepin*, an eminent painter, was born in 1560 at the castle of Arpinas in the kingdom of Naples. His father was an artist, reduced by poverty to paint *ex-votos*. He gave his son some instructions in drawing, and sent him to Rome at the age of thirteen. For want of other employment, young Joseph put himself to wait upon the painters who were at work in the Vatican; and at leisure hours he sketched figures on the pilasters, which surprised the other ar-

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tists. Pope Gregory XIII. was so struck with them that he gave him money to pursue his studies. He was placed under the care of the cavalier Pomerani, who first employed him in the ornaments of the Vatican, and afterwards raised him to history painting. His reputation increased, and several popes patronised him. He painted in a capricious style, but his bold and free manner was generally admired. After an absence for some time at Naples, where he painted the cupola of the Chartreux, he returned to Rome, and in 1596 began to paint the great hall of the capitol in fresco. Clement VIII. was his great protector, and admitted him to unusual familiarity. He made him a knight of the order of Christ, and took him as a companion when he went to receive possession of the duchy of Ferrara. In 1600 Josepin took a journey to France with cardinal Aldobrandini, where he was created knight of the order of St. Michael by Henry IV. Notwithstanding the honours he received from princes and men of rank, he was discontented with his condition, and seemed to think every distinction unequal to his merit. He quarrelled with Caravaggio, his rival in reputation, but refused to fight that painter, because he was not a knight as well as himself. His later labours were inferior to his earlier ones, as appears by his concluding piece in the capitol, finished forty years after his first. He died at the age of eighty, and left his family amply provided for. Josepin had a greater reputation in his life-time than since his death. His stiff and forced attitudes, manner remote from nature, and cold and languid colouring, have almost effaced his name from the list of great artists; and though his school was much frequented, he seems to have left no distinguished disciples. His principal works are at Rome and Naples. Several of them have been engraved. *D'Argenville Vies des Peintres.*—A.

ARRIA, a Roman lady celebrated for heroic courage and conjugal affection, was the wife of Cæcina Pætus, a man of consular dignity. Pliny the younger has delivered to posterity several anecdotes concerning her, which are highly worthy of preservation. Her husband and son were at the same time attacked with a very dangerous illness. Her son, a youth of the greatest hopes, died. Arria concealed his death from the sick father; and whenever she entered his chamber, put on chearful looks, and answered his enquiries with apparent pleasure, while her heart was torn with grief. Pætus, afterwards joining Scribonianus in a rebellion against the emperor Claudius, was taken and carried prisoner to Rome by sea. Arria, not being able to persuade the soldiers to suffer her to attend upon her husband in the same ship, hired a fishing-boat and followed him. Arrived at Rome, she declared her intention of dying with her husband; and when her son-in-law, Thrasea, remonstrating with her, asked her, "Would you then choose that your daughter should accompany me were I to die?" "Yes, (said she) provided she had lived so long and so happily with you as I with Pætus." Perceiving that her family watched her lest she should put her design into execution, "You may make me die more painfully, (she cried) but you cannot prevent me from dying;" and with these words, she sprung up suddenly, and dashing her head against the opposite wall of the chamber, fell senseless. On her recovery she calmly said, "I told you I would find a difficult road to death if you excluded me from an easy one." When her husband had received the command for putting himself to death, Arria seeing him hesitate, took a dagger, and plunging it into her breast, drew it forth all bloody and presented it to her husband, with these words celebrated by all antiquity, "Pætus, it is not painful!" Martial has made this scene the subject of a noted epigram, but he has given an ingenious turn to the speech which injures its noble simplicity. *Plinii Secund. Epist. Tacit. Annal.*—A.

ARRIAGA, Roderic de, a Spanish jesuit, was born at Lucrona in the year 1592. He taught philosophy at Valladolid, and theology at Salamanca. By the appointment of the general of his order he went into Bohemia in 1624 to teach these sciences at Prague. The provinces of Bohemia deputed him three times to Rome, to assist at the general congregations of the order: he died at Prague in 1667. Arriaga appears to have possessed a penetrating genius, and to have exercised great freedom of enquiry. He gave up most of the received opinions of the schools on points of natural philosophy, but, for want of the right clue, he ran into wild conjectures in his attempts to explain the phænomena of nature. He inclined towards scepticism, and was more successful in overturning the opinions of others than in establishing any of his own. He has been compared to a general who destroys the enemy's country with fire and sword, but is unable to put his own frontiers in a posture of defence. His works are, "A Course of Philosophy," printed at Antwerp in 1632, and since several times reprinted; and "A Course of Theology," first published in eight volumes folio, between the years 1643 and 1655, by Moret at Antwerp. The author was writing a ninth volume when

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he died. The reader of this work would probably, before he finished it, recollect the old adage, "A great book is a great evil." *Nich. Anton. Bibl. Hisp.* tom. ii. *Bayle. Moreri.*—E.

ARRIAN, a Greek historian, a native of Nicomedia, (Euseb. Chron. Olymp. 231.) flourished in the second century, under the emperors Adrian and the Antonines. In his own country he was a priest of Ceres and Proserpine. Taking up his residence at Rome, he became a disciple of Epictetus, (Phot. Cod. 58.) and, on account of his learning and talents, was patronized by the emperor Adrian. He was honoured with the citizenship of Rome, and appointed prefect of Cappadocia. In this capacity he distinguished himself by his prudence and valour in the war against the Alans and Massagetæ, and was afterwards advanced to the senatorial and even consular dignities. (Phot. ib. Dion. lib. lxix.) Like Xenophon he united the literary with the military character; and through his whole life he was conversant with subjects of learning and philosophy. He was a friend of Pliny the Younger, of whose epistles, still extant, seven are addressed to Arrian.

The historical writings of Arrian were numerous; but of these, except some fragments preserved in Photius, (Cod. 92, 93.) and Tzetzes, (Chil. 3. c. 115.) only two remain. The first is, "Seven Books on the Expedition of Alexander," a valuable work, in which the exploits of that hero are related with every appearance of fidelity. The author compiled his history from the best authorities, particularly from the memoirs left by Ptolemy Lagus, and by Aristobulus, who both served under Alexander. Arrian was well acquainted with military and political science, and possessed a sounder judgment, and less disposition towards the marvellous, than Quintus Curtius. He made Xenophon his model, and in this work has imitated, not unsuccessfully, the simplicity and sweetness of his style; he has even copied him in the title and number of his books: he has been called, not altogether without reason, a second Xenophon. To this work is added a book on the affairs of India, which pursues the history of Alexander. It is considered by many as an eighth book of the former work; but to this it has been objected, that this book is written in the Ionic, but the former seven, in the Attic dialect. This book is of more doubtful authority than the former; its facts being chiefly taken from Megasthenes, to whom Strabo allows little credit. An epistle from Arrian to Adrian is also extant entitled, "Periplus Ponti Euxini," probably written while Arrian was prefect of Cappadocia, containing a description of a voyage along the borders of the Euxine sea. Arrian's "Expedition of Alexander" was first printed in Greek at Venice, in 8vo. by Trincavellus, in 1535; afterwards at Basil, in 8vo. in 1539, by Gerbelius; and in folio by Henry Stephens, at Geneva, in 1575; in Greek and Latin by Blancard, in 8vo. with useful notes, at Amsterdam, in 1668; by Gronovius, in folio, at Leyden, in 1704; and in 8vo. with the notes of Raphelius and others, at Amsterdam, in 1757. The book "De Indicis," has usually been published with the "Expeditio Alexandri." The "Periplus," together with "Periplus Maris Erythræi," of which the author is doubtful, was published at Basil by Stuckius, in folio, at Leyden, in 1577, and, among the ancient geographers, in 4to. by Gronovius, at Leyden, in 1697; and at Oxford, in 8vo. 1698.

Arrian is also the author of a book "On Tactics," written in the twentieth year of Adrian; and of a book "On Hunting," both published in Blancard's edition of the works of Arrian; and he has left an invaluable moral treatise, his "Enchiridion," containing the Discourses of Epictetus, of which the most valuable edition is by Upton, printed at London in two volumes 4to. in 1739. *Voss. de Hist. Græc.* lib. ii. c. 11. *Fabric. Bibl. Græc.* lib. iv. c. 8.—E.

ARSACES I. founder of the Parthian monarchy, began his career by exciting a revolt against the governor of Parthia under Antiochus Theos, who had offered a shameful affront to his brother. The governor was killed in the quarrel, and Arsaces persuaded his countrymen to join him in totally expelling the Macedonians, and establishing the national independence. This happened about B. C. 250. The success of Arsaces caused the Parthians to elevate him to the throne, and he fixed his residence at Hecatompolis. Seleucus Callinicus, the successor of Antiochus, attempted to recover the Parthian provinces; but he was defeated in a great battle by Arsaces, and made captive; and this event was by the Parthians commemorated as the commencement of their independence, and its anniversary celebrated with great solemnity for many ages. Arsaces behaved with generosity to the captive king, who finished his days in Parthia. He possessed himself of Hyrcania and some neighbouring provinces; and was at length killed in battle against the king of Cappadocia after a prosperous reign of about thirty-eight years. He left

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behind him a great reputation throughout the east; and his successors, the Parthian kings, all took his name, as the Roman emperors did that of Cæsar. The empire he founded proved an impenetrable barrier against the Romans in their attempts to extend their dominions eastward. *Univers. Hist.*—A.

ARSACES II. king of Parthia, succeeded his father Arsaces I. and proved like him a warlike prince. When Antiochus the Great was engaged in a war with Ptolemy king of Egypt, he entered Media, and made himself master of the country. Antiochus, as soon as he was at liberty, marched against Arsaces, and drove him out of Media, and pursuing him into Parthia, obliged him to take refuge in Hyrcania. In the mean time, Arsaces collecting a great army, returned to the charge, and proved so formidable to Antiochus, that this king was glad to terminate the war by a treaty which confirmed Arsaces in the possession of Hyrcania and Parthia, on the condition of becoming an ally to Antiochus. Of the further history of this prince nothing is known, but that he left his crown to his son Arsaces Priapatius. *Univers. Hist.*—A.

ARSACES TIRANUS, king of Armenia, reigned at the time when the emperor Julian made his invasion of Persia. Julian, in a haughty and menacing epistle (if that extant under his name be not a forgery) summoned Arsaces to join him with his forces in this expedition. The Armenian, who, as a Christian, did not wish him success, and was besides of an unwarlike disposition, is supposed to have ordered or connived at the desertion of his auxiliary troops from the Roman camp at a time when their aid was most wanted by the emperor, which was a considerable cause of his failure. When Jovian was compelled to make an ignominious peace with the Persian king, it was particularly specified that the Romans should renounce the sovereignty of Armenia, and give no assistance to Arsaces if attacked by the Persians. Some years afterwards Sapor entered Armenia with an army, but without declaring any hostile intentions against Arsaces. He even invited him to a banquet; but in the midst of it he caused him to be bound with chains of silver, and committed him to custody. After a short confinement in the Tower of Oblivion at Ecbatana, the unhappy prince ended his days by assassination, B. C. 369. Armenia thenceforth became a province of Persia. *Gibbon. Univers. Hist.*—A.

ARSENIUS, bishop of Constantinople, was in 1255 called by the emperor Theodore Lascaris from a private monastic life to the patriarchal see. At his death the emperor appointed Arsenius guardian and tutor to his son and successor John Lascaris, in whose minority Michael Paleologus usurped the empire, and blinded and banished the young emperor. Arsenius, in this situation, employed superstition in the service of his pupil. He pronounced a sentence of excommunication upon Michael for his inhumanity. The emperor confessed his guilt, and seemed ready to make atonement by abdicating the empire. But when the patriarch perceived that he drew back the sword of state, which he had seemed ready to give up, he refused him absolution. He kept his monarch long in a state of penitence. The emperor found means at length to bring Arsenius into discredit with his brethren, and to obtain his deposition in a synod; after which he banished him to a small island of the Propontis. Still, however, the unrelenting patriarch refused with his last breath the pardon which was implored by the royal offender: and it was not till six years after the excommunication that Arsenius's successor restored Michael Palæologus to the communion of the church. The last will of Arsenius is still extant. *Pachymer.* lib. iii. c. 10, &c. *Gregoras*, lib. iv. c. 4. *Dupin. Cav. Hist. Lit. Gibbon*, c. 62.—E.

ARSENIUS, a deacon of the church of Rome, who flourished towards the end of the fourth century, was preceptor to Arcadius, son of the emperor Theodosius. The emperor one day coming into the apartment where Arsenius was instructing his pupil, was displeased to find the former standing and the latter sitting, and commanded Arcadius to lay aside his dignity, and receive his lessons from his master with due respect. The haughty youth submitted reluctantly; and, some time afterwards, when the preceptor had found it necessary to enforce his precepts with rigour, the young prince was so incensed, that he ordered an officer to kill him. The officer gave Arsenius notice of the order, and he retired privately into the deserts of Egypt, where he led a life of mortification and devotion among the anchorites of Scetis till the age of ninety-five. Theodosius sought in vain to discover the place of his retreat.

A small tract of Arsenius remains, written in the true monastic spirit, entitled, "Instructions and Exhortations to the Monks;" it will be found in Greek and Latin in Combefisii Auct. Noviss. Paris, 1672. *Cotelier. Apophthegm. Pat. Bayle. Cav. Hist. Lit.*—E.

ARSENIUS, archbishop of Malvasia in the Morea, was a learned philologist in the six-

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teenth century. He submitted to the church of Rome, and enjoyed the friendship of pope Paul III. which gave great offence to his brethren of the Greek church, and brought upon him a sentence of excommunication from the patriarch of Constantinople. He died at Venice in 1435. He published at Rome a "Collection of Greek Apophthegms;" and at Venice, in 8vo. in 1534, "A Collection of Scholia on seven of the Tragedies of Euripides." *Bayle. Fabric. Bibl. Græc.* lib. v. c. 41. § 8 note.—E.

ARTABANUS I. king of the Parthians, was third son of Priapatius, and succeeded his nephew Phrahates II. He received a wound in a battle with the Thogarians, a tribe of Scythians, in the first year of his reign, of which he died about B. C. 129, and was succeeded by his son Pacorus I. *Bayle. Univers. Hist.*—A.

ARTABANUS II. of the race of Arsaces, was king of Media when he was called by the Parthians, about A. D. 16, to take possession of their throne, to the exclusion of Vonones, whom they considered as a slave to the Romans. Artabanus drove Vonones into Armenia, and thence into Syria; and desirous of strengthening himself on the throne, he sent an embassy to Germanicus in order to renew the alliance between the two empires. After the death of Germanicus, Artabanus showed great contempt of Tiberius; and invading Armenia, placed his eldest son Arsaces on the throne of that country, and even laid claim to all the countries which had been possessed by Cyrus and Alexander. At the same time he treated the Parthians with great severity; so that a conspiracy was formed to set on the throne Phrahates, who was sent for on that account from Rome. Phrahates dying, another prince of the blood royal, Tiridates, was substituted by Tiberius, and Pharasmanes, king of the Iberians, was excited to make an attack upon Armenia. Arsaces, the son of Artabanus, who reigned there, was killed by treachery; and his brother Orodes was vanquished by Pharasmanes, who possessed himself of all Armenia. Artabanus was then attacked by the Romans and the Parthian malcontents, and obliged to quit his dominions, and take refuge in Hyrcania. He was reinstated by another party, reigned some years in peace, and obtained the friendship of Caligula, who had succeeded to the empire in Rome. His tyrannical conduct again caused his expulsion, and he was again restored by the good offices of Izates, king of Adiabene. After this time he governed with equity, and died much lamented by his subjects about the year 48. Tacitus charges his son or brother Gotarzes with procuring his death. *Bayle. Univers. Hist.*—A.

ARTABANUS III. successor and probably son of Vologeses, lived in the reign either of Vespasian or Titus, and, through enmity to the Roman emperor, espoused the cause of a counterfeit Nero. He had a design of invading Armenia, but died before it could be put in execution. *Bayle. Univers. Hist.*—A.

ARTABANUS IV. was brother to Vologeses III. and, encouraged by some malcontent nobles, contended with him for the crown. At his brother's death he succeeded without opposition, and reigned for some time in prosperity. Being at peace with the Roman empire, he was not sufficiently on his guard when Severus ravaged the neighbouring countries; and, on an incursion of the Roman troops, it was with difficulty that he made his escape to Ctesiphon. Caracalla, by one of the basest acts of perfidy recorded in history, brought him into more imminent danger. Pretending to secure a lasting peace between the two nations, he demanded the daughter of Artabanus in marriage; and, though the Parthian king at first rejected the proposal, he was at length prevailed upon to consent. Caracalla thereupon marched his army into Parthia, and was every where received as a friend. When he approached the capital, Artabanus went to meet him with a splendid retinue, and all the demonstrations of joy and respect. But while the Parthians were unbending in the song and dance, the bloody Caracalla gave the signal to his troops, who rushed on the multitude sword in hand, slaughtered till they were weary, and dispersed the rest, Artabanus himself hardly escaping the massacre. Caracalla pillaged and burned all the adjacent country, and then retired into Mesopotamia. Artabanus, burning for revenge, assembled an army, crossed the Euphrates, and entered Syria with fire and sword, where he was met by the Romans, who had now substituted Macrinus to Caracalla. A desperate battle of two days ensued; and Artabanus, resolved not to yield, had commenced the third day's fight, when a herald from Macrinus informed him of the fate of Caracalla, and proposed a treaty between the empires. The proposal was accepted, and Artabanus, having received back his captive subjects and the expences of the war, returned to his own country in 217.

His prosperity, which had elated him so much that, first of all the Parthian monarchs, he assumed the double diadem, and the title of the *Great King*, did not continue much longer. Ardshir Babegan, or Artaxerxes (see his life)

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excited the Persians to revolt against him; and in a desperate battle he was defeated, taken, and soon after put to death in 226. By this event the Parthian empire, which had subsisted four hundred and seventy-five years, was finally overthrown. The family of Arsacidæ, however, was not extinguished in Artabanus; for they continued to reign in Armenia till the time of the emperor Justinian. *Bayle. Univers. Hist.*—A.

ARTAVASDES I. king of Armenia, was son and successor of Tigranes. In the expedition of Crassus against the Parthians, he joined that general with a body of horse, and promised him a much larger succour; but failing in his word, he was a principal cause of the tragical defeat and death of the Roman. In fact he had been gained over to the Parthian interest, and had agreed upon the marriage of his sister to Pacorus son to the Parthian king Orodes. He was at the court of this monarch when rejoicings were made for the destruction of Crassus, and joined in the application of verses from the plays of Euripides to that event; which Bayle supposes to have given occasion to Plutarch to represent Artavasdes as a writer of tragedies, harangues, and histories. Afterwards he persuaded Marc Antony to engage in an expedition against the king of Media, (also named Artavasdes) with whom he was at enmity; and, having been privately reconciled with the Mede, he treacherously misled and deserted the Roman army, and caused the enterprize to fail. Antony, who did not forget this injury, two years afterwards, by means of promises and artifices, drew him to an interview, when he put him in chains, compelled him to discover his treasures, and carried him with his wife and children to Alexandria. Here they were dragged in chains of gold at his chariot wheels amid the gazing populace. Low as they were fallen, they could not, however, be induced to kneel as suppliants at the feet of Cleopatra, or call her by any other appellation than her name. After the battle of Actium, Artavasdes was put to death, and his head was sent by Cleopatra as a present to the king of Media. *Bayle. Univers. Hist.*—A.

ARTAVASDES II. by some reckoned grandson to the preceding, and son to Artaxias II. by the favour of Augustus succeeded Tigranes II. and his sons in the throne of Armenia, which he had not long possessed before he was expelled by his subjects, who chose to live under the dominion of the king of Parthia. The emperor sent his adopted son Caius Cæsar to settle affairs in Armenia, by whom Artavasdes was restored, but he died soon afterwards. *Bayle. Univers. Hist.*—A.

ARTAXERXES I. surnamed *Longimanus*, or the *Long-handed*, in Greek, Μακροχειρ, was third son of Xerxes king of Persia. When that monarch was murdered by Artabanus, captain of his guards, the traitor persuaded Artaxerxes that his eldest brother Darius had been guilty of the deed, and had the same intentions against himself. The young prince, believing him, assassinated Darius, and was placed on the throne by Artabanus, B. C. 465, to the prejudice of his second brother Hystaspes, then absent. Artabanus, who meant to secure the crown to his own family, soon formed a conspiracy against Artaxerxes, which being disclosed by Megabyzus, the king prevented its execution by putting the traitor to death. Artaxerxes had then to contend with his own brother and with the sons of Artabanus. He was successful against both; and, obtaining peaceable possession of the whole Persian empire, he employed himself in the restoration of order, and the correction of abuses, and became very popular among his subjects. It was at his court that Themistocles took refuge, and he treated him with great distinction and hospitality. In the fifth year of his reign, the Egyptians revolting under Inarus prince of Lybia, and being aided by the Athenians, a bloody war ensued, in which the Persians, after sustaining great losses, at length entirely suppressed the revolt, and recovered the dominion of Egypt. War with the Athenians still continued, and Cimon, their admiral, had great success against the Persian fleet at Cyprus; but peace was finally concluded between the two nations upon honourable terms for the Greeks, and thus a warfare of fifty-one years was terminated, which had caused the death of vast multitudes. Artaxerxes was very favourable to the Jews, and is generally supposed to have been the Ahasuerus of scripture, who married Esther, and by whose permission Ezra restored the Jewish worship and civil government at Jerusalem. The seventy weeks of Daniel are reckoned to commence in his reign.

Artaxerxes, being long importuned by his mother to deliver up to her Inarus and the Athenians taken with him in Egypt, that she might sacrifice them to the manes of her son Achæmenes, slain in that war, at length yielded to her intreaties, and she cruelly put them all to death. Megabyzus, who had given his word that they should be spared, was so much offended at this action, that he raised a revolt in Syria, and defeated two royal armies sent against him. A reconciliation being at length

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effected between him and the king, he returned to court; but he had too deeply offended his master to be cordially forgiven. On the pretext of his having thrown his dart before the king's at a chace, though for the purpose of saving the king from the attack of a fierce lion, he was condemned to death; and it was with difficulty that Artaxerxes submitted to commute the sentence for that of perpetual banishment. He was, however, reinstated, and enjoyed the king's favour till his death at an advanced age. At the breaking out of the Peloponnesian war, both the Athenians and Lacedemonians sent embassadors to engage the king of Persia in their favour. He sent an envoy to learn the real state of Greece, and the pretensions of the two parties; but death prevented him from coming to any determination. Artaxerxes died in the forty-first year of his reign, B. C. 424, leaving his only legitimate son Xerxes his successor. *Univers. Hist.*—A.

ARTAXERXES II. surnamed *Mnemon*, as is said, on account of his great memory, was the eldest son of Darius Nothus by Parysatis, and bore the name of Arsaces before his accession, which was B. C. 404. His long reign was full of events, which, however, appear to have been little influenced by the personal exertions of the king, who was governed by women and favourites. At his inauguration he discovered a conspiracy against his life by his brother Cyrus, who was seized and sentenced to death; but by the intercession of Parysatis, whose favourite he was, he was pardoned and sent back to his government of Asia Minor, an act of lenity that Artaxerxes had soon cause to repent. The beginning of his reign was disturbed by quarrels between his favourite wife Statira and her family, and a nobleman, involving scenes of abominable wickedness, which were terminated with cruel vengeance by Parysatis. Soon after Cyrus formed a design of dethroning his brother; and for that purpose, levying a body of Greek mercenaries under Clearchus the Lacedemonian, and joining them to a large army of Asiatics, he marched towards Babylon, and at the field of Cunaxa met the king at the head of a much more numerous host. The Greeks completely defeated the wing opposed to them, and proclaimed Cyrus on the field; but in the mean time that prince, urged by impetuous valour and rage, made a violent charge on the person of his brother, whom he brought into great danger, but was himself dispatched by the guards. This event decided the contest. His friends were all destroyed; but the Greek army kept entire, and in spite of all the force and artifice of the great king's lieutenants, made their way home by a retreat, which is one of the most brilliant facts in history, and is recorded by Xenophon, a principal actor in it. While the superior valour and discipline of the Greeks is admired, it does not appear that the conduct of Artaxerxes deserves blame, who, failing in his attempts to engage their friendship, used all his efforts to destroy a band of mercenaries, led by the allurements of pay and plunder alone, to join in a most unjust and unprovoked attack on his life and dignity. He is much more censurable for the weakness with which he gave up to the vengeance of Parasytis all who were instrumental in the death of Cyrus, (though he himself boasted of having given him his mortal wound) whom that detestable woman murdered amidst the most exquisite torments. She soon after poisoned the queen Statira, which so much excited the indignation of her son, that he confined her to Babylon, and vowed that he would never set a foot in the city while she was there. At length, however, he was prevailed upon to recal her to court, where she bore a great sway as long as she lived.

The return of the Greeks was soon succeeded by wars between the Lacedemonians and the Great King, or rather his lieutenants in Lesser Asia. Agesilaus passed over into this country B. C. 396, and met with a success that excited much alarm at the court of Artaxerxes, by the influence of whose money he was at length recalled. The Athenians, on the other hand, united with the Persians; but these differences were finally settled by the peace of Antalcidas, B. C. 393, which left the Greek cities of Asia subject to the Persian king. The power of Artaxerxes was next turned against Evagoras king of Cyprus. In this war the Athenians and Lacedemonians changed sides, the former being the foes, the latter the auxiliaries of the Persians. It ended, after much bloodshed, in rendering Cyprus tributary. Artaxerxes in person, B. C. 384, conducted a great army against the Cadusians, a hardy people inhabiting the mountains between the Euxine and Caspian seas. In this ill-planned enterprize the king was near losing his whole army through famine, but the greatest part of it was saved by a timely negociation. A sense of the disgrace he had incurred rendered him on his return suspicious and irritable, and he put to death several of his satraps, though mildness rather than cruelty seems to have been his prevailing disposition. The next war he undertook was for the purpose of recovering Egypt, which had thrown off the Persian yoke long before. This enterprize, though

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at first attended with some success, chiefly through the aid of Greek mercenaries, proved in the end abortive.

The close of his reign was embittered by the troubles usually attending eastern despots. Darius, his eldest son, whom he had declared his successor, not able to wait the course of nature, formed a conspiracy against his father, in which he is said to have engaged fifty of his brothers, for the family of Artaxerxes was extremely numerous. The satrap Tiribazus was instrumental in misleading the prince, enraged at the breach of word of the king, who had promised him one of his daughters in marriage, but had afterwards chosen to marry her himself; such were the manners of the age and family! The plot was detected, and Darius, with all his accomplices, was cut off. Three others of the king's sons then became competitors for the succession, and the worst of them, Ochus, got rid of the other two by poison and assassination. Overcome by age and affliction, Artaxerxes, now ninety-four years old, yielded to his fate, after a reign of sixty-two years. Plutarch gives these numbers; but Diodorus says that he reigned only forty-three years, and probably an equal deduction should be made from the length of his life. *Univers. Hist.*—A.

ARTAXERXES III. whose name, till he ascended the throne, was *Ochus*, succeeded his father Artaxerxes II. B. C. 359. Doubtful of the allegiance of subjects whom he had acquired by a series of crimes, he kept secret his father's death for ten months. When it was made known, what he feared took place. All the provinces of Asia Minor, Syria, and Phœnicia revolted under their several kings or governors; but falling out among themselves, and mutually betraying each other, this formidable rebellion was easily quelled. Datames alone, governor of Cappadocia, a man of great vigour and abilities, maintained his independence a considerable time till he was assassinated by one of his intimates.

Artaxerxes Ochus is characterized as one of the most bloody tyrants recorded in history. He began by putting to death all the members of the royal family within his reach, without distintion of age or sex, that he might leave no one to head a rebellion. He caused Ocha his sister, who was also the mother of his wife, to be buried alive; and having enclosed within a court of his palace one of his uncles, with a hundred of his sons and grandsons, he made his archers shoot them all to death. He was not likely to treat with greater lenity the suspected nobles about him, numbers of whom he cut off. This severity did not prevent various rebellions of his governors and revolts of his subjects, in which the Greek states, as usual, engaged as mercenary troops on both sides. The revolt of Phœnicia was quelled by the utter destruction of Sidon. Judæa, which had rebelled, was reduced, and many of the people carried away into captivity. When these provinces were pacified, Ochus himself marched with a great army into Egypt, which country he entirely reduced, chiefly by the aid of the Greek auxiliaries, whom he amply rewarded. He showed his contempt for the Egyptian superstition by killing the sacred bull Apis, and causing his people to eat the flesh. This sacrilegious deed eventually caused his ruin. He had delegated a great share of his authority to Bagoas, a favourite eunuch, who was an Egyptian by birth, and zealous for the religion of his country. Resolved that the death of the king should expiate that of Apis, he influenced his physician to administer poison to him instead of a medicine, which carried him off in the 21st year of his reign, B. C. 338. The revenge of Bagoas did not end with his master's death; for he caused his body to be cut into small pieces, and given to the cats, and knife handles to be made of his bones. After destroying the king's other sons, he placed on the throne Arses, whom he soon after murdered with all his family; and thus the race of Ochus became extinct. *Univers. Hist.*—A.

ARTAXERXES BABEGAN. See ARDSHIR.

ARTAXIAS I. king of Armenia, was governor of this province along with Zadriades, under Antiochus the Great, towards the beginning of his reign. Whilst his army were elsewhere engaged, they caused themselves to be recognized as kings; and enlarging their territories by conquests from the neighbouring provinces, they constituted the two kingdoms of Greater and Lesser Armenia, of which Artaxias had the former. Antiochus attempted in vain to reduce them under his authority. After the defeat of that king by the Romans, they formed an alliance with the conquerors, by whom they were recognized as sovereigns. Artaxias reigned in peace till the time of Antiochus Epiphanes, by whom he is said to have been defeated in battle, and made prisoner. Four years afterwards, however, he appears to have been again on the throne; but the rest of his history is unknown. Plutarch relates that Hannibal took refuge with this prince, and gave him many good counsels; also, that he pointed out to him a place very proper for the site of a city, on which, under the directions of Hannibal, Ar-

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taxata was afterwards built. *Bayle. Univers. Hist.*—A.

ARTAXIAS II. king of Armenia, was proclaimed by his army on the captivity of his father Artavasdes I. He was, however, defeated by Antony; and obliged to take refuge in Parthia. By the aid of the Parthians he was restored to his kingdom; but his subjects, growing dissatisfied with his government, sent to Rome for his younger brother Tigranes. Tiberius was employed by Augustus to place Tigranes on the throne; but, before his arrival, Artaxias was put to death by those in whom he most confided. *Bayle. Univers. Hist.*—A.

ARTAXIAS III. son of Polemo king of Pontus, and first named Zeno, was made king of Armenia by Germanicus in the place of Orodes the son of Vonones. He took the name of Artaxias from the city of Artaxata, where he was enthroned, and reigned 17 years. *Bayle. Univers. Hist.*—A.

ARTAUD, archbishop of Rheims, in the tenth century, is celebrated for a contest which he had with Hebert and Hugues, counts of Paris. These nobles, jealous of the growing power of the ecclesiastic, in the year 940 engaged William duke of Normandy to assist them in laying siege to Rheims. After six days the prelate was deserted by his vassals, and submitted. His enemies obliged him to resign the archbishopric, and to quit the diocese. He fled to Laon, and presented himself at the court, then held in that place. Here every expedient was tried to intimidate him, and to make him consent to the ordination of Hugues, his young competitor, not more than twenty years of age. Artaud, however, was resolute, and threatened excommunication, and an appeal to the pope, if any one was ordained to the archbishopric of Rheims during his life. Hugues was, notwithstanding, ordained in a council of bishops held at Soissons in 941. From this time the right to the see was long contested by the two competitors. In the year 947, the king restored Artaud to his see, and not long afterwards, Hugues was excommunicated in a council held at Treves. Artaud consecrated the two kings, Lothaire, and Louis d'Outremer, and was advanced to the dignity of grand chancellor. He possessed his honours till the year 948. *Moreri.*—E.

ARTEDI, PETER, an eminent naturalist, was born of poor parents in 1705 in the province of Ingermanland in Sweden, and was educated first at the college of Hurnesand in that province, and afterwards at Upsal, with a view to the ecclesiastical profession; but such was his decided inclination to the study of natural history, that he quitted his first destination for the more conformable one of medicine. When Linnæus first arrived at Upsal in 1728, he found Artedi there, and in high reputation for his natural knowledge; and he contracted a most intimate friendship with him, which some diversity in their tempers and pursuits rather favoured than obstructed. Artedi was of a graver turn than his companion, and better versed in chemistry, though inferior in botany and some other branches. Artedi at length confined his botanical studies chiefly to the umbelliferous plants, of which he suggested a new mode of classification, afterwards published by Linnæus. But his capital object of pursuit was ichthyology, which he studied with all the ardour of a reformer and inventor. He entirely new methodised it upon philosophical principles, and has obtained great applause for his labours from all succeeding naturalists. When Linnæus departed from Upsal for his Lapland journey, and Artedi for his visit to England, they mutually made each other the heirs of all their manuscripts in case of death. They met again, however, in Leyden in 1735, where Linnæus introduced his friend to Seba, and engaged him in preparing for the press the third volume of that naturalist's great "Thesaurus," which related to fishes. When this employment was finished, Artedi proposed returning to his native country, and publishing the fruits of his various inquiries. But unfortunately, on going to his lodgings from Seba's house in the evening of September 27, 1735, he fell into a canal, and was drowned. Linnæus, who greatly regretted his loss, obtained possession of his MSS. and in 1738 published at Leyden his "Bibliotheca Ichthyologica," and "Philosophia Ichthyologica," in 8vo. with the life of the author prefixed. *Moreri. Stoever's Life of Linnæus.*—A.

ARTEMAS, or ARTEMON, one of the leaders of a christian sect, probably flourished about the beginning of the third century. Eusebius, early in the fourth century, speaks of his heresy as the same with that which Paul of Samosata had in his time endeavoured to revive (Hist. Ec. l. v. c. 27, 28. He cites several passages from a book written against the heresy of Artemon, also cited by Theodoret (Hær. Fab. l. ii. c. 4, 5.) and places his account of this work in his narrative of affairs which happened about the time of the emperors Commodus and Severus, or between the years 180 and 210. Artemon, together with Theodotus, Asclepiodotus, and others mentioned by

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Eusebius, acknowledged one supreme deity, the creator of the universe, and taught that Jesus was a mere man. They asserted, that all the ancients, and even the apostles themselves, received and taught this doctrine concerning Christ, and that the truth of the gospel had been preserved till the time of Victor, the thirteenth bishop of Rome from Peter; but that by, or from the time of, his successor Zephyrinus, the truth had been corrupted. Artemon and his associates are also, in the work cited by Eusebius, accused of corrupting the scriptures, and applying the syllogistic art in explaining them: they are charged with transcribing the scriptures with variations, which they called emendations, but which their enemies pronounced corruptions. A further complaint against these men was, that, leaving the holy scriptures, they studied geometry, and admired Aristotle and Theophrastus, and that by some of them Galen was even adored. It is plain, from this account, that these were inquisitive men, who possessed a considerable share of learning; and as they took the pains to make such alterations in their copies of the scriptures as they judged to be emendations, they certainly did not in general neglect or slight the scriptures; although some of them are said, not to have thought it worth the while to corrupt the scriptures, but to have plainly rejected the law and the prophets. The truth probably was, as Dr. Lardner conjectures, that they only joined with the study of the scriptures that of mathematics and philosophy. Whether Artemon and his followers were right in their leading tenet, this is not the proper place to enquire. It is not certain, whether this sect originated with Artemon, or Theodotus, but it appears from the accounts of Eusebius and Theodoret, that Artemon was a man of some note, and that a considerable number of persons embraced his opinions. Concerning Artemon himself, none of whose writings remain, and of whom nothing is known but from the report of his adversaries, it is impossible to form a certain judgment. *Lardner's Cred.* Pt. 2. c. 32. § 2. *Hist. of Heretics*, b. ii. c. 16. *Clerici Hist. Ecc. duor. prim. Sæc. Ann.* 198. —E.

ARTEMIDORUS, of Ephesus [Lucian Philopat. lib. iv. c. 74.] who might not improperly be distinguished by the appellation of The Dreamer, lived, as appears from a passage in his work [De Somn. lib. 1. c. 26, 66.] in the time of Antoninus Pius. He gave himself the surname of the Daldian, to give celebrity to the native place of his mother [ib. lib. iii. c. ult.], who was of Daldis, a town in Lydia. Suidas calls him a philosopher, but he was too superstitious and credulous to deserve that honourable title. He has left a treatise On Dreams, which, though abounding with idle absurdities, bears many marks of erudition, and may repay the trouble of perusal. The work, which is entitled "Oneirocritica," on the interpretation of dreams, contains five books, of which the first and second arranges dreams under their several classes, the third and fourth treat of the interpretation of dreams, and the fifth relates wonderful tales of dreams, and their accomplishment. The author in his preface informs his reader, that he had not only examined carefully every writer who had treated on dreams, but had also travelled for many years in Greece, Asia, Italy, and among the islands, to collect all possible information on this subject, and to obtain from the most skilful diviners a knowledge of the true principles of the art of interpreting dreams. He even affirms, that he was led to this singular undertaking by an immediate impulse from the divinity. In this strange vagary of human folly, we see how important the veriest trifles may become by constant attention, and how easily a weak or superstitious mind may imagine reality and certainty in things altogether visionary. "I always," says Artemidorus, "appeal to experience as the rule and demonstration of what I advance; for by studying oneirocrisy day and night, and doing nothing else, I have arrived at an universal experience."

The Oneirocritica was first edited in Greek by Aldus, in 8vo. in the year 1518. Cornarius published a Latin translation at Basil, in 1537, which was reprinted with the Greek text, in 4to. at Paris, in 1604, by Rigaltius. To this edition are annexed the writings of Astampsychus, Nicephones, and Achmet, on the same subject. *Lucian. Philopatr. Suidas. Fabric. Bib. Gr.* lib. iv. c. 13. § 5, 8. *Bayle.* —E.

ARTEMIDORUS, the geographer, of Ephesus, frequently mentioned with respect by Strabo, Pliny and others, flourished [Marcian. Herac. in Periplo] about an hundred years before Christ. He wrote a description of the earth, which is often cited by the ancients. Fragments of this geographer are collected by Hudson, in the first volume of his edition of the minor Greek geographers, printed at Oxford in 1703. *Voss. de Hist. Græc.* lib. i. c. 22. *Fabric. Bib. Gr.* lib. iv. c. 13. § 9.—E.

ARTEMISIA I. queen of Caria, daughter of Lygdamis, was among the auxiliaries of

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Xerxes against the Greeks, and in person brought him five ships from Halicarnassus, excellently equipped. She was the only one who opposed his design of engaging at Salamis; but being over-ruled, she acquitted herself with such valour in the combat, that the king exclaimed, that his men behaved like women, and his women like men. She was among the last who fled; and being closely pursued by an Athenian ship, she practised a stratagem more to the honour of her dexterity than her justice. Seeing near her a vessel commanded by Damasithymus king of Calyndus, with whom she was at variance, she directed her galley against it, and sent it to the bottom, not one of the crew escaping. The pursuer, seeing this, imagined that she was a friend, and ceased the chace. She arrived in safety on the coast of Asia, and was entrusted by Xerxes to convey his children to Ephesus. The Athenians were so incensed against her, that they had offered a large reward to any who should take her alive. Her statue was placed at Sparta among those of the Persian commanders. She afterwards got possession of the city of Latmus, in which she was admitted under pretence of sacrificing to the mother of the gods. In revenge for this insult, it is fabled, that the goddess rendered her desperately in love with a young man of Abydos, whose eyes she put out in his sleep, on his refusal to satisfy her passion; and that she then precipitated herself from a rock. *Herodotus. Justin. Pausanias. Univ. Hist.*—A.

ARTEMISIA II. queen of Caria, daughter of Hecatomnes, is principally known as the affectionate widow of her husband and brother, Mausolus, to whose memory she erected a most splendid monument, the work of the architect Scopas, popularly reckoned one of the seven wonders of the world, and so famous as to have given a general name to buildings in honour of the dead, which to this day are called Mausolæa. She is also said to have mingled his ashes in her drink, and to have instituted a prize for the best eulogy on his character. She appears, however, not to have given herself up to unavailing sorrow; for when she had succeeded her husband in the throne, and Caria was invaded by a Rhodian fleet, she afforded a remarkable proof of ability and courage. Having ordered the people of Halicarnassus to give an apparently friendly reception to the Rhodians, they were induced to leave their ships unguarded, and enter the city. Artemisia, in the mean time, coming with her gallies out of the lesser port, through a canal cut for the purpose, seized the whole fleet of the enemy, and sailed with it to Rhodes. The Rhodians, observing their ships approach decorated with all the ensigns of victory, joyfully admitted them into their port; and before they discovered their mistake, Artemisia landed her troops, and falling upon the unarmed multitude, took possession of the city. She put to death the leading citizens who had promoted the expedition against Caria, and erected a trophy in the forum, with two brazen statues, representing her as branding the captive city of Rhodes with a hot iron. This event is placed B. C. 351. The Rhodians had recourse to the Athenians for assistance, by whose aid, as some say, the town was recovered: others affirm that Artemisia dying soon after, the Rhodians themselves regained their liberty. *Strabo. Pausanias. Univ. Hist.*—A.

ARTHUR. The history of this renowned British prince is so mingled with fable, that some critics have denied his very existence; but the circumstance of his being made the subject of so many fabulous narrations is of itself a strong proof that such a person really lived, and performed great exploits. We shall give a sketch of his life, as transmitted by Geoffrey of Monmouth and other ancient historians, stripped as much as possible of incredible tales. He was the son of Igerna, wife of Gorlois duke of Cornwall; but Uther, the pendragon or dictator of the Britons, is supposed to have been his father; and a story like that of Jupiter and Alcmena has been invented in order to dignify the adulterous commerce, in which the magical arts of the famous Merlin are said to have effected the deception. On the death of Uther in 516, Arthur succeeded him in his office, and commenced that series of exploits against the Saxon invaders of the island which has made his name so illustrious. He routed, on the banks of the Douglas in Lancashire, a combined army of Saxons, Scots, and Picts, under Colgrin the Saxon chief. Thence he marched to York, and laid siege to it; but a powerful succour arriving to the Saxons, he withdrew to London, and requested aid from Hoel king of Armorica, or Britany, his sister's son. Obtaining what he asked, he marched again to meet the Saxons, then besieging Lincoln, whom he defeated; and forced the survivors to a surrender, or condition of departing the kingdom. The same or another party of Saxons landing in the west of England, made great ravages, and laid siege to Badon, or Bath. Arthur was recalled by this intelligence from an intended expedition against the Scots; and hastily marching against the

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Saxons, overthrew them in a obstinate combat, which lasted two days, took their camp, and slew Colgrin and another principal leader. Thence he with equal speed returned to the north, in order to relieve his nephew Hoel, whom the Scots and Picts had invested in Dunbritton. Here, too, he was victorious; obliging the foe, who fled before him, to enter into a composition with him, and setting up a sovereign of his own choice over Scotland. Returning to York, he there re-established the Christian worship on the ruins of the Pagan, and married a lady called Guanhumara, bred in the family of Cador duke of Cornwall; the same who, under the name of Guenever, is the subject of various metrical romances, and is more famed for her beauty than her conjugal fidelity. He is then represented as invading Ireland, and entirely reducing it to subjection; and afterwards obtaining the same success against Iceland, Gothland, and the Orkneys: but these are scarcely among the more credible of his adventures. Resting from these labours, he governed his kingdom for twelve years in peace, and kept his court with a degree of magnificence and civilised splendour that ill accords with the barbarism of the age and country. He instituted his famous order of knights of the round table, those patterns of chivalry, whose names are celebrated in so many poems and romances. What remains of the story of his life is all conceived in the most licentious spirit of fiction. He conquered Norway and Denmark; invaded France, took Paris, and spent nine years in conquering the rest of that kingdom, of which he divided the provinces among his domestics. Returning, he held a grand assembly of his tributary kings and chief nobles at Caerleon in Monmouthshire, where he was solemnly crowned. He then slew a Spanish giant in Cornwall, engaged in war with the Roman empire, and defeated all its forces; after which he was in full march for Rome, when his nephew Modred, who in his absence had prevailed on queen Guanhumara to marry him, and had set up the standard of revolt, recalled him from foreign enterprises to the defence of his own kingdom. Modred called in the Saxons and northern barbarians to his assistance, and three battles were fought between the uncle and nephew, in the last of which, Arthur, though victorious, received so many wounds, that, retiring to the isle of Avalon, he died, A. D. 542. and was buried in that place. On these monstrous fables, contradictory to the histories of all the nations made the scene of them, it is needless to make many remarks; though probably some truth respecting home transactions lurks beneath the mass of invention. No one has taken so much pains in elucidating the real history of Arthur, as the ingenious Mr. Whitaker. He supposed him to have been the *Arth-uir*, great man, or sovereign, of the Silures, and to have fought under the auspices of Ambrosius, the pendragon of the Britons, who sent him to the relief of the northern Britons, oppressed by the Saxons. After great successes in these parts, he fought his twelfth battle in the south of England, after he was elected to the pendragonship, against Cerdic the Saxon. Mr. Whitaker believes in the reality of his instituting a military order, as the safe-guard and ornament of the throne, and that it was the origin of all others of the like kind on the continent of Europe. He speaks in high terms of the glories of his reign, at length fatally terminated by the civil wars, which put an end to the hero's life. *Whitaker's Hist. Manchest. Biog. Britan.*—A.

ARTHUR, DUKE of BRITANY, was the posthumous son of Geoffrey Plantagenet (4th son of Henry II. king of England), by Constantia, daughter and heiress of Conan, duke of Britany and earl of Richmond. Arthur was born on March 31, 1187, and being heir-apparent to Britany and its dependencies, he was educated under his mother's care. His uncle, Richard Cœur-de-lion, in a letter to the pope, dated from Messina in 1190, declared his intention of making young Arthur his heir, should he die without issue; yet when he received his mortal wound in 1199, he devised the kingdom of England and all his other dominions to his brother John. Arthur's claim (which, according to the regular laws of succession, was irrefragable, he being the son of an elder brother) was, however, supported by several persons of distinction in the French dominions; and his party was openly espoused by Philip king of France, who made war upon John, under that pretext. At length a peace was concluded between the two kings, in which Arthur was comprehended, and he did homage to his uncle for the dukedom of Britany. A suspicion of John, however, induced him to return with Philip to Paris. In 1202, Philip, apparently with a design to make a quarrel, haughtily required of John to give up to his nephew all his possessions in France; and his refusal caused a new war. Arthur, entering Poitou with an army, subdued that country, with Touraine and Anjou, and laid siege to the castle of Mirabeau, in which was his grandmother Eleanor, king John's mother. He had

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nearly taken it, when John came to his mother's relief, entirely defeated Arthur's army, and made him prisoner. This event proved the ruin of the young prince, who a little while before had been contracted to the king of France's daughter. His uncle first sent him to the castle of Falaise, under the custody of his chamberlain Hubert; and paying him a visit, spoke to him gently, and endeavoured to persuade him to break off his connexions with Philip, and bear due allegiance to his uncle and lawful sovereign. Arthur spiritedly replied, that allegiance was due to himself, as the true heir to the English crown; and added some incautious menaces. John, provoked with this freedom, removed him to the castle of Rouen, and kept him in closer custody; and thenceforth entertained such suspicions of him, that he had resolved to put his eyes out, and render him incapable of having posterity. From this cruel design he was diverted either by Hubert, or queen Eleanor, who now began to look upon her grandson with much tenderness. In the spring of next year, however, A.D. 1203, Arthur disappeared, and was never more heard of; and the character of John rendered too probable the general suspicion that he had caused him to be murdered, though the fact and the mode were never legally proved. The fate of this unfortunate prince excited much compassion, and aggravated the hatred inspired by the tyranny and meanness of John; against whom a process was carried on for the deed in the parliament of Paris, which condemned him, as duke of Normandy, on his non-appearance, to the forfeiture of all his property in France. From a paper in *Rymer's Fœdera* it appears certain that Constantia, Arthur's mother, died before him; a fact which renders entirely fictitious the pathetic scenes of her distress and rage in Shakespear's fine play of king John, though they were supported, as usual in the works of that dramatist, by the narrations of some popular historians. *Biograph. Britan.*—A.

ARTIGNI, ANTHONY GACHET, canon of the archiepiscopal church of Vienna, and a native of that city, has distinguished himself in the present century, as a writer of literary history. He is the author of "Memoires d'Histoire, de Critique et de la Litterature," and published in seven volumes 12mo. at Paris in 1749. The work discovers considerable talents for literary research, and for criticism. The author is said, however, to have been much indebted to a manuscript history of the French poets by the abbé Brun, dean of St. Agricola at Avignon. Artigni, who was a polite scholar, and an entertaining companion, died at Vienna in 1769. He wrote verses, but they have not given him any distinguished rank among the poets. *Nouv. Dict. Hist.*—E.

ARTUSI, GIAMARIA, a writer in music about the end of the 16th century, was a canon regular in the congregation del Salvatore in Bologna He published at Venice in 1586 "L'Arte de Contrappunto ridotta in Tavole" (The Art of Counterpoint reduced to Tables); in which he had admirably analysed and brought into a compendium the diffuse works of Zarlino and other preceding writers on musical composition. In 1589 he published a second part of this work, which is an useful and excellent supplement to the former. In 1600 and 1603 he published the first and second parts of a work "Delle Imperfettioni della moderna Musica" (On the Imperfections of modern Music). In the first of these, a curious account is given of a concert performed by the nuns of a convent in Ferrara in 1598, on occasion of a double marriage, between Philip III. of Spain and Margaret of Austria, and the archduke Albert and the infanta Isabella. This leads the writer to a description and critique of all the principal musical instruments used in his time, which forms a valuable article in the history of the art. The subsequent comparison of ancient and modern music displays much judgment and science. The second part of his work consists of a defense of a treatise written by Francesco Patricio; and also of an inquiry into the principles of certain modern innovators in music. Artusi published at Bologna in 1604 a small tract in 4to. entitled "Impresa del molto R. M. Gioseffo Zarlino da Chioggia," the subject of which was an impress or device chosen by Zarlino, and forming an harmonical scale or diagram. It of course involved the doctrine of harmonical proportion. We learn nothing more of this ingenious writer and musical critic. *Burney's Hist. Music*, vol. iii. *Hawkins' Hist.* vol. iii.—A.

ARVIEUX, LAURENT D', a celebrated French resident in the east, was born at Marseilles in 1635, of a family of rank, originally from Tuscany. He early manifested a taste for the eastern languages, and a desire for travelling; and a relation of his being named consul of Seyde, he gladly accompanied him in 1653. At this place, and other towns of Syria and Palestine, he resided twelve years, perfecting himself in the principal eastern languages, and by their means acquiring a thorough knowledge of the history, manners, and politics of all the Levant. He returned to France in 1665, and

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in 1668 was sent envoy to Tunis for the purpose of negotiating a treaty. He succeeded in the object of his mission, and moreover procured the liberation of 380 French who had been made slaves, and who on their return, through gratitude for his services, offered him a purse of 600 pistoles, which he refused to accept. In 1672 he was sent to Constantinople, charged with a number of demands to the Porte of great importance to the general and commercial interests of the state. He obtained all that he asked, and greatly astonished the Turks by holding all his conferences without the aid of an interpreter. On his return he received several marks of the king's approbation; and was sent in 1674 to Algiers, where he obtained the freedom of 240 French slaves. In 1679, through the interest of M. Colbert, he was nominated to the consulate of Aleppo, the most considerable in the Levant. Here he not only attended to the concerns of commerce, but took upon himself the protection of the missionaries, to whom he did a number of good offices. These were so much esteemed by the pope, Innocent XI. that he sent him a brief for the bishopric of Babylon, with permission, if he chose to decline it, to nominate another person in his stead. In consequence, M. d'Arvieux named father Pidou to that dignity. He returned to Marseilles in 1686, where he fixed himself for the remainder of his life. He married in 1689, and devoted his time principally to letters. He wrote several memoirs on modern history and the affairs of the Levant. The latter years of his life he spent solely in studying the scriptures in their original languages, with the eastern commentaries and paraphrases. He died in 1702, aged 67. M. de la Rocque printed in 12mo. in 1717, a MS. left unfinished by M. d'Arvieux, containing an account of a journey which he made by order of the king, to the grand emir of the Arabs of the desert, with a description of the manners and customs of that people. And in 1734 there appeared "Memoirs of the Chevalier d'Arvieux," with an account of all his travels, &c. &c. in 6 vols. 12mo. collected and arranged by father Labat, a Dominican. *Moreri's Dict.*—A.

ARVIRAGUS, a British king, flourished, according to Geoffrey of Monmouth, and other native writers, in the time of the emperor Claudius; but a line in the satirist Juvenal is supposed to prove that he was living in the time of Domitian. That poet, representing the base Vejento, as breaking out into a prophetic adulation of the emperor, for some trifling omen, makes him say,

Regem aliquem capies, aut de temone Britanno
Excidet Arviragus.
Sat. IV. Lib. 128.
I see some captive king; or, tumbling down,
Arviragus desert his British car.

But it is sufficiently probable that the name of Arviragus, as a British chief or king of renown, might be used in a general sense in this instance, without regard to his being actually living or dead; just as in the very same satire Juvenal calls Domitian the *bald Nero*. Geoffrey, indeed, gives a manifestly fabulous account of Arviragus, of which some parts, however, may be true—as, that he was the younger son of Kymbeline; that, after the death of his father and brother, he headed the Britons; that on the departure of Claudius he raised himself to the state of an independent prince; that he was engaged in war against Vespasian, and made a compromise with him; and that at length he ruled over the Britons to a good old age, and after his death was buried at Gloucester in a temple which he had erected to the honour of the emperor Claudius. *Biogr. Britan.*—A.

ARUNDEL, Thomas, an English divine, second son of Robert Fitz-Alan, earl of Arundel and Warren, and in the reigns of Richard II. Henry IV. and Henry V. archbishop of Canterbury, was born in the year 1353. Long before this time, the pope had exercised a kind of feudal authority in England, and had claimed the right of bestowing benefices, and even of nominating to them by *provision*, or anticipation, before they became actually void. Against the whole of this usurpation the English government had protested; and, in the year 1350, by a statute bearing date 25 Edw. III. the pope's authority in providing for, or filling up, the vacant bishoprics, was taken away. Still, however, in defiance of the English law, he continued to exercise this power. It was to this illegal authority of the pope, that Thomas Arundel owed his preferment from the archdeaconry of Taunton to the bishopric of Ely: and it is remarkable, that he received the mitre at an earlier time of life than has been known, in any other single instance, in the whole English history. At twenty-one years of age he was consecrated bishop, and two years afterwards was enthroned at Ely with the usual solemnities. [Bentham's Hist. and Antiq. of the Church of Ely, p. 164—166.] Godwin relating this *singularly judicious* exercise of pontifical power, humorously describes this venerable prelate as full of years and gravity;—an old man, with one foot in the grave, who had

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almost completed his *twenty-second* year—annosum quemque virum facile credas gravissimum—cum jam, O capularem senem! ætatis annum explevisset—*fere vicesimum secundum.*

Bishop Arundel seems to have carried with him, through every stage of his advancement, a puerile taste for shew and splendour. While in the see of Ely, he presented the church and palace with a curious table of massy gold, enriched with precious stones: after his accession, in 1388, by virtue of the pope's bull, to the archiepiscopal see of York, besides building, at a vast expense, a palace for his residence and that of his successors, he gave to the church several pieces of silver-gilt plate and other rich ornaments; when, in 1396, by the same authority, he was raised to the summit of ecclesiastical preferment, he was enthroned with great pomp at Canterbury, and he afterwards presented to the cathedral church several rich vestments, a mitre enchased with jewels, a silver gilt crosier, and a golden chalice. During the ten years which preceded his appointment to the archbishopric of Canterbury, he occupied, with some interruptions, the honourable and important post of lord high chancellor of England. He removed the courts of justice, in 1393, from London to York, for the purpose, as he said, of mortifying the insolence and pride of the inhabitants of London, with whom the king was at that time highly displeased, and, doubtless, at the same time, to bring additional splendour and wealth to his own diocese. After two or three terms, however, the inconveniencies of this removal were sufficiently experienced, and the courts were brought back to their old station. Soon after his accession to the metropolitan see, he revived, on his visitation to the city of London, an old institution, introduced by Simon Niger, bishop of London, requiring the inhabitants of each parish to pay to it's rector one halfpenny in the pound, out of the rent of their houses [Matt. Parker. Antiq. Brit. p. 407. Ed. Lond. 1729.]

Archbishop Arundel was active and busy in the civil affairs of his time. Having taken a leading part in the first attempt which was made to deliver the nation from the oppression of Richard II. by obtaining a commission to the duke of Glocester, the earl of Arundel and others, to assume the regency, he was banished from his see, and from the kingdom. Pope Boniface IX. seized this occasion of expressing his displeasure against the king and parliament of England for having attempted to deprive him of his *provisional* jurisdiction in that country, and gave Arundel an honourable reception at the court of Rome, nominated him to the archbishopric of St. Andrew's, and declared his intention of giving him other preferments in England. The king wrote an expostulatory letter to the pope, in which he describes Thomas Arundel as a man of a turbulent, seditious temper, who was endeavouring to undermine his government; and entreats, that his holiness would not shock his interest and inclinations, by granting him such favours, as might create misunderstandings between the mitre and the crown; at the same time adding, "If you have a mind to provide for him otherwise, we have nothing to object, only we cannot allow him to dip in our dish." [Parker. Antiq. ib.] The pope, not choosing to hazard a refusal of this request, withheld his intended favours from Arundel.

It was not long, however, before the encreasing dissatisfaction of the people of England with the government of Richard II. afforded archbishop Arundel an opportunity of returning to England, and regaining his dignities. Having left Rome, he was in Britanny at the time when the nobility and others determined to solicit Henry, duke of Lancaster, who had been banished by Richard, to return from France, and take the crown. A letter of invitation was written to the duke, and conveyed to his hands by the archbishop, his fellow-sufferer. Arundel willingly undertook the commission, and, strongly representing to the duke the wretched state of the English nation, entreated him to attempt the redress of it's grievances. The duke seemed not unwilling to comply, but expressed some scruples concerning the lawfulness of the attempt. The archbishop, to obviate these scruples, enumerated many examples of kings deposed and banished, and in conclusion observed, that these instances were "enough to clear this action of rareness in other countries, and novelty in ours [Complete Hist. Eng. Rich. II.] The event of this negotiation is well known.

The accession of Henry IV. was accompanied by the return of the archbishop, and his restoration to the metropolitan see. Arundel had the gratification to place the crown on the head of his new master.

Early in the reign of Henry IV. the exigencies of the state requiring large supplies, a design was formed of seizing the revenues of the church, and applying them to the public service. In a parliament, held at Coventry in 1404, called, from it's deficiency of lawyers and other learned men, the lack-learning parliament, it was urged, that the wealth of the church, be-

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stowed upon men who ought to be despisers of the world, might well be spared; that the clergy, who had accumulated immense revenues, lived in idleness and luxury, and contributed little to the public benefit, while the laity were hazarding both their persons and fortunes in the service of their country, and that, therefore, in a moment of public necessity, it was reasonable to have recourse to this plentiful fund. Arundel, who was present, to avert the blow which threatened the church, pleaded, that the clergy had always contributed more to the public service than the laity; and that they were at least as serviceable to the king by their prayers as the laity by their arms. Sir John Cheney, the speaker, replied, that he thought the prayers of the church a very slender supply, and was of opinion, that their lands would do the nation more good. The archbishop angrily retorted, that the kingdom could not expect to prosper, as long as the prayers of the church were despised. At the same time he importuned the king to protect the church from depredation; and these spirited exertions put a stop, for the present, to the prosecution of this violent measure. (Walsingham, Hist. Angl. p. 371.)

While Arundel zealously defended the temporalities of the church, he discovered equal zeal for the preservation of its internal constitution. The Lollards, or Wickliffites, who were attempting large innovations both in doctrine and worship, excited the ardour of the metropolitan; and he adopted violent and unjustifiable measures for the suppression of this rising sect. Finding that the university of Oxford was beginning to be infected with these new opinions, he determined to pay an official visit to that seat of learning, on the ground of an ancient claim of his predecessors, which had been confirmed to him as metropolitan by the late king. The university at first refused to receive him as a visitor, but afterwards acquiesced on the king's decision in his favour. Supported by the body of the clergy, assembled in convocation at St. Paul's in London, who complained of the strange degeneracy and contumacy of the students in an university hitherto exemplary for its adherence to the catholic faith, and for orderly and obedient behaviour; the archbishop sent delegates to the university to enquire into the state of opinions among the students. A committee of twelve persons was appointed by the university to sit in inquisition, under the authority of the visitor's delegates, upon heretical books, particularly those of Wickliffe, and to examine such persons as were suspected of favouring this new heresy, and compel them to a declaration of their opinions. The report of these inquisitors was transmitted to the primate, who confirmed their censures: and the persecution was carried by this bigot to an absurd and cruel extremity. (Wood's Hist. and Antiq. of Oxford, p. 205.) Arundel solicited from the pope a bull for digging up Wickliff's bones, which, however, was wisely refused him. Upon the authority of the horrid act for burning heretics, passed in the reign of Henry IV. a Lollard, in the year 1410, was consigned to the stake; and, at the commencement of the reign of Henry V. Sir John Oldcastle, lord Cobham, one of the principal patrons of the sect, was indicted by the primate, convicted of heresy, and sentenced to the flames. Soon after the archbishop had pronounced the sentence of excommunication on lord Cobham, he was seized with an inflammation in his throat, which speedily terminated his life: he died on the 20th of February in the year 1413. The Lollards, who partook of the superstitious character of the times, imputed this sudden illness and death to the just judgment of God. A more enlightened age may condemn, in every sect alike, such presumptuous attempts to point the thunderbolts of heaven; but it will not fail to pronounce all endeavours to restrain, by violent means, the freedom of enquiry, as at once impolitic and criminal. This prelate might possess strong talents and a courageous spirit, fit for the station which he occupied as guardian of the church; but he was too zealously attached to the papal power, to set a just value on the civil rights of his country; and the severities which he exercised towards the Lollards, together with the synodic precept which he issued, forbidding the translation of the scriptures into the vulgar tongue, will leave upon his memory the perpetual stain of bigotry and intolerance. *Godwin de Præsul. Biog. Brit.*—E.

ARZACHEL, or ARZCHAEL, a Spanish mathematician, lived in the tenth or eleventh century. He wrote an astronomical work entitled, "Observationes de Obliquitate Zodiaca." *Blancan. in Chron. Math. Vossius. Moreri.*—E.

ASA, king of Judah, the son of Abijam, began his reign about 955 years before Christ. He showed great zeal for religion, demolishing the altars erected to idols, and restoring the worship of Jehovah. He obtained a victory over the Midianites, commanded by Zerah an Ethiopian. In a war with Baasha, king of Israel, he called in the assistance of Benhadad, king of Syria. The prophet Hanani reproved him for calling in foreign aid, and was severely punish-

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ed. He held the sceptre of Judah forty-one years. 1 *Kings*, xv. 8—24. 2 *Chron*, xiv, xv, xvi. *Joseph. Ant.* lib. viii. c. 6.—E.

ASAPH, the son of Berachius, of the tribe of Levi, was a celebrated Hebrew musician in the time of David. Twelve of the Hebrew psalms are inscribed with his name, and are supposed to have been written by him: but this cannot be true concerning several, which relate to the Babylonish captivity. 1 *Chron.* vi. 39. 2 *Chron.* xxix. 25. xxxv. 15. *Nehem.* xii. 46. *Psalms*, 50. 73—83.—E.

ASAPH, a monk, who flourished about the year 500, under Carentius, king of the Britons, obtained the appellation of Saint, and gave name to the episcopal see of St. Asaph in Wales. He wrote the "Ordinances of his Church," and the "Life of Kentigern," a Scotch bishop, who presided in the convent of Llan Elvy, which afterwards came under the care of St. Asaph, and took his name. *Baleus de Script. Brit. Godwin de Præsul. Biog. Brit.*—E.

ASAR-HADDON, son of Sennacherib king of Assyria, succeeded his father about 712 years before Christ. He reigned thirty-two years in Niniveh, when he became also king of Babylon. He sent a colony of Babylonians and Cutheans into the kingdom of Israel or Samaria. His reign terminated 667 years before Christ. *Esdra*, lib. i.—E.

ASCELIN, a monk of the eleventh century, a native of Poitou, and a pupil of Lanfranc, was a zealous defender of the catholic faith against Berenger. In a public disputation at Briône with that divine, he is said to have put him to silence. Berenger afterwards wrote to Ascelin on the subject of the conference, and Ascelin replied in a letter, which maintains the catholic doctrine of transubstantiation. The letter may be found in D'Acheri's notes on the Life of Lanfranc prefixed to his works, printed at Paris in 1648. *Moreri.*—E.

ASCHAM, ROGER, a learned Englishman, of high reputation in the sixteenth century, was born at Kirby Wiske, a village near Northallerton in Yorkshire. His father, John Ascham, was house-steward in the family of Scroop; his mother, Margaret, was allied to several considerable families. They are said to have lived together in perfect harmony and affection sixty-seven years, (Dr. Johnson's Life of Ascham) and to have at last died almost on the same hour of the same day.

Roger, the third son of this worthy pair, a short time before his father's death, was received into the family of Sir Anthony Winfield, and enjoyed, with that gentleman's sons, the benefit of private education under a domestic tutor. He discovered an early fondness for reading, and made a rapid progress in classical learning. His friend and patron, pleased with the propts which the young scholar gave of genius and docility, determined to afford him the advantage of an university education, and, in 1530, sent him to St. John's College, Cambridge.

With the peculiar talents for the study of languages which Ascham possessed, it was fortunate for him that he entered upon life at a period when the attention of the whole educated world was turned towards the revival and advancement of learning, and Greek and Roman authors were edited with diligence, and read and studied with avidity. The college in which he was to study had caught the classical spirit of the age. Metcalf the master was, as Ascham himself informs us, "though meanly learned himself, no mean encourager of learning in others." Fitzherbert his tutor was a good scholar, and possessed a happy facility of teaching; and his friend Pember, who was ready on all occasions to assist him in his studies, was a great proficient in Greek learning. Ascham, from his entrance upon academic life, felt the inspiration of an ardent desire to excel in learning, and devoted himself with uncommon industry to his studies. According to the maxim, "Qui docet, discit," he thought a language might be best learned by teaching it; and, when he had made some progress in Greek, he undertook to instruct boys in the rudiments of this language. His friend Pember approved his plan, and said, that he would gain more knowledge by reading with a boy a single fable in Æsop, than by hearing another read Latin lectures on the whole Iliad. Under the direction of the same valuable friend he became intimately acquainted with the best Greek and Roman authors. In his reading he observed a rule well worth the attention of students, to "lose no time in the perusal of mean or unprofitable books." Cicero and Cæsar, in particular, he diligently studied, as his best guides in writing the Latin language, and he formed his style upon these excellent models.

In the eighteenth year of his age, Ascham took his first degree of bachelor of arts, and was, about a month afterwards, chosen fellow of the college. Notwithstanding his uncommon merit, his election to the fellowship was attended with some difficulty, on account of the favourable disposition which he had discovered towards the reformed religion: so powerful was the influence of religious bigotry at this period, even in the schools of the learned. At the age

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of twenty-one, in the year 1537, he was inaugurated master of arts, and from this time, and perhaps sooner, publicly took upon him the office of tutor.

The high reputation which he had acquired in Greek learning, brought the young tutor many pupils; and they were so ably instructed, and so happily incited to industry by emulation, that several of the scholars of Ascham afterwards rose to great eminence. Among the rest William Grindall was so much distinguished, that, on the recommendation of Sir John Cheke, he was appointed master of languages to the lady Elizabeth. Whence it happened that Ascham himself was not nominated to this honourable post is not certain; but from one of his letters it seems probable that he was at that time too fond of an academical life to exchange it for a station at court. Though no regular lectureship in Greek had then been established, Ascham was appointed to read public lectures on that language in the schools, and received an honorary stipend from the university. At this time a controversy arose in the university concerning the pronunciation of the Greek language, in which Ascham at first opposed the method introduced by Sir John Cheke and Sir Thomas Smith, but afterwards, upon giving the matter a fuller examination, he came over to their opinion and practice; and it is probable that it is in part owing to the ingenuity with which he defended it, that this mode of pronunciation was generally adopted, and has since prevailed in the schools of England. This excellent scholar was so generally admired for the purity and elegance of his Latinity, that he was constantly employed to write the public letters of the university; and it was a circumstance, which contributed not a little to recommend him to this honourable office, that he was master of an uncommon neatness of hand-writing.

Among the amusements with which Ascham enlivened his hours of leisure, was that of instrumental music; and for the relief and entertainment which this elegant art afforded him he was indebted to his friend Pember, by whose advice he turned his attention this way. He also amused himself in his study by embellishing the pages of his manuscripts, according to the custom of the age, with elegant draughts and illuminations. In the open air he frequently exercised his body, and relieved his mind from fatigue, by the liberal diversion of archery. At a time when the use of fire arms was in its infancy, the skilful management of the bow was still of more value than as a mere amusement, and the learned Ascham might be justified in writing his Toxophilus. This ingenious treatise, though, as a book of precepts, perhaps of little value, might, at the time when it was written, materially contribute to the improvement of the English language; for it was well adapted to answer the author's intention, expressed in a letter to bishop Gardiner, of introducing in English prose a more natural, easy, and truly English diction than was then in common use. This work, besides the purity and perspicuity of its style, has also the recommendation of abounding with learned allusions, and with curious fragments of English history. Ascham has the honesty to confess, that another more selfish motive had a considerable share in producing this treatise. He wished to make a tour into Italy, at this time the capital of the republic of letters, and particularly the chief seat of Greek learning; and he hoped, by dedicating his book to the king, to obtain a pension which might enable him to accomplish this favourite design. It may reflect a small ray of honour on the name of Henry VIII. that this modest wish of the learned Ascham was not altogether frustrated. The king, in the year 1544, settled upon him an annual pension of ten pounds: a pension which Dr. Johnson, reckoning together the wants which this sum would enable Ascham to supply, and the wants from which, by the general habits of the times and the peculiar habits of a student's life, he was exempt, estimates at more than one hundred pounds at the present day. This pension was for some time discontinued after the king's death; but was restored by Edward VI. and doubled by queen Mary. Ascham, also, the same year received the pecuniary benefit as well as the honour of an appointment to the office of orator to the university; an office which, while he remained in the university, he occupied with great credit.

The name of Ascham had now, by means of his pupils and writings, acquired considerable celebrity. He had for some years past received an annual gratuity, to what amount does not appear, from Lee, archbishop of York. Among his patrons and his pupils either in languages or the art of hand-writing, for which he was famous, were several illustrious persons. At length, in 1548, upon the death of his pupil Grindal, preceptor to the lady Elizabeth, that princess, to whom he had already given lessons in writing, called him from his college to direct her studies. He accepted the honourable charge, and instructed his pupil in the learned languages with great diligence and success. After two years, some unknown cause of dissatisfaction arose, which led Ascham to take an abrupt leave of

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the princess, and return to the university. This circumstance did not, however, alienate her regard for her preceptor: for, in the same year, 1550, after visiting his native place and his old acquaintance in Yorkshire, he was recalled to the court, and appointed secretary to Sir Richard Morisine, who was then going as ambassador to the emperor Charles V. In his return to London he paid a visit to lady Jane Grey, to whom he acknowledges himself exceedingly beholden, and of whom he relates that he found her, while the duke and duchess with the rest of the household were hunting in the park, reading in her chamber Plato's Phædo in Greek, "and that (says he) with as much delight as some gentlemen would read a merry tale in Boccace." (Schoolmaster, p. 34. ed. Upton, 1711).

During his foreign expedition, which lasted three years, he travelled through a great part of Germany, and visited many learned men. When he was with the ambassador he was useful to him, both in his private studies and in the management of public concerns. For four days in the week he read with him in the morning some pages of Herodotus or Demosthenes, and in the afternoon a portion of Sophocles or Euripides. On the other days he wrote the letters of public business, and at night continued his diary or remarks, and wrote private letters. One of the fruits of this tour was a curious tract entitled, "A Report and Discourse of the Affairs and State of Germany," &c. which contains valuable information and judicious reflections. It bears no date, but was probably written in 1532. Ascham made a short excursion into Italy, and was much disgusted with the manners of the inhabitants, particularly of the Venetians.

On the death of Edward VI. in 1553, Morisine was recalled, and Ascham returned to his college with no other support than his fellowship and salary as orator to the university, and the liberality of his friends. The tide of his fortune, which was now at its ebb, soon turned. Through the interest of bishop Gardiner, who, though he well knew that Ascham was a protestant, had the generosity not to desert him, he was appointed to the office of Latin secretary to the queen, with a salary of ten pounds a year, and permission to keep his college preferment. If it be thought surprising that he met with such good fortune under the intolerant reign of Mary, let it not be imputed to any servile compliance on his part. Ascham was prudent but not dishonest. He maintained his interest with Elizabeth in the most perilous times; and to the fidelity of his friendship with Cecil he in part owed his prosperity under the next reign. The fact probably was, that, besides the respect paid by all parties to Ascham for his learning, the facility and elegance of his Latin pen rendered him, in some sort, necessary at court. It is a striking instance of uncommon readiness and assiduity, that, in his capacity of Latin secretary, he wrote in three days forty-seven letters to persons of such high rank, that the lowest in dignity was a cardinal.

The transmission of the crown from a popish to a protestant princess made little change in the situation of Ascham. He had been protected and favoured by Mary; and upon the accession of Elizabeth he was continued in his former employments with the same stipend. He was indeed daily admitted to the presence of the queen, and read with her in the learned languages some hours every day; and of her proficiency under so excellent a master many proofs remain. We shall select one testimony from Ascham himself. "Point forth six of the best given gentlemen of this court, and all they together show not so much good will, spend not so much time, bestow not so many hours daily, orderly, and constantly for the increase of learning and knowledge as doth the queen's majesty herself. Yea, I believe that beside her perfect readiness in Latin, Italian, French, and Spanish, she readeth here more Greek every day than some prebendary of this church doth read Latin in a whole week. And that which is most praise-worthy of all, within the walls of her privy chamber she hath obtained that excellency of learning to understand, speak and write both wittily with head and fair with hand, as scarcely one or two wits in both universities have in many years reached unto." (Schoolmaster, p. 62.) To the master who taught his sovereign with so much success, and who was sometimes permitted to play with her at draughts and chess, a recompense might have been expected more worthy of royal munificence than a pension of twenty pounds a year, and the prebend of Westwang in the church of York. (Wood's Fasti Oxon. vol. i. col. 65.) Yet, through the queen's parsimony, Ascham remained thus pitifully provided for till his death. It has been suggested that the queen kept him poor because she knew him to be extravagant; and he is accused, (Compare Camden's Annal. an. 1568; Clarke's Mirror, c. 62, and Nicholson's Engl. Library, p. 247. as it seems not unjustly, of a propensity disgraceful to a man of letters and humanity, a fondness for cock-fighting: (In his "Schoolmaster," Ascham intimates an inten-

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tion of writing a book "Of the Cockpit," which he reckons among "the kinds of pastimes fit for a gentleman.") But if these defects in his character did not render him worthy of her patronage, they ought to have been overlooked in the remuneration of his services.

It happened in the year 1563, at the castle of Windsor, that a conversation arose in the apartment of the secretary, sir William Cecil, on the subject of education. Some Eton scholars having that morning run away from the school for fear of chastisement, the discourse turned upon the severity of the correction used in the public schools. Contrary opinions were maintained upon the subject. Sir Richard Sackville, one of the company, was silent, but was so struck with the arguments of Ascham in favour of a mild treatment of boys, that he afterwards entreated his advice and assistance in the education of his grandson, and at the same time requested that he would compose a treatise on the general subject of education. These circumstances gave birth to an excellent performance, entitled, "The Schoolmaster." The work is strongly expressive of the author's humanity and good sense, and abounds with proofs of extensive and accurate erudition. It contains excellent practical advice, particularly on the method of teaching classical learning. It is surprising that Ascham's observations on the utility of the method of *double translation* has not led to the universal adoption of this method in schools. This treatise was published after the author's death by his widow in 1571; and was reprinted with notes, in 8vo. at London, by Upton, in 1711. His last illness was occasioned by too close application to the composition of a poem, which he meant to present to the queen on the New Year's Day of 1569. He died in his fifty-third year, on the 23d of December, 1568. His death was generally lamented; and the queen oddly, but emphatically, expressed her regret by saying, "She would rather have lost ten thousand pounds than her tutor Ascham." His epistles, which are written in the most perfect style of classical elegance, and contain valuable historical matter, were published after his death in 1577 by Grant, and dedicated to Elizabeth; and his miscellaneous pieces have since been collected by Bennet into one volume.

From the writings and other memorials of Roger Ascham, it appears that he was of an amiable temper; of great kindness to his friends, and exemplary gratitude to his benefactors; disposed to freedom of inquiry in religion, but too intent on other pursuits to exercise much zeal upon this object; respectable as a man, but chiefly to be honoured as a scholar, who deserved from his contemporaries more liberal rewards than he received, and who rendered essential service to posterity, by promoting correct taste and sound learning. *Ed. Grant. Orat. de Vit. R. Aschami. Epist. Aschami. Biog. Brit. Dr. Johnson's Life of Ascham.*—E.

ASCHARI, a celebrated musulman doctor, the head of the Ascharians, a sect which opposed the Hanbalites. This sect taught, that God acts always from particular volition for the individual good of every creature; while Aschari taught that God governs the world by general laws. Aschari died at Bagdat about the year of the Hegira 329, or of Christ 940, and was secretly interred, lest the Hanbalites, in their zeal to punish his impieties, should tear up his remains from the grave. *D'Herbelot, Bibl. Orient. Moreri. Nouv. Dict. Hist.*—E.

ASCLEPIADES, a Greek philosopher, of the Eliac school, native of Phlia in Peloponnesus, flourished about 350 years before Christ. He was a disciple of Stilpo, in whose school he formed friendship with Menedemus, which, Diogenes Laërtius says, was not at all inferior to that of Pylades and Orestes. They were obliged through poverty to submit to manual employment, and, attending the school of Phædo at Elis, they worked together as masons. Leaving their native country to attend the school of Plato at Athens, they supported themselves by grinding in the night, in one of the public prisons, till they had earned enough to enable them to spend the next day in the academy. When the magistrates of Athens, on making the customary inquiry concerning the manner in which these strangers subsisted, were informed of the extraordinary proof which these young men had given of an ardent thirst after knowledge, they applauded their zeal, and presented them with two hundred drachmas. (Athen. lib. iv. c. 19.) Asclepiades lived to a great age, and lost his sight, but bore the loss with chearfulness. (Cic. Tusc. Disp. lib. v. c. 39.) *Diog. Laërt. ap. Vit. Mened. Bayle. Brucker. Stanley.*—E.

ASCLEPIADES, an eminent physician of antiquity, born at Prusa in Bithynia, was originally a rhetorician, and turning his studies to medicine, became the author of a new sect. In physiology he followed Epicurus and the corpuscularian philosophers. He paid little regard to the authority of the older physicians, and rejecting all medicines of strong operation, he chiefly depended on diet, frictions, baths, &c. He allowed wine to his patients, and in general indulged their inclinations; whence he arrived at

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great fame and practice in Rome, where he lived somewhat before the time of Pompey. He was intimate with Licinius Crassus the orator, and other illustrious characters. Mithridates was very desirous of drawing him to his court, but could not succeed; but he corresponded with that prince on medical topics. He was confident of his own powers, and treated the opinions of others with little respect. It is said that he staked his reputation upon preserving himself in health; and that he lived to a great age, and was at last killed by a fall.

Many writings of Asclepiades are referred to by the ancients, and fragments of his opinions and practice are preserved in the works of Celsus, Galen, Cœlius, Aëtius, &c. He was also an esteemed commentator upon the most difficult parts of Hippocrates. He had many disciples, and his sect continued to flourish some time after his death. *Plinii Hist. Nat. Haller, Bibl. Med. Pract.*—A.

ASCONIUS, PEDIANUS, a Roman grammarian, a native of Padua, lived in the time of Augustus, and, as we learn from Servius and Philargyrus, in their commentary on Virgil's fourth Eclogue, was a friend of that poet. He seems to have been known to Quintilian; and he speaks of Livy under the appellation of "Livius Noster," which may imply personal acquaintance. Eusebius, in his Chronicon, places Asconius as low as the time of Vespasian; but this is probably a mistake, unless we have recourse, with Vossius, to the supposition of two writers of this name, one an historian, as Eusebius calls him, the other the commentator on Cicero. As nothing remains of the historian, the inquiry, however, is nugatory. The notes of Asconius on several of Cicero's orations, still extant, though in a mutilated state, are succinct and judicious. These notes were first published with those of Luscus, in folio, at Venice in 1477; and afterwards, with other valuable additions, at Padua in 1493.

In subsequent editions of Cicero's orations, the notes of Asconius have been intermixed with those of other commentators: they will be found in Gronovius's edition of Cicero, published in 4to. in 1692. *Fabric. Bibl. Lat.* lib. ii. c. 6. *Voss. de Hist. Lat.* lib. i. c. 27. *Moreri.*—E.

ASDRUBAL, a Carthaginian general, son-in-law of Hamilcar the father of Hannibal, accompanied his father-in-law into Spain after the first Punic war. On the breaking out of a rebellion of the Numidians against the Carthaginians, Asdrubal was detached with a part of the army into Africa, where by his military talents he soon restored tranquillity. He returned to Spain, where, on the death of Hamilcar, he was elected by the army his successor. Asdrubal commanded there with great prudence and success. He defeated the natives in a great battle, after which all the cities in that part of Spain submitted to him. To secure his conquests, he built a city in an admirable situation for maritime consequence, to which he gave the name of New Carthage, now Carthagena. The Romans, alarmed at the progress of his arms, negotiated a treaty with him, B. C. 222, by which he engaged that the Carthaginians should not pass the Iberus or Ebro, and should leave Saguntum and the other Greek colonies in Spain in possession of their independence. He observed the conditions faithfully; and turning his efforts towards the other parts of Spain, he brought the petty kings of the country, from the western ocean to the Iberus, partly by force, partly by persuasion, under the Carthaginian dominion. His manners were kind and affable, and he further ingratiated himself with the Spaniards by marrying the daughter of one of their princes. Asdrubal sent to Carthage for his brother-in-law young Hannibal, who made three campaigns under him. After a prosperous administration in Spain for eight years, he was openly assassinated by a Gaul, whose master he had put to death. The assassin was so pleased with his revenge, that he smiled in the midst of the tortures with which he was executed. *Polybius. Livy. Plutarch. Univers. Hist.*—A.

ASDRUBAL BARCA, son of Hamilcar, and brother of Hannibal, possessed a large share of those military talents which distinguished the latter, though with less good fortune. He was commander in Spain while his brother was in Italy; and had been successful in extinguishing a rebellion of the natives, when he received orders to march to the assistance of Hannibal. On his progress he was completely defeated by the Romans with the loss of great part of his army, and the design was for that time rendered abortive. After this he and the other Carthaginian, generals found great difficulty in maintaining themselves in Spain, and sustained various defeats from the two Scipios; but these leaders were in their turn defeated by the united armies of the Carthaginians, and killed. Asdrubal's influence over the Celtiberians, whom he prevailed upon to desert the Romans in a great body, was the principal cause of this disaster. Some time afterwards, Asdrubal having suffered himself to be shut up in an isthmus by the Roman army under Claudius Nero, escaped by a stratagem of the Punic kind, deluding the enemy by a pretended convention. The younger Scipio then

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taking the command in Spain, gave Asdrubal, who was again advancing towards Italy, a signal defeat; notwithstanding which, forming a junction with the other generals, and composing a new army from their troops, he proceeded to the Pyrenees, and crossing them, entered Italy with little opposition. He is charged with want of policy in losing time with the siege of Placentia, which at last he was obliged to raise. He advanced to join his brother along the coast of the Adriatic with a numerous army, chiefly of Spaniards and Gauls; and never did the Roman state appear in greater danger. When arrived at the river Metaurus, now Metaro, he was opposed by the consul Livius with his whole army, reinforced by the other consul, Claudius Nero, who had advanced by forced marches from Umbria with a detachment of his own army. A most bloody and decisive engagement ensued, in which Asdrubal, exerting all the efforts of a general and a soldier, was slain, and nearly his whole army destroyed. Claudius Nero returned to his station before Hannibal, carrying with him the head of Asdrubal. It was thrown into the Carthaginian trenches; and when brought to Hannibal, he recognised his brother's features, and crying, "I perceive the fortune of Carthage," he retired into the extremity of Italy. This event took place B. C. 203. *Polybius. Livy. Plutarch. Univers. Hist.*

Several other Carthaginian generals bore the name of *Asdrubal*. One of the most distinguished was *Asdrubal the son of Gisco*, who served in Spain with the last mentioned Asdrubal, and afterwards in Africa against Scipio. He was father of the celebrated Sophonisba. Another *Asdrubal* defended Carthage in its last siege by Scipio, and, foreseeing its fate, surrendered himself to the Romans, leaving his wife and children behind him in the temple of Æsculapius. The temple being set on fire, the wife of Asdrubal appearing magnificently adorned on the walls with her two children, first bitterly reproached and execrated her husband for his base desertion, and then, stabbing her two children, threw herself into the flames. *Univers. Hist.*—A.

ASELLI, GASPARD, a native of Cremona, was professor of anatomy at Pavia about 1620, where he distinguished himself by many curious observations. A fortunate discovery in 1622 has placed him among the great inventors in anatomical knowledge. Dissecting a live and well-fed dog, he remarked the lacteal vessels in the mesentery, which had remained unnoticed from the times of Herophilus and Erasistratus. He detected their use in absorbing the chyle, observed their valves, and traced them, as he thought, to the liver. He first gave them the name of lacteals, and prepared a description of them, illustrated with elegant coloured engravings, which was printed after his death at Milan in 1627, under the title, "De Lactibus, seu Lacteis Venis, quarto Vasorum Mesaraicorum Genere, novo Invento, Dissertatio," 4to. He erroneously represented the congeries of mesenteric glands, as the pancreas; and took the real pancreas for an unknown gland; which threw much obscurity on his discovery. *Douglas, Bibliogr. Anat. Haller, Biblioth. Anat.*—A.

ASGILL, JOHN, an English barrister, and a writer of singular character, was born about the middle of the seventeenth century, and educated in Lincoln's Inn under Mr. Eyre, a very eminent lawyer. He possessed a whimsical vein of humour, which displayed itself in several publications, in which there was a strange mixture of gravity and mirth. In 1698 he published, "Several Assertions proved, in order to create another Species of Money than Gold and Silver," and, "An Essay on a Registry for Titles of Lands." These were in the year 1700 followed by a most fanciful and enthusiastic work, entitled, "An Argument, proving, that according to the Covenant of eternal Life, revealed in the Scriptures, Man may be translated from hence without passing through Death, although the human Nature of Christ himself could not be thus translated till he had passed through Death." This performance raised a general outcry against the author as an infidel and a blasphemer; and, after Asgill had passed two years in Ireland, practising the law with so much success, that he was enabled to purchase an estate, and obtain a seat in the Irish parliament, he had the mortification to be expelled from the house, after having taken his seat only four days, as a person whose blasphemous writings rendered him unworthy to be one of the representatives of a Christian people. On his return to England, however, he found means to obtain a return to the British parliament in 1705, from the borough of Bramber in Sussex, and he enjoyed his seat two years. A neglect and contempt of œconomy, which was through life one of the prominent features of his character, now involved him in extreme embarrassment; and, during an interval of privilege, his person was seised for debt, and committed to the Fleet prison. On the opening of the next session of parliament in 1707, he was demanded out of custody by the serjeant at arms, and resumed his seat. But many persons, particularly the new members from Scotland, in this first

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session of the first *British* parliament, thought it a disgrace that a debtor, who enjoyed his liberty only under privilege, should sit in the house; and it was resolved to make the publication, which had given such general offence, the ground of his expulsion. A committee was appointed, which reported that the book contained several blasphemous expressions, and seemed intended to expose the scriptures; and, notwithstanding a very spirited defence, in which Asgill solemnly protested, that he did not publish the treatise with any intention to expose the scriptures, but under a firm belief of their truth as well as of the truth of his argument, he was expelled.

From this time Asgill grew daily more involved in debt; and he was soon laid in the King's-bench prison by his creditors. Here he remained through the long period of thirty years, furnishing himself with amusement, and occasional supplies, by writing pamphlets, chiefly political, against the pretender, and by practising in the way of his profession. Notwithstanding misfortunes, which must have been at least accompanied with a consciousness of indiscretion, he retained great vivacity of spirits, and powers of entertaining conversation, till his death, which happened in the rules of the King's-bench in 1738, at the age of four score, or, according to some accounts, of near a hundred.

After all the stir which was made about the treatise "On the possibility of avoiding Death," the production appears to have been rather absurd than impious; and the author deserved rather to be pitied or ridiculed as an enthusiast, than to be condemned as a blasphemer. Nothing indeed can be more impolitic or oppressive, than to stigmatise with opprobrious appellations the eccentricities of genius, or the vagaries of fancy, and to employ the public wisdom or force in restraining or chastising them. *Biog. Brit.*—E.

ASHMOLE, ELIAS, a very industrious English antiquarian and philosopher of the seventeenth century, was born at Lichfield in 1617, of parents in the middle condition of life. After a common education, he came up to London at the age of sixteen, and was received into the family of James Paget, Esq. a baron of the exchequer, his kinsman, where he studied the law, together with other branches of knowledge. He married in 1638, and settled in London as an attorney. On the breaking out of the civil war he retired from town, his wife being dead, and entered into the king's service in the ordnance department, in which he was employed first at Oxford, then at Worcester. While in the former city, he entered himself of Brazen Nose College, where he engaged in the studies of natural philosophy, mathematics, and astronomy. From the latter science he deviated into the spurious branch of it, astrology, then sanctioned by the belief of some men of eminence, though beginning to fall into discredit. His turn of mind, however, which seems to have been not a little prone to grave and learned fooleries, was favourable to the impressions made by the mysterious pretences of astrological imposture; and a similar propensity caused him to consider as a great æra of his life, his election into the society of free and accepted masons, of whose history in this kingdom he afterwards made large collections. On the surrender of Worcester in 1646, to the parliament whose cause was now become triumphant, Ashmole withdrew first into Cheshire, and then came to London, where he formed a close intimacy with the celebrated astrologers, Moore, Lilly, and Booker, though he seems only to have shared in their absurdities, not in their frauds. A retirement in Berkshire the next year gave him an opportunity of adding a knowledge of botany to his other acquirements. A more profitable pursuit to him was that of a "well-jointured widow," lady Mainwaring, then the relict of her third husband. He so ingratiated himself with this lady, that she conveyed to him her estate at Bradfield; and though it underwent sequestration on account of his known loyalty, his interest with Lilly and others of that party enabled him to recover it. In 1649 he married the lady, and settled with her in London, where his house became a resort of all the proficients in the curious and occult sciences. A taste for chemistry, or rather that pretended art which bears the same relation to it that astrology does to astronomy, viz. *alchemy*, was infused into him by a Berkshire adept, William Backhouse, called *father* by his disciple; and Ashmole published, under a feigned name, a treatise by the famous Dr. Dee, with another by an anonymous author, on this subject. He likewise undertook to prepare for the press a complete collection of the manuscript works of English chemists; a business of great labour and expense. This appeared in 1652 under the title of "Theatrum Chymicum Britannicum," in 4to. and it acquired him a mighty reputation among the *learned*, who at least saw in it a proof of wonderful application and minute accuracy, with a warm zeal for the promotion of what he conceived to be useful knowledge. It is to be understood, that this *chemistry* was all *alchemy*, and that Ashmole appears to have been entirely unacquainted with real chemical science. Among

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his acquaintance he now began to number the better names of Selden, Oughtred, and Dr. Wharton.

His wealthy marriage involved him in abundance of legal disputes; and at length the lady herself made an attack upon him in chancery; but to his honour serjeant Maynard observed, that in eight hundred sheets of depositions on her part, not so much as an ill word was proved against Mr. Ashmole; and the result was, that her bill was dismissed, and herself re-delivered to her happy spouse.

He had for some time attached himself to the study of antiquity and the perusal of records, which were very happily suited to his talents. He accompanied Sir W. Dugdale in his survey of the Fens, and traced a Roman road to Lichfield. He took a civil leave of hermetic philosophy in the preface to a treatise on the philosopher's stone, which he edited; and began to make collections for the work on which his fairest reputation is built, his "History of the Order of the Garter." For this purpose he was most assiduous in examining the records in the Tower and elsewhere. In a visit to Oxford he drew up a full description of the coins given to that university by archbishop Laud. His love for botany had induced him to take up his residence at the house of the celebrated gardener of Lambeth, John Tradescant. This person and his father had made a great collection of curiosities, which he, with the concurrence of his wife, made over to Ashmole by a deed of gift signed in December 1659. On the restoration, Ashmole was very graciously received, both as a loyalist and a man of learning, by the king, who appointed him to the suitable post of Windsor herald, and committed to his care a description of the royal medals. He was also made a commissioner and afterwards comptroller of the excise; was called to the bar in the Middle Temple, and admitted a fellow of the newly constituted royal society. Various other employments were successively bestowed upon him, as well honourable as lucrative, and Oxford presented him with the diploma of doctor of physic. His second wife dying, he soon after married the daughter of his friend, Sir. W. Dugdale. He was now considered as a first-rate literary character, and was visited with respect by the greatest persons in the kingdom. In May 1672 he presented to the king his capital work on the "Order of the Garter," which obtained great applause not only from his majesty, but from all the knights companions and others attached to studies of that kind. It is entitled, "The Institution, Laws, and Ceremonies of the most noble Order of the Garter. Collected and digested into one body by Elias Ashmole of the Middle Temple, Esq. Windesore Herald at Arms," fol. Lond. 1672. In 1675 he resigned his office of Windsor herald in favour of his brother-in-law, Mr. Dugdale. On a vacancy in the office of garter king-at-arms some time afterwards, he was thought of for the place, but declined it, and it was given to Sir W. Dugdale. An accidental fire which broke out in the chambers next to his in the Temple, destroyed a library he had been thirty-three years in collecting, with a cabinet of nine thousand coins, and a number of valuable antiquities; but his MSS. and gold medals escaped. In 1683, the university of Oxford having finished an edifice for a museum, Mr. Ashmole sent thither his Tradescantian collection of rarities, with the addition he had made to it; and afterwards added to this donation that of his books and MSS. They are the foundation of the *Museum Ashmoleanum*, now subsisting at Oxford. On the death of Sir W. Dugdale he was offered, but again declined, the place of garter king-at-arms. It appears that his own wish had long been to be appointed historiographer to the order, but for some reason this desire was never gratified. He died in May 1692, in the seventy-sixth year of his age, and was interred in the church of Great Lambeth. Besides the works abovementioned as printed in his life-time, he left a number of pieces in manuscript, chiefly on subjects of English antiquities, of which a few have been published; as has likewise a "Diary of his Life," written by himself, which has afforded copious materials for his biographers. The rank he bears in literature may be estimated from the account of his pursuits already given. To class him with our first philosophers and men of letters, and call him, in the words of the *Biogr. Britan.* "one of the greatest men in the last century," is manifestly ridiculous. Neither the strength of his understanding, nor the nature of his studies, at all justify such a panegyric. But industry, perseverance, curiosity, and exactness, may be allowed him in a high degree; and Antony Wood, in his quaint language, has perhaps, not ill characterised him as "the greatest virtuoso or curioso that was ever known or read of in England before his time." *Biog. Britan.*—A.

ASHWELL, GEORGE, an English episcopalian divine, born at Harrow on the Hill, in Middlesex, in the year 1612, and educated at Wadham College, Oxford, was rector of Hanwel in Oxfordshire. He was a zealous advocate for the doctrine and worship of the church

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of England, and wrote in their defence several treatises: "Fides Apostolica," [A Discourse on the Authors and Authority of the Apostle's Creed] with "An Appendix on the Nicene and Athanasian Creeds," printed in 8vo. at Oxford, 1653; "Gestus Eucharisticus," [Concerning the Gesture to be used at the receiving of the Sacrament] in 8vo. at Oxford, 1663; "De Socino et Socinismo;" "De Ecclesiâ Romanâ," 4to. Oxford, 1658. He also translated into English Pococke's Latin translation of an Arabic work, "The Self-taught Philosopher, Hai Ebn Yokdan," by Tophail. *Wood, Athen. Oxon. Biog. Brit.*—E.

ASPASIA, a Grecian lady more celebrated for her talents than her virtue, was a native of Miletus, and daughter of one Axiochus. Settling at Athens, in the profession of a courtesan, and even of a procuress, she excited as much admiration by the accomplishments of her mind as the beauty of her person. She was a proficient in rhetoric, and was well versed in philosophy and political science; and even the wise Socrates (such were the manners of the time) did not think it misbecame him to cultivate an acquaintance with her, and receive lessons from her. Her house was frequented by persons of character, who even brought their wives to be her auditors. The great statesman Pericles was so much attached to her, that after maintaining for some time an illegitimate commerce with her, he divorced his wife and married Aspasia. She was supposed to have a great influence over his political conduct; and the war against Samos, in order to assist the Milesians, is imputed to her. The satirists of Athens also accused her of being the author of the war with Megara, (which was the commencement of the Peloponnesian war) in revenge for the seisure of two of her damsels by the Megarians, who only retaliated a similar outrage of the Athenians. Aspasia was criminally prosecuted by Hermippus, a comedian, on the two charges of impiety and procurement; and it required all the tears and entreaties of Pericles to save her. After the death of Pericles she attached herself to a man of mean condition, whom, by her interest, she raised to the first offices of the state. *Plutarch. in Vit. Pericl. Athenæus. Aristophanes. Bayle.*—A.

ASPASIA, daughter of Hermotimus of Phocæa, a person of mean circumstances, was originally named *Milto*, and was brought up with no other advantages than nature gave her. She neither possesssed nor wished for foreign ornaments to set off a person exquisitely beautiful, and decorated with modesty and feminine softness. The commander for Cyrus, brother of Artaxerxes Mnemon, in those parts, took her away by force along with other maids of the country, and sent her to his master. Here she so much distinguished herself from her companions by the reserve and repugnance with which she received the advances of Cyrus, that he became deeply enamoured with her, and treated her more like a wife than a concubine. He gave her the name of *Aspasia*, in honour of the subject of the preceding article, whose renown had pervaded all Lesser Asia. She participated in his counsels, and accompanied him in his expeditions. She used her power with great moderation; and, contented with making the fortune of her father, she showed herself indifferent to wealth and splendor on her own account. She dexterously obtained the favour of the imperious Parysatis by respectful attention; and her chief magnificence was displayed in her offerings to Venus, whom she esteemed the patroness of her fortunes. After the fatal battle in which Cyrus lost his life fighting against his brother, she fell into the conqueror's hands, over whom she soon gained an influence almost equal to that she had possessed with her former master. The remainder of her story, as related by Plutarch and Justin, almost surpasses the bounds of credibility. They assert that Darius, son of Artaxerxes, on being publicly declared his successor, and, according to custom, allowed to demand a favour, asked of his father his Aspasia; and that the fair one, being allowed to make her choice between the father and son, preferred the latter. It is further added that Artaxerxes, jealous of his gift, took her out of his hands, by making her priestess of Diana, which bound her to perpetual continence; an artifice so mortifying to Darius, that it occasioned him to rebel. As Darius was fifty when declared successor to the throne, this precious object of contention must then, by calculation, have been about her seventy-fifth year! [In the passage of Plutarch's Life of Artaxerxes, where Darius's age is thus stated, some read twenty-five; and the length of Artaxerxes, reign is abridged near twenty years by Diodorus] If there is any truth in the story, the event must probably have happened in an earlier period of Darius's life, perhaps when he came of age. *Bayle's Dict.*—A.

ASSELYN, JOHN, a painter, was born in Holland about 1610. He was brought up under Isaiah Vanden-Velde, a battle painter, at the Hague, and afterwards travelled into France and Italy. He studied at Rome, and was particularly an imitator of the manner of Bambochio. The Flemish community of students gave him the

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name of *Krabbete*, on account of the crookedness of his hand and fingers; but no traces of this defect appear in his paintings, which are remarkable for the freedom and lightness of their touch. During his residence in Rome he was perpetually copying nature in the environs of that city—villages, remains of antiquity, animals, human figures, all were with great rapidity committed to paper, so that he acquired a prodigious stock of studies of this kind. On his return he staid some time at Lyons, where he gratified the curious with his designs. In this city he married the daughter of a merchant of Antwerp, and brought her with him to Amsterdam in 1645. He was received with great applause by his countrymen, and his example first gave the Dutch painters the idea of imitating the clear and natural manner of colouring landscape so much admired in Claude Lorrain, and quitting their dark and sombre style, with the prevalent blue and green tints of Paul Bril and Breugel. Asselyn was in great vogue at Amsterdam, and obtained a high price for his paintings, which were history pieces, battles, but chiefly landscapes with antiquities, and men and animals, represented with great truth and admirable brilliance of colouring. They are highly esteemed; and a set of twenty-four of his landscapes and ruins has been engraved by Perelle. Asselyn died at Amsterdam in 1650. *D'Argenville, Vies des Peintres.*—A.

ASSER, or ASSERIUS MENEVENSIS, an English divine, bishop of Salisbury, lived in the ninth century. He was born in Wales, and took the monastic habit among the Benedictines at St. David's. He was appointed secretary to the bishop of Sherbourn, and afterwards preceptor to the son of Alfred, which prepared the way for his advancement to the see of Sherbourn. It is said, that it was by the advice of this bishop that Alfred founded the university of Oxford; but the time when this university was founded has been a subject of much dispute. Asser wrote the "Life of Alfred," which was first published by archbishop Parker in the old Saxon character at the end of his edition of Thomas Walsingham's History, printed in folio, at London, in 1574; and reprinted the next year at Zurich. The life was brought down by Asser only to his forty-fifth year, or, according to his computation, the year of Christ 893; the rest has been added from authors of later date. Another work, under the title of "Asserius's Annals," was published by Dr. Gale, in folio, at Oxford, in 1691. It has been doubted, whether his name has not been prefixed without sufficient authority to a collection, which, at its first appearance, was anonymous: but the learned editor makes no question of its authenticity; and the copious manner in which it treats of the fortunes of Alfred favours this opinion. Asserius has the reputation of a very faithful historian. The time of his death is fixed by Godwin in 883, but by Cave in 909. *Godwin de Præsul. Voss. de Hist. Lat.* lib. ii. c. 39. *Nicholson's English Historical Library*, p. 47. ed. 1736. *Cav. Hist. Lit.*—E.

ASSER, a Jewish rabbi of the fifth century, wrote, with the assistance of Hamai, "The Talmud of Babylon," so called from the city where it was compiled. This collection, commented upon in 547 by the rabbi Mair, and afterwards by another Asser, was printed at Leyden, in 4to. in 1630; and with various notes, in twelve volumes folio, at Amsterdam in 1744. *Nouv. Dict. Hist.*—E.

ASSHETON, WILLIAM, an English episcopalian divine, rector of Beckenham in Kent, was born at Middleton in Lancashire in the year 1641, and was educated at Brazen Nose College, Oxford. He was frequently chosen proctor for Rochester in convocation; a proof that he was thought a worthy representative of his order. In his professional character he appears to have been faithful and assiduous. With a considerable share of ability and learning, and, doubtless, with genuine integrity and purity, he defended the established system of religion; and he wrote several useful pieces on subjects of morality and practical religion. It will not however, at present, be considered as any proof of the liberality of his spirit, or the soundness of his judgment, that he wrote expressly against toleration, and in defence of belief in apparitions. He published his "Toleration disapproved," at Oxford in 1670; and his "Cases of Scandal and Persecution," in 1674. His "Possibility of Apparitions," was occasioned by the story of Mrs. Veal, since prefixed to "Drelincourt on Death." Assheton was a strenuous advocate for monarchy, and in 1685 wrote "The Royal Apology," in defence of James II. yet, in 1688, he happily transferred his loyalty to William and Mary, and wrote, "A seasonable Vindication of their present Majesties;" declaring to the world the reasons which induced him to swear allegiance to them. He wrote against popery, and in defence of the Trinity. This divine is, perhaps, chiefly entitled to memorial as the first projector of the scheme for providing for clergymen's widows and others, by a jointure payable out of the mercers' company. The worthy doctor took great pains to bring this scheme to perfection, and had the sa-

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tisfaction to see it accomplished, as appears from his "Account of the Rise, Progress, and Advantages of Dr. Assheton's Proposal, &c." printed in 1713. For want, however, of an accurate acquaintance with the doctrine of annuities, the plan was erroneously constructed, and the society was not able completely to make good its proposals. Assheton died at his rectory in 1711, in the seventieth year of his age. *Wood, Athen. Oxon. Watts's Life of Dr. Assheton. Biog. Brit.*—E.

ASTELL, MARY, an English lady, who distinguished herself as a writer, was born at Newcastle upon Tyne in 1668. She was the daughter of a merchant; and from her uncle, a clergyman, received an education more literary and scientific, than was at that time usually given to young women. She was instructed in philosophy, mathematics, and logic, and in the Latin and French languages. At about twenty years of age she left Newcastle, and spent the remainder of her life in or near London, still devoting a great part of her time to study. Lamenting the ignorance then prevalent among the generality of her sex, she endeavoured to excite in them a desire of knowledge, by publishing "A serious Proposal to the Ladies, wherein a Method is offered for the Improvement of their Minds," printed in 12mo. at London in 1697. Her proposal was the establishment of a seminary for female education. It excited so much attention, that a certain great lady, not mentioned by name, but probably the queen, formed a design of giving ten thousand pounds towards erecting a sort of college for the education and improvement of the female sex, and as an asylum to such ladies as might wish to retire from the world: but this laudable design was frustrated by the unnecessary caution of bishop Burnet, who suggested to the lady, that such an institution would too much resemble a nunnery. Mrs. Astell wrote "Reflections on Marriage," published in 1700 and 1705, in consequence, as it is said, of her disappointment in a marriage contract with an eminent clergyman. This lady was a zealous defender of the system commonly deemed orthodox in religion; and in politics was a staunch advocate for the doctrine of non-resistance. She published some controversial pieces, particularly, "Moderation truly stated;" "A fair Way with the Dissenters;" "An impartial Enquiry into the Causes of the Rebellion;" and "A Vindication of the Royal Martyr;" all printed in 4to. in 1704. Her most elaborate performance was a large octavo volume, published in 1705, entitled, "The Christian Religion as professed by a Daughter of the Church of England." Dr. Waterland called it a very good book. In the controversial part, she has had the courage to attack Locke and Tillotson. Towards the close of her life, Mrs. Astell suffered the severe affliction of a cancer in her breast, and bore the pain of amputation with uncommon fortitude. She died in the year 1731.

Mrs. Astell appears to have been a woman of very austere manners and rigid principles, and to have possessed no extraordinary talents as a writer. At a later period, when female education has been so much improved, that a new æra of female character has commenced, such an authoress would scarcely be noticed: but, at a time when few women read, and hardly any wrote, it was meritorious to suggest hints, however rude and imperfect, for the improvement of female education; and it may be worth recording, that a century ago, a woman ventured to think, and to say in print, that "women, who ought to be retired, are, for this reason, designed for speculation," and that "great improvements might be made in the sciences, were not women enviously excluded from this their proper business." It may deserve mention concerning this lady, that she valued her time too much to suffer it to be often interrupted by trifling visitors; and that, though she had not learned the modern refinement of dictating lies to servants, she would often prevent such intruders, as she saw them approach, by jestingly saying to them, "Mrs. Astell is not at home." *Ballard's Memoirs of British Ladies*, ed. 8vo. 1775. *Biog. Brit.*—E.

ASTERIUS, a Christian writer of the Arian sect, flourished at the beginning of the fourth century. He was a native of Cappadocia, and by profession a sophist. Forsaking gentilism, he professed Christianity. In the time of Maximian's persecution, probably about the year 304, his courage failed him, and he consented to sacrifice to the pagan divinities; but he was afterwards recalled to the faith by his master, Lucian of Antioch. He associated much with Arian bishops, frequented their synods, and was desirous of being himself bishop of some city; but, on account of his temporary lapse into paganism, this honour was refused him. He wrote books in defence of Arianism, which gave great offence to Athanasius, who calls him a cunning sophist and patron of heresy: he was also the author of "Commentaries on the Psalms, the Gospels, and the Epistle to the Romans," and several other books, which Jerom says, (Hieron. de Vir. Ill. c. 94.) were much read by men of his party. A few fragments only

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remain of this writer, in citations made by Athanasius, (Orat 2. Cont. Ar. n. 37. Orat. 3. n. 2. De Synod. n. 18, &c.) Eusebius, (Euseb. Cont. Marc. lib. i. c. 4, &c.) and Epiphanius, (Hær. 72.) *Lardner's Cred.* Pt. ii. c. 69. § 9. *Dupin. Cav. Hist. Lit.*—E.

ASTERIUS, bishop of Amasea in Pontus, a native of Antioch, flourished in the fourth and at the beginning of the fifth century. Ancient writers take little notice of him; but we learn from his own remains, that he received his early instruction from a Scythian slave; that he lived near the time of Julian, and that he continued to a great age. Extracts from his sermons are preserved by Photius, (Cod. 271.) five entire Homilies were printed in Greek and Latin by Rubenius, in 4to. at Antwerp, in 1615; and six others were added, together with the extracts of Photius, by Combefis, in his supplement to the "Bibliotheca Patrum," printed in 1648. Dupin, who has given a distinct account of these homilies, allows them much commendation. The characters and descriptions, he says, are excellent; the explanations of scripture ingenious, and the thoughts and reflections solid and useful: yet we do not apprehend they would be much admired by a modern auditory. *Dupin. Cav. Hist. Lit. Fabr. Bib. Græc.* lib. v. c. 28. § 7.—E.

ASTERIUS URBANUS, a Christian divine, whether bishop or presbyter is uncertain, lived about the beginning of the third century. He was probably the author of a treatise against the Montanists, of which large extracts are preserved in Eusebius. The work was the substance of the author's arguments in a disputation which he held at Ancyra in Galatia. *Euseb. Hist. Ecc.* lib. v. c. 16, 17. *Cav. Hist. Lit. Lardner's Cred.* part 2. c. 33.—E.

ASTRONOME, L', an historian and astromer of the ninth century, was the author of a "Life of the Emperor Louis le Debonnaire." He passed a great part of his life in the court of that prince, under whom he had some honourable post. It appears from this work, that he sometimes conversed with that prince on astronomical subjects, and that he made the science of astronomy his particular study. The work, which was written in Latin, has been translated into French by Cousin. The original may be seen in the second volume of "Du Chesne's Collection of Historians." *Nouv. Dict. Hist.*—E.

ASTRUC, JOHN, M. D. an eminent French physician and medical writer, was born in 1684 at Sauve in the diocese of Alais, and studied physic in the university of Montpelier, of which he became a doctor and professor. He appeared as a writer so soon as 1702, and several of his early treatises relate to the theory of digestion. After the plague had visited Marseilles in 1720, he distinguished himself by taking a principal part in the dispute which arose among the physicians, whether it was an imported or a home-bred disease; and he strongly supported the doctrine (which nothing but an inveterate spirit of dogmatism could have called in question) of its contagious nature. His capital work, "De Morbis Venereis," appeared first in 1736, but was several times reprinted with additions. It abounds in learned disquisition, and was long (if it is not at this day) the standard of sound practice. The author warmly contends for the novelty of the disease in Europe, and its importation by the discoverers of America. In 1737 he published a quarto volume of "Memoirs relative to the Natural History of Languedoc," which contained a particular account of the mineral waters of Balaruc. His reputation had now become so considerable, that the faculty of Paris adopted him as a member in 1743, and the king created him one of his consulting physicians, and gave him the place of professor in the Royal College at Paris. A great concourse of students from all parts attended his lectures, so that his school was often too small for the auditors. He continued to publish various works, as "A Treatise on Pathology," and another "On Therapeutics;" and he entered deeply into the dispute between the physicians and surgeons of Paris, in which his learning furnished him with many curious facts concerning the ancient state of the two branches of medicine in the kingdom. In 1756 he published some "Doubts on the Inoculation of the Small-pox, addressed to the Faculty of Paris." In 1759, "A Treatise on Tumours and Ulcers," in two vols. 12mo. written in French, appeared without his name. It contains many valuable observations; and was among the first works which denied that *marks* were produced by the mother's imagination. His popular performance, "On the Diseases of Women," in French, four vols. 12mo. was published in 1761. Two more volumes were added in 1765; and a separate volume "On Midwifery," in 1766. Several smaller pieces on medical topics came from his pen at different times; and a posthumous work of his in 4to. entitled, "Memoirs relative to the History of the Faculty of Medicine of Montpellier," was edited by Mr. Lorry in 1767. Besides these numerous productions in his own profession, he wrote "Conjectures on the original Memoirs used by Moses in writing Genesis," 12mo. 1753; and "A Dissertation on

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the Immateriality and Immortality of the Soul," 12mo. 1755.

Dr. Astruc was made first physician to Augustus, king of Poland, and spent some time at his court; but finding that this situation was a restraint on his literary pursuits, he quitted it. He died at Paris, May 5, 1766, in the eighty-third year of his age. He was a modest, polite, and benevolent man, wholly attached to the pleasures of his family and his closet. He spent all the time he could spare from his studies in the education of his son, and in conversation with young persons of the profession, whom he loved to guide and instruct. His works, though not free from inaccuracies, abound in various and agreeable information, and are written in a good taste, with a candid and judicious spirit of criticism, and every where display a zeal for the welfare of mankind. *Nouv. Dict. Hist. Haller, Bibl. Med.* tom. iv.—A.

ASTYAGES, king of the Medes, son of Cyaxares, is reckoned to have commenced his reign B. C. 594. The history of this remote period is so mingled with fable, that little dependance can be placed upon it beyond the account of a few leading events. The story of Astyages is chiefly memorable from its connexion with that of the great eastern conqueror, Cyrus; and Herodotus relates it in the following manner. Astyages married his daughter Mandane to a Persian nobleman named Cambyses. During her pregnancy, he had a dream, which was interpreted to signify, that the child to be born should rule over all Asia. This prediction so much alarmed Astyages, that he resolved to destroy the child; and at its birth delivered it for this purpose to one Harpagus, who, moved by compassion, disobeyed the command, and entrusted the infant Cyrus to one of the king's herdsmen, by whom he was brought up. On the discovery of this fraud, when Cyrus was ten years old, Astyages caused the only son of Harpagus to be killed, and his flesh to be served up to him in a banquet. Harpagus, who at first dissembled his resentment of this monstrous barbarity, nourished the secret intentions of revenge, which he afterwards put in practice, by calling Cyrus, now grown up to manhood, out of Persia, whither he had been sent to his real parents, and enabling him to raise a revolt against his grandfather. Astyages was defeated; and in revenge for the want of foresight of the magi, who had assured him that all danger from his grandson was at an end, caused them all to be impaled. In a second engagement he was again defeated and made prisoner. Cyrus deposed him, and rendered the Medes subject to the Persians. Astyages had at this time reigned thirty-five years. He was suffered to live, confined to his palace, till the natural period of his days.

Xenophon, in his "Cyropædia," (which, however, the best critics have always considered rather as a work of fiction than true history) represents the matter very differently; and describes Cyrus as openly educated at the court of his grandfather Astyages, who retained the crown till his death, and was succeeded by his son Cyaxares II. Astyages is by some reckoned to be the *Ahasuerus* of the Jewish scriptures. *Univers. Hist.*—A.

ATAHUALPA, or ATABALIPA, last inca of Peru, was the son of Huana Capac by the daughter of the king of Quito; and, at the death of his father in 1529, was appointed his successor in the conquered province of Quito, while his elder brother Huascar, descended from a virgin of the sun, succeeded to the throne of Peru. A civil war soon arose between the brothers, which ended in the defeat and captivity of Huascar; and Atahualpa secured his own usurped authority over the Peruvian empire by putting to death all of the royal race, called children of the sun, whom he could get within his power. During the course of this war, the Spanish adventurer Pizarro arrived in Peru, and was suffered, without opposition, to penetrate to the town of Caxamalca, in the neighbourhood of the camp of Atahualpa. This prince, confiding in Pizarro's professions of friendship, made a visit, with a splendid and numerous train, to the Spanish quarters. When he arrived, the friar Valverde addressed him in an harangue, explaining the nature of the Christian religion, and the authority of the pope, and terminating with a requisition to the inca, that he should embrace the catholic faith, and acknowledge himself a vassal of the king of Castile. The astonished prince demanded by what authority he was enjoined such strange compliances, and where the priest had learned these extraordinary things: "In this book," replied Valverde, reaching him his breviary. The inca turned over the leaves, put the book to his ear, and saying, "This is silent, it tells me nothing;" threw it disdainfully on the ground. "To arms! (cried the furious Valverde) revenge the profanation offered to our holy religion!" Immediately the Spaniards, who had been prepared for the scene, fell upon the innocent Peruvians, massacred numbers of them without mercy, and seised the person of the inca himself, the great object of Pizarro's treacherous designs. They retained him in a respectful kind of captivity, issuing in his name

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such orders as they thought conducive to their own security, which were implicitly obeyed. Atahualpa offered, as a ransom, to fill the room in which he was kept with vessels of gold as high as he could reach. By the faithful exertions of his subjects, this immense mass of treasure was nearly collected; and in the mean time the inca was allowed to sacrifice to his own safety the life of his captive brother Huascar. The greedy Spaniards divided the rich spoil of Peru among them, but the inca was still kept in confinement. He now became an object of contention between the soldiers of Pizarro, and those newly arrived under Almagro; and the latter demanded his life, that there might be no pretext of inequality in sharing the future plunder of Peru, under the idea of its being the inca's ransom. Pizarro at length consented to the sacrifice; and this abominable scene of perfidy and injustice was concluded by a mock trial, in which, on the most absurd charges, Atahualpa was found guilty, and condemned to be burnt alive. He was instantly led to the place of execution, where the promise of mitigating his punishment induced him to submit to the ceremony of baptism. As soon as it was performed, he was strangled at the stake, A. D. 1533. *Robertson's Hist. of America.*—A.

ATHALIAH, daughter of Ahab (2 Kings viii. 18.) or of Omri (ib. ver. 28, and 2 Chron. xxii. 2.), wife of Jehoram king of Judah, and mother of Ahaziah, soon after the accession of her son to the crown of Judah, was an evil counsellor to her son; and after his death, that she might ascend the throne, massacred all the princes of the royal house, except the infant Joash, who was concealed by Jehoshaba the daughter of Jehoram. She possessed the kingdom seven years; at the expiration of which, the infant king was presented to the people, and crowned in the temple; and Athaliah, brought to the temple by the shouts of the people, was, by the order of Jehoiada the high priest, put to death. This story is made the subject of one of Racine's finest tragedies. 2 *Kings* xi.—E.

ATHANASIUS, honoured with the appellation of saint, a celebrated Christian bishop of the fourth century, was a native of Egypt, and probably (Orat. i. cont. Arian.) of Alexandria. The exact time of his birth is not known; nor do any authentic accounts remain of his parentage, infancy, or education. Ruffinus's story of his imitating the ceremonies of the church in play, while a child, and baptising his comrades, is given up by Dupin, and by Cave himself in his last work. In his early studies, his attention was chiefly turned to theology, and, devoting himself to the church, he was ordained a deacon under Alexander, bishop of Alexandria. He appears to have been a favourite with that prelate, for he was employed as his secretary, and accompanied him to the council of Nice, (Ath. Apol. ii. Soc. lib. i. c. 8.) and was nominated by him as his successor. Alexander dying in the year 326, five months after the council of Nice, Athanasius was, by the general voice of the people, chosen bishop of the church of Alexandria, and was ordained by the bishops of Egypt, Libya, and Pentapolis, assembled in that city. This is attested by a synodical letter, preserved by Athanasius, (Apol. ii.) in which is contradicted the account of the Arians, who asserted, that he was ordained by seven bishops alone, against the will of the rest. When accounts directly contradict each other concerning a recent and public fact, it is in vain, at the distance of 1400 years, to attempt to ascertain the truth. Athanasius was probably at this time not more than thirty years of age, for he speaks of the persecution of Maximin, (Ep. ad Solit.) as an event of which he had heard from his fathers, and he lived forty-six years after his episcopal ordination.

During the life of Alexander, his predecessor, Athanasius had entered with great vehemence into the dispute which at that time agitated the whole Christian world, concerning the person of Christ; and at the council of Nice, though then only a deacon, had distinguished himself by a violent speech against Arius. Upon the death of his master, and his advancement to the prelacy, he became the head of the catholic party in the contest with the Arians, and through his whole life maintained the struggle with inflexible firmness, and irreconcileable hostility. To the defence of the doctrine of the Trinity he consecrated all his time and talents; and his zeal for this cause was such, that he thought no sacrifice too great in its support.

The Arians, who, notwithstanding the condemnation of their leader in the council of Nice, were still numerous and powerful, had in Alexandria united with the Meletian party, in opposing the bishop of Alexandria, and, with the support of their interest, were endeavouring to obtain the restoration of Arius to the catholic communion. They so far succeeded, as to obtain a request to this effect from the emperor Constantine to Athanasius; and Eusebius of Nicomedia, the zealous friend and patron of Arius, at the same time, in an importunate and menacing letter, urged the bishop to compliance. Athanasius resolutely withstood these solicitations, and the resentment of the Arian

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party was inflamed. Determined, if possible, to remove so formidable an adversary, in the year 331 they brought several accusations against him before the emperor. They charged him with having tyrannically oppressed the inhabitants of Alexandria by a tax on their vestments; sacrilegiously caused a chalice in one of their churches to be broken; and traitorously assisted the emperor's rival, Philumenus, by supplying him with money. The emperor summoned Athanasius before him; and, having upon examination found him innocent, sent him back to Alexander with a letter of acquittal and approbation. The enemies of Athanasius repeated their attack. They revived one of the former charges, deposing, that one Macarius, sent by him to expell Ischyrus a presbyter in church of Mareotis, had rushed upon him in the church, overturned the sacred table and broken the chalice: they asserted, that he had whipped, or imprisoned, six of their bishops; and they even accused him of having murdered, or mutilated, Arsenius, a Meletian bishop. (Sozom. lib. iii c. 25. Socrat. lib. ii. c. 27. Athan. Ap. ii.) The accusations were referred by the emperor to a synod at Cæsarea; but Athanasius refused to appear before a tribunal of enemies. Another council was, soon afterwards, in the year 335, by Constantine's order, summoned at Tyre, (Socrat. lib. ii. c. 28. Sozom. lib. ii. c. 25. &c.) and the bishop, after a long refusal, at last obeyed the emperor's peremptory commands, and appeared in the presence of sixty bishops, to make his defence. His reply to the charge concerning the six bishops does not appear. From that which respected Arsenius he effectually exculpated himself, by producing Arsenius alive and unhurt, in the midst of the assembly. With regard to the affair of the chalice, a deputation of six bishops was appointed to make inquiry on the spot: they inquired, and returned with a confirmation of the charge. In the mean time, some of the members of the synod went to consecrate a church at Jerusalem, and there received Arius into communion; while Athanasius, who foresaw the probable issue of the trial, seised the opportunity, which a bark, just then hoisting sail for Constantinople, offered him, of presenting himself before the emperor. With that intrepidity which so strongly marked the character of this prelate, he encountered his sovereign, as he was passing on horseback through the principal street of Constantinople, (Ath. Apol. ii. Socrat. lib. i. c. 34, 35.) and entreated an audience. The emperor listened to his complaints, and summoned the members of the council to appear before him, that the cause might be fairly examined. When they came, however, instead of renewing their former accusations, they brought against Athanasius an entirely new charge; that he had attempted to detain the ships at Alexandria which supplied Constantinople with corn, of which they were then in want. Upon this, Constantine, whether from resentment, conviction, or policy, it may be difficult to determine, consented to his degradation, and the council pronounced upon him a sentence of deposition and banishment. In a remote province of Gaul, but in the hospitable court of Treves, the prelate passed about eighteen months in exile; his see, in the mean time, remaining unoccupied. We assign this period, as the synod of Jerusalem was held at the latter end of the year 335, and Athanasius was restored soon after the death of Constantine, by a letter of Constantius bearing date 15. Cal. Jul. Ann. 337. Theodoret makes the duration of this exile two years and four months, which account is adopted by Gibbon; and Epiphanius strangely says, that he remained in the parts of Italy twelve or fourteen years. Hær. 68.

Upon the death of Constantine, Athanasius, being by an honourable edict of Constantius restored to his country, resumed his episcopal functions. (Theodor. lib. ii. c. 2. Socr. lib. ii. c. 2. Soz. lib. iii. c. 1.) The Arians, however, treated this proceeding as an offence against synodical authority; and a council of ninety bishops, of whom the leaders were Theognis, bishop of Nice, Theodore of Heraclea, and Eusebius, lately of Nicomedia, now of Constantinople, was held at Antioch in 341, which confirmed the former deposition of Athanasius, and placed in the see of Alexandria one of their own party, Gregory of Cappadocia: and the young emperor, who was easily brought over to their interest, confirmed the nomination by giving instructions to the prefect of Egypt to support the new primate with the civil and military powers of the country: a most injurious act of tyranny, which no pretence of purity of faith could justify. Although the conduct of Athanasius had received the sanction of a synod which he had called at Alexandria, he found himself compelled to yield to superior force; and fled for protection and support to Julius, bishop of Rome. This official guardian of the catholic faith disapproved of the doctrines and conduct of the Eastern churches, and gave the orthodox exile a welcome reception. For three years he was resident at Rome; but how he employed his time there, we are not informed. At the expiration of this term, he was summon-

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ed to Milan, by the emperor Constans, who was disposed to favour the catholic party. Here it was agreed, that a new council should be held to settle the disputes which the council of Nice had not been able to terminate. Sardica in Illyricum was the place fixed upon for this general council; and, in the year 347, assembled about 170, or, according to some, 300, bishops, of which 73 were from the eastern, and the rest from the western churches. (Socr. lib. ii. c. 20. Sozom. lib. iii. c. 12. Athan. Apol. ii.) But, the eastern bishops requiring, as a preliminary condition of the meeting, that Athanasius should be excluded from the assembly and from communion, the western bishops refused this condition, and the two parties separated; the partisans of Athanasius remaining at Sardica, and the rest assembling at Philippopolis. Among the former, this prelate was revered as a saint; among the latter, he was held up, together with Marcellus, Paul, and Asclepas, who had likewise been condemned in the eastern councils, as a wicked disturber of the peace of the church. The latter also deposed Pope Julius, and Hosius of Corduba, who had supported them: whilst the former, in their turn deposed Basil of Ancyra, Theodore of Heraclea, and many others. Constans was so intent upon the restoration of Athanasius, whose see lay within the dominions of his brother Constantius, that he peremptorily demanded it by letter, (Socrat. lib. ii. c. 22. Athan. ad Solit.) and threatened him with war in case of non-compliance. The timid Constantius complied, and wrote three letters to Athanasius, to invite his return to his see, now vacant by the death of Gregory, and to give him full assurance of safety. (Ath. Apol. ii. Socr. lib. ii. c. 23.) The prelate before his return to Alexandria, waited upon Constantius, who received him kindly, but expressed a wish that he would allow the Arians the use of a church within his diocese. Athanasius did not object to the proposal, but requested, in his turn, that his brethren might be indulged in the same manner in those places where Arianism was established. It is a striking proof of the intolerant spirit of these times, that so reasonable a plan could not be carried into effect. The Arians, being now in this part of the empire the ruling party, were less disposed to toleration than the depressed Athanasians, and, when they were consulted upon the proposal, coldly replied, that it would be inconvenient. Athanasius, though in this instance not deficient in candour, was not cooled in his zeal for the catholic doctrine of the Trinity. In all the cities through which he passed, he admonished the people to avoid the Arians, and to receive into their communion none but those who would admit into their creed the term *consubstantial*. When he arrived in Alexandria, in 350, the people, whose attachment to their old pastor was not likely to be diminished by the tyranny which had been exercised over themselves during his absence, welcomed his return with every demonstration of joy; and the church with its bishop enjoyed from this time a short period of repose. (Theod. lib. ii. c 12. Athan. ad Solit.)

After the death of Athanasius's faithful friends, the emperor Constans, and pope Julius, new dangers threatened him. The emperor Constantius, strongly attached to the party of Arius, had long regarded this prelate as a disturber of the public tranquility, and entertained hostile sentiments towards him. His animosity was now so deeply rooted, that de declared, that he was more desirous to subdue Athanasius, than to vanquish Magnentius. (Theod. lib. ii. c. 16.) To execute a scheme of revenge against a popular prelate, was, in these religious times, an undertaking of no small difficulty. The emperor proceeded with slow and cautious steps. His purpose was, to revive and enforce the sentence pronounced against Athanasius by the synod of Tyre, which had never been reversed. For this purpose, his first endeavour was to bring over the pope and the rest of the Latin bishops to his interest. Liberius, the successor of Julius, was more inclined than that pontiff to listen to the complaints of the Arians. According to a letter of Liberius preserved by Hilary, which some writers, who support the immutable orthodoxy of the papal chair, have thought to have been forged by the Arians, that pope, soon after his accession, in compliance with the solicitation of the Arians in the East, had resumed the consideration of the charges against Athanasius, and had, upon that prelate's refusal to obey a summons to Rome, excommunicated him. If this was true, the sentence was soon repealed; for, after some preliminary negotiations, it was agreed between the pope and the emperor, that a general council should be called by the latter. This council was held at Arles in the year 353. (Athan. Apol. ad Constan.) Here the Arian party prevailed, and, either from conviction or through corrupt influence, all the bishops present signed the condemnation of Athanasius, except Paulinus of Treves, who, for his refusal, was banished to Phrygia. Liberius, dissatisfied with the proceedings of this council, entreated the emperor to give the business of Athanasius a second hearing in another council. Upon this, Constantius, who was then at Milan, summoned a ge-

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neral council in that city, in the year 355. (Socrat. lib. ii. c. 36. Soz. lib. iv. c. 9.) In this assembly, which consisted of upwards of three hundred bishops chiefly of the western churches, the emperor, who was present, exercised all his influence and authority (Hilar. cont. Const. c. 5.) to obtain the concurrence of the western bishops in the condemnation of Athanasius. After a violent contest, the sentence against him was passed; and the bishops, who had opposed the measure, and still refused to sign the sentence, were sent into exile by the authority of Constantius, who affected to execute the decrees of the church. (Theodor. lib. ii. c. 16. Soz. lib. iv. c. 11. Ammian. Marc. lib. xv. c. 7.) Whatever was the truth respecting the doctrines in dispute, or respecting the charges brought against Athanasius, those prelates certainly acted a meritorious part, who thus boldly withstood the arbitary interference of the emperor: and it is only to be regretted, that, among these, Liberius, bishop of Rome, and Hosius of Cordova, afterwards suffered their firmness to be subdued by the hardships of exile, and purchased their return by an unworthy compliance.

Notwithstanding the decisions of the eastern and western councils against Athanasius, the emperor, apprehensive of danger from this prelate's popularity, proceeded with extreme caution in executing the sentence. Messengers were sent to inform him of the decrees, and to persuade him voluntarily to abdicate his see: the civil officers of Egypt were employed to effect his removal, if possible, by peaceable means; but Athanasius still remained inflexible, and his friends and supporters were numerous. Syrianus, the commander of the forces in Egypt, appeared in Alexandria, and urged an immediate compliance. The bishop's party entreated a delay of further proceedings, till the emperor's pleasure could be more fully known. Syrianus consented; but while the messengers were passing, the legions of upper Egypt and of Libya advanced by secret orders towards Alexandria; and suddenly, before any effectual steps could be taken to oppose them, the commander appeared at the head of five thousand men in the heart of the city. At midnight, while the bishop and many of his clergy and people were performing their nocturnal devotions in the church of St. Theonas in preparation for the communion, the church was invested by a numerous body of soldiers, and was instantly filled with tumult, violence, and slaughter. The intrepid bishop remained in his place during the scene of confusion and terror, calmly expecting death, and animating the piety of his flock by ordering a psalm of praise to be sung; when at length, the congregation being dispersed, he was, with extreme hazard, conveyed through the tumultuous crowd to a place of safety. Similar outrages were committed in other churches; and the city continued, for four months, at the mercy of a savage and rapacious military force. (Socr. lib. ii. c. 26. Soz. lib. iv. c. 9. Ath. Apol. ad Const.)

While the see of Alexandria was bestowed by the emperor upon George of Cappadocia, a violent supporter of the Arian cause; and while the adherents of Athanasius were every where pursued with the utmost severity, and he himself was proscribed, with the promise of a large reward to any one who should produce him, alive or dead; this persecuted prelate suddenly disappeared, and remained for six years in impenetrable obscurity. (Apol. ad Const. Epist. ad Solit.) In the deserts of Thebaïs, among the disciples of Antony, a numerous fraternity of monks, or hermits, whose lives were devoted to solitude and piety, he found a secure asylum. (Nazianz. Orat. 21.) These faithful guardians of his safety sometimes hazarded their lives, to enable him to elude the pursuit of his enemies. When the diligence of this pursuit was abated, Athanasius ventured beyond the limits of his retreat, and is said sometimes to have visited in disguise his confidential friends in Alexandria. Romantic stories are related of the adventures which he met with in his excursions. One of these, though rejected by some historians as unworthy of credit, is so well attested, (Pallad. Hist. Lausiac. c. 136. in Bibl. Pat. tom. ii. p. 1039. Sozom. lib. v. c. 6.) that it may deserve mention. At Alexandria, being one night in extreme danger of discovery, he sought protection in the house of a young female, celebrated for her beauty. At the hour of midnight, the bishop, as she many years afterwards related the story, hastily conjured her to afford him the protection which he had been directed by a celestial vision to seek under her hospitable roof. The pious maid conveyed him to a private apartment, where he remained in perfect concealment, and, as long as his danger continued, gave him the attendance of a faithful servant, and supplied him with books and provision. Palladius, (Hist. Lausiac. in Vit. Patrum, p. 776.) bishop of Helenopolis, relates this anecdote, and asserts, that he received it from the woman herself, then seventy years of age, when he was in Alexandria, and that it was universally believed among the clergy of that city. From the deserts of Thebaïs, Athanasius frequently assailed his enemies, and consoled his

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friends, by his writings. He sent out an "Apology for his Flight," and general apologies for his conduct addressed to the emperor; and, in his Epistle to the Monks, he loaded Constantius with vehement invectives.

Constantius, the inveterate enemy of Athanasius, being, in the year 361, succeeded by Julian, and George, bishop of Alexandria, being, the same year, killed in a tumult, the way was opened for the third return of Athanasius to his see. It was, doubtless, with much exultation that, after a tedious exile, he again found himself, in the midst of a crowd of devoted followers, seated on his episcopal throne. (Soc. lib. iii. c. 1, 5. Soz. lib. v. c. 5, 12. Theod. lib. iii. c. 4. Nazian. Orat. 21.) The prelate, who might now, with some reason, consider himself as the head of the orthodox church, after settling the affairs of his diocese, extended his pastoral care to the general state of religion. With unabated zeal for the catholic faith, and particularly for the doctrine of the Trinity, he summoned a council at Alexandria, in which it was determined, that those bishops, who had attached themselves to the Arian party in the late reign, might, upon a recantation of their errors, expressed by signing the Nicene creed, be admitted into the communion of the church, and be restored to their sees.

These zealous exertions for the unity of the church were soon interrupted. Julian, an enemy to all the Christian sects, appears to have regarded Athanasius with peculiar aversion. In an edict (Juliani Epist. 26, 10.) sent to Alexandria, he expressed his astonishment at the presumption of this daring man, in not only returning without an imperial edict to recall him, but re-possessing himself of the episcopal see of Alexandria, and commanded him to depart the city immediately. The prefect, through caution or negligence, having delayed the execution of the sentence, Julian sent him a severe reprimand, (Jul. Epist. 6, 51.) in which he swears by the great God Serapis, that unless, on the calends of December, Athanasius has departed from Egypt, his officers shall be fined an hundred pounds of gold; and adds, that he should hear nothing with more pleasure, than that this wretch was expelled from all Egypt: in other epistles Julian speaks with mingled indignation and contempt of this prelate, as a busy factious man, or rather a pitiful, despicable fellow, for whose sake it was not worth while to hazard a public disturbance: and declares a wish, "in words," as Gibbon says, "of formidable import," that the whole venom of the Galilæan school were contained in the single person of Athanasius (Conf. Greg. Naz. Orat. 21. Sozom. lib. v. c. 15. Socrat. lib. iii. c. 14. Theod. lib. iii. c. 9.). The grounds of Julian's peculiar hatred of Athanasius the emperor does not distinctly specify: whatever they were, it was necessary for the Christian bishop to retire from the lifted arm of the pagan emperor. He prudently resolved, once more, to visit the monasteries of the desert. But, as he was going up the Nile with this intention, perceiving that the vessel was followed by some persons who were sent to apprehend him, and finding that he must be overtaken, he, with admirable presence of mind, ordered the boat to turn about and meet his pursuers. They, not suspecting that the vessel contained the person they were pursuing, asked the crew if they had seen Athanasius: they told them that he was not far off, and might soon be overtaken: upon which his pursuers went on, and he returned to Alexandria, where he found means to lie concealed till the death of Julian, in the year 363. (Socr. lib. iii. c. 14. Soz. lib. iv. c. 10. Theod. lib. iii. c. 9.)

Under Jovian, the fortune of Athanasius once more began to smile. This emperor, who on his accession had declared himself a Christian, recalled all the exiled bishops to their sees; and Athanasius issued from his retreat, and again resumed his episcopal functions. At the request of Jovian, who was inclined to favour the catholic faith, and who respected the talents and age of the bishop of Alexandria, he presented to him a statement of the orthodox faith in a synodical letter, and the Nicene creed again became the general formulary of the churches. (Athan. et Theod. lib. iv. c. 3. Greg. Naz. Orat. 21.)

From this time to his death, this prelate, reverend in age and authority, continued for ten years, with only a small interruption, to enjoy the honours, and discharge the offices, of his prelacy. It was unfortunate for Athanasius, that, in the distribution of the empire which succeeded the short reign of Jovian, Valentian, who was disposed to favour the catholic party, chose the western, and Valens, who was a decided Arian, took the eastern division. Valens, who had been instructed in Arian principles by Eudoxus bishop of Constantinople, under the influence of that prelate, endeavoured to bring over, by that coercion which each party exercised when it was able, the Athanasians to the Arian faith. Edicts were issued (Sozom. lib. vi. c. 12.) for again banishing those bishops, who had regained their sees on the accession of Jovian; and Athanasius was again in the list of the proscribed. His zealous friends

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in Alexandria, more attached to him on every new persecution, warmly resented this fresh instance of imperial oppression, and were prepared to defend their own rights, and the person of their revered patriarch, by force. Athanasius, however, to avoid the storm, retired into temporary concealment in the country, in the monument belonging to his family, where he is said to have lain hid four months. This retreat has been called Athanasius's fifth exile. The emperor, either through fear or respect, soon gave up the contest; and, in the midst of commotions and persecutions, this venerable prelate passed his last days in tranquillity. (Socrat. lib. iv. c. 15—20. Sozom. lib. vi. c. 14.) His life, which, in a degree not easily paralleled, had been harassed with troubles, at last terminated happily, in the 46th, or according to some the 48th, year of his prelacy, and in the year of Christ 373.

In the present age, in which the phrensy of theological controversy is, in some measure, subsided, it may be thought surprising, that the whole character and the whole fortune of Athanasius should have hinged upon a single question concerning the divine nature; whether Christ had existed from eternity, as a second person consubstantial, or of the same substance, with the father and the holy spirit, forming together one undivided trinity in unity; or whether he had been, before all worlds, produced by the will of the father, and was only of like substance with him. A dispute, in which so many previous questions are taken for granted; which lies so far above human comprehension, and so remote from human concerns; and the solution of which must depend upon the critical interpretation of passages of ancient writings, whose precise meaning it is exceedingly difficult, perhaps impossible, to ascertain; might have been altogether dropped, or have been examined with coolness as a matter of inferior importance. But with Athanasius and Arius, and the whole body of Christian divines at this period, the question concerning the consubstantiality of the father and the son in the trinity was the most important, which could come before the human mind. This question filled books, agitated synods, disturbed nations, and set the world in flames. It was not wonderful, that Athanasius, a man of strong talents and an active resolute spirit, should be infected with the general enthusiasm, and become the head of a theological party. Yet we must condemn the bigotry which would not permit him to prevent the confusion which he brought into the church, and the troubles with which he disturbed his own repose, by receiving as a Christian brother a man whose only crime was, that he believed Christ to be a created being. More liberal conduct might have been expected from one, who acknowledged, that it is the property of religion, not to compel, but to persuade, and that truth is not to be propagated by force, but by reason and argument; and who complained of the Arians, that those whom they could not subdue by reasoning, they endeavoured to convince by scourging and imprisonment (Hist. Arian. ad Monach. n. 33, 67.). But Arianism was to Athanasius a dæmon of terror, a child of the devil (Orat. contra Arian. n. 1.), which must at all events be exorcised from the church. Of the conduct and spirit of Athanasius we might be better able to judge, could we compare his own accounts, and those of his partisans, with equally minute evidence on the other side from Arius himself, his friend Eusebius of Nicomedia, or other leading actors in the Arian party. We might, then, understand the meaning and grounds of the numerous accusations brought, at various times, against him, and might perhaps find that their proceedings were not altogether so full of absurdity and malice, as they at present appear. From the portrait of this illustrious Christian bishop, as it is now presented to us, if we are to consider the strokes of Julian's pencil as mere dashes of malignity, without adopting the extravagant praises of ancient or modern eulogists, who have called him "the most holy eye and light of the world," and said, that "to commend him was the same thing as to commend virtue itself;" we may conclude, that, though not intimately conversant with other branches of learning or science, he was a great theologian; that, with a strong tincture of fanaticism, he possessed a pious zeal for religion; that he was, in his personal conduct, regular, discreet, and generous; that he was patient of labour, jealous of fame, and fearless of danger; that his perseverance was not to be broken by any discouragements; that his intrepidity was impregnable by any violence; in short, that, though he might not be better entitled than many of his adversaries to be canonised as a saint, he had talents and virtues which justly commanded respect, and which, guided by more enlarged views to more useful ends, might have rendered him, what he certainly was not, a benefactor to the world.

Athanasius wrote many books, which are chiefly apologies for himself, or invectives against his enemies, or controversial treatises against Arianism. His style is clear, easy,

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and not destitute of dignity and ornament. In his reasonings he is sufficiently copious; in his attacks upon the Arians, more than sufficiently acrimonious. His first book, "Against the Gentiles;" "Apologies;" "Letter to those that lead a monastic Life;" "Letters to Serapion;" "Two Books on the Incarnation;" "Conferences with the Arians;" "The Life of St. Antony;" and "The Abridgement of the holy Scriptures," are among the more valuable of this bishop's genuine writings. The latter of these pieces contains an enumeration of all the canonical books of the old and new testament, with a summary of their contents, and an account of their respective authors: it treats particularly of the four gospels. A great number of other pieces have been admitted among the works of Athanasius, which are commonly allowed to be supposititious. Both the genuine and the spurious works are distinctly enumerated by Dupin, who gives a brief account of the contents of the former. The creed which bears his name, is generally admitted not to be his: it is not mentioned by Athanasius in all his writings, nor by any writer of that period, nor was heard of till above six hundred years after his death. The works of Athanasius were first printed only in a Latin translation, and in a very imperfect state, by Celsanus at Vicenza in 1482. Other enlarged editions, still in Latin only, appeared at Paris, in 1520; at Rome, in 1523; at Cologne, in 1532; and by Nannius, at Basil, in 1558, and at Paris, in 1608. The publication of the Greek text was first undertaken, in two volumes folio, by the printer Commelinus at Heidelberg, in 1601. This is a large but confused edition. In 1627, a neat but incorrect edition was published at Paris. A fuller, better arranged, and less faulty edition was printed, in three volumes folio, at Paris in 1698, by a learned Benedictine, Bernard de Montfaucon. *Athan. Apol. et Epist. Greg. Naz. Orat.* 21. *Socrates. Sozomen. Photius,* Cod. 32, 139, 140, 258. *Vit. Athan. ap. Op. ed. Bened. Dupin. Cave, Hist. Lit. and Life of Athan. Fabric. Bib. Gr.* lib. v. c. 2. *Gibbon,* ch. 21, 23. *Lardner's Cred.* pt. ii. ch. 75.—E.

ATHELSTAN, king of England, succeeded his father Edward the elder, in 925. Though of illegitimate birth, his mature age and capacity caused him to be preferred, with little opposition, to the lawful children of Edward. Soon after his accession, he marched into Northumberland in order to quiet some commotions among the Danes settled there, and he thought it expedient to give the title of king of that district to Sithric, a powerful Danish nobleman. On the death of Sithric the next year, two of his sons, Anlaf and Godfrid, assumed the regal authority without the consent of Athelstan, who soon expelled them, and obliged one to take shelter in Ireland, and the other in Scotland. The latter being protected by Constantine king of Scotland, involved the two countries in a war, which was so unfortunate to Constantine, that, according to the English historians, he was obliged to do homage for his crown to Athelstan, in order to preserve it. His forced submission, however, was soon exchanged for a renewal of hostilities; and joining Anlaf, who had collected a body of Danish pirates, together with some discontented Welch princes, the confederates entered England with a great army. Athelstan met them at Brunsbury in Northumberland, and obtained a complete victory, chiefly ascribed to the valour of his chancellor Turketul. Constantine and Anlaf escaped with difficulty, leaving the greatest part of their troops on the field of battle. After this event Athelstan enjoyed his crown in peace, and governed with great ability. A remarkable law was passed in his reign for the encouragement of commerce, which conferred the rank of thane upon every merchant who had made three sea voyages on his own account. Athelstan died at Gloucester in 941, after a reign of 16 years, and was succeeded by his brother Edmund. *Hume's Hist. of Eng.*—A.

ATHENAGORAS, a Christian philosopher, a native of Athens, lived in the second century, in the reigns of Adrian and the Antonines. In his youth he conversed with the philosophers of Athens, and appears to have been well instructed in their doctrines. Leaving Athens, he went to Alexandria, the common resort of philosophers, where he became a convert to the Christian religion. If we may credit the account of Philip Sidetes, who flourished in the fifth century, whose ecclesiastical history, however, is mentioned with little respect by Socrates and Photius (Cod. 35.), Athenagoras, while he was preparing to write against the Christians, on reading the scriptures in order to make his work the more complete, was converted, and after his conversion, still retaining the habit of a philosopher, was master of the Christian catechetical school in Alexandria, and had among his scholars Clement, the author of the Stromata, and Clemens Pantænus. Except a short citation from his works, made by Methodius in a passage preserved by Epiphanius (Hær. 64.) and Photius (Cod. 234.), no notice is taken of Athenagoras by the more ancient ec-

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clesiastical writers. For information concerning him, we therefore chiefly rely upon his writings; and these rather serve to acquaint us with his opinions, than his history. His principal work is "An Apology for Christians," which was addressed to Marcus Antoninus and his son Lucius Commodus, whose names, as Fabricius attests, are prefixed to it in all the manuscripts. It was therefore, probably, written about the year 177 or 178, and not in the year 169, as several learned men suppose, who are of opinion that the piece was inscribed to Marcus Antoninus, and Lucius Verus, his adopted brother and collegue, who died in 169. In this work, Athenagoras repels the calumnies of the pagans against the doctrines and manners of the Christians. He explains and refutes the notions of the Stoics and Peripatetics concerning God and divine things. In stating his own opinions, he frequently supports his arguments by the authority of Plato, whose doctrines he blends with those of Christianity, particularly on the subject of the divine nature. According to this Christian philosopher, God is underived, indivisible, and distinct from matter: the Logos, or Son of God, is the Reason of the Father, in whom the *ideas* of all things subsist; and by this Reason, proceeding from God, all things were made. On the imperfect nature of matter, and on angels, dæmons, and other beings compounded of matter and spirit, he argues with Platonic subtlety. In morals, he embraces the austerities practised among the early Christians, making celibacy meritorious, and condemning second marriages as legalised adultery. His other work is "A Discourse on the Resurrection of the Dead," written to prove, that a resurrection is possible, and credible. His Greek is Attic, and his style, though sometimes obscured by parentheses and transpositions, is on the whole elegant. These two pieces have been commonly printed together, in Greek and Latin. They were published, in 4to. by Vokel at Paris in 1541, and in 8vo. by Stephens, in 1557; by Rechenberg, in 8vo. at Leipsic in 1684; by Fell, bishop of Oxford, in 12mo. with notes, at Oxford in 1682; and from the same press, with various notes, by Dechair, in 8vo. 1706. A romance, under the name of Athenagoras, said to be a translation from a Greek manuscript brought from the east, was published in French, in 1599 and 1612, by M. Fumée, entitled "True and perfect Love, written in Greek, by Athenagoras, an Athenian Philosopher, containing the chaste Loves of Theogonus and Charida, of Pherecides and Melangenia." The work is an imitation of the Theagenes and Chariclea of Heliodorus; and the manuscript having never been produced, the whole may confidently be pronounced to be a fiction. *Athenag. Apol. Cave, Hist. Lit. Dupin. Lardner's Cred.* pt. ii. c. 18. *Fabric. Bibl. Græc.* lib. v. c. 1. *Bayle. Brucker.*—E.

ATHENÆUS, a Greek grammarian, a native of Naucratis in Egypt, flourished in the third century. Suidas places him in the second; but it appears from his own work, that he wrote after the death of the emperor Commodus (Deipnosoph. lib. xii. p. 537. ed. Casaub. 1612.), and after the time of the poet Oppian (Ib. lib. ii. p. 13.). He was one of the most learned men of his age, and for his extensive reading, and capacious and retentive memory, might not improperly be called the Varro, or Pliny, of the Greeks. A large and curious work of this writer remains, which bears the title of "Deipnosophistæ, or the Table Conversations of the Sophists." In this work are introduced several learned men, of different professions, conversing upon various subjects at the table of Larensius, a Roman citizen. It is a vast collection of facts, anecdotes, and observations, in which the compiler has taken more pains to amuse his readers, than to afford them correct information. He has been particularly industrious in collecting scandalous stories to the discredit of philosophers, and has, perhaps not less unjustly than unmercifully, aspersed their characters. By those who are in search of truth, his work must be read with caution. It is, however, a copious fund of entertainment; and the more valuable, as most of the writings, from which the compilation was made, are no longer extant: it may be considered as a cabinet of rare curiosities, perhaps singly of no great intrinsic value, but forming together a precious treasure of antiquities. The work consists of fifteen books, of which the two first and part of the third are come down to the present times only in an epitome. It has suffered much from the carelessness or ignorance of transcribers, and has never yet been edited with sufficient diligence. The first edition is that of Aldus Manutius, printed in Greek, under the care of Marcus Musurus, in folio, at Venice, in 1514. In 1535, it was published at Basil with a wretched translation of Natalis Comes. Dalechamp, a physician of Caen, amused the small portion of leisure he could steal from his patients, for near thirty years, in translating this author (Præfat. Casaub. in Athen.), and after all left his translation incorrect. This translation, with large

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annotations by the learned Casaubon, accompanied a new edition of Athenæus, published in folio at Leyden in 1583, 1597, 1612, and 1657. This work was translated into French by Marolles in 1680. *Suidas. Præfat. Casaub. in Athen. Bayle. Fabr. Bibl. Gr.* lib. iv. c. 20. § 5—8.—E.

ATHENÆUS, a mathematician, whose country is uncertain, flourished about 200 years before Christ. He wrote, in Greek, a treatise "On Machines for War," which he dedicated to Marcellus, who took Syracuse in the 142d Olympiad. In this work he not only describes the inventions of others, but mentions several of his own, which he illustrates by figures. The tract may be seen in the Collection of ancient Mathematicians, published, in folio, at Paris, in 1693. *Fabric. Bibl. Græc.* lib. iii. c. 4. § 1. —E.

ATHENÆUS, an orator and peripatetic philosopher, a native of Seleucia, lived in the time of Augustus. He had a share in the government of his native country, and was for some time a demagogue among his countrymen. He came to Rome under Augustus, and became an intimate friend of the conspirator Muræna. Upon the discovery of the plot, he fled with his associate, but was taken in his flight. The emperor, not finding him guilty, set him at liberty. On his return to Rome, when he first met his friends, he exclaimed, in the words of Euripides,

> Ἥκω νεκρῶν κευθμωνὰ καὶ σκοτεὶ πύλας
> Λιπών.
>
> From death's dread seats and gloomy gates I come.

He was soon afterwards crushed to death in the night by the fall of his house. *Strabo*, lib. iv.—E.

ATHENODORUS, a stoic philosopher, the preceptor and friend of Augustus, was born at Cana, a village near Tarsus, the capital of Cilicia. It is conjectured, that he was a disciple of Posidonius, the most celebrated stoic of his age, not only because he held the same opinion concerning the nature of the ocean, and the cause of the tides, but because he is often mentioned together with him by Strabo. Julius Cæsar made choice of him as a proper tutor to Octavius, afterwards Augustus. When his pupil came to the empire, having had long experience of the wisdom and moderation of Athenodorus, he admitted him to his confidence, and paid much deference to his advice. The counsellor, though no longer a preceptor, spoke to his prince with freedom, and did not fail, when occasion required, to reprove him. Augustus, addicted to gallantry, indulged a passion for the wife of a senator, a friend of Athenodorus. The philosopher, at this time, happening to visit his friend, found him bathed in tears. Aware of the cause of his distress, he dressed himself in woman's cloaths, and, arming himself with a poignard, put himself into the chair in which the lady was to have been conveyed. Appearing in this disguise before the astonished emperor, he said, "To what danger, sir, do you expose yourself! Cannot an enraged and despairing husband disguise himself, and revenge with your blood the injury which you offer him?" The lesson, thus forcibly expressed, had its effect; and the emperor was less criminal, or more circumspect, for the future. Zosimus (Lib. i. c. 6.) asserts, that the wisdom and moderation of Augustus's reign were in a great measure to be ascribed to the counsels of this philosopher.

Athenodorus procured from Augustus in behalf of his countrymen, the inhabitants of Tarsus, relief from a part of the burden of taxes, which had been imposed upon them; and, at an advanced age, still retaining his predilection for his native soil, he obtained permission from his sovereign to return home. He had, however, the mortification to find his country distracted by factions excited by Boethus, a bad poet, and a worse citizen, whom Antony had raised to a post of distinction. By prudent and firm exertions, he recruited the wasted funds of the city, corrected the abuses which had threatened its ruin, and introduced a new code of municipal law, under which Tarsus long prospered. Having thus, through a long life, served his sovereign faithfully, and laboured for the good of his country, Athenodorus died in the 82d year of his age, leaving behind him a name so much endeared to his fellow citizens, that they honoured him with an altar and an annual festival. Many of his writings are mentioned by the ancients, but none of them remain. He must be distinguished from another Athenodorus, whom Augustus, according to Suetonius, trusted with the charge of the education of Claudius Nero, afterwards emperor. *Fabric. Bib. Græc.* lib. iii. c. 15. *Memoires de l' Academie des Inscriptions et Belles Lettres*, tome 13. *Moreri.*—E.

ATHENODORUS CORDYLIO, also a stoic philosopher of Tarsus, lived about fifty years before Christ, and was the friend and companion of Cato of Utica. Having acquired a great reputation for wisdom and virtue, and having refused repeated solicitations from princes and other great men, who had endeavoured

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by flattering offers to entice him from his retreat at Pergamus, where he was keeper of the public library, to their courts, Cato went over to Asia, on purpose to persuade him to become his associate in the war which he had undertaken for the restoration of Roman liberty. Athenodorus, charmed with the conversation and character of Cato, consented; and Cato valued himself upon his success, more than if he had shared the conquests of Pompey. We are told by Strabo (Lib. xiv. p. 674.), that Athenodorus lived and died with Cato. Perhaps this Athenodorus was the author of a work against the categories of Aristotle, mentioned by Porphyry. *Plut. Vit. Catonis Min. Diog. Laert. Fab. Bib. Gr.* lib. iii. c. 15.—E.

ATHIAS, Joseph, a Jew, printer, at Amsterdam, in the 17th century, published, in the years 1661 and 1667, two editions of the Hebrew bible, in two volumes 8vo. which are much valued. The states, in reward of this meritorious service, presented him with a medal and a golden chain. He also printed the bible in Spanish, German, and English. *Prideaux, Hist. des Juifs*, tome ii. *Moreri.*—E.

ATKYNS, Sir Robert, an eminent and patriotic English lawyer, descended from an ancient family in Gloucestershire, and born in 1621, was the son of sir Edward Atkyns, one of the barons of the exchequer. He received his early education in his father's house, and was thence sent to Baliol college, Oxford. After completing his academical course, he was removed for the study of law to the inns of court, probably to Lincoln's inn. He became eminent in his profession; on which account, as well as his loyalty, he was created a knight of the Bath soon after the restoration; and in 1672 he was appointed one of the judges of the court of common pleas. This station he filled with great wisdom and integrity till 1679, when the prevalence of arbitrary maxims in government, and the appearance of a formed plan to subvert the constitution, induced him to resign his post and retire into the country. He did not, however, look with indifference on the scenes that were transacting; and being applied to in 1683 for his advice and opinion in the case of lord William Russel, he did not scruple to give it, and afterwards to write free remarks upon the trial. We find him on this occasion firmly adhering to the maxim, "There is, not ought to be, no such thing as *constructive treason*; it defeats the very scope and design of the statute of the 25th of Edward III. which is to make a plain declaration what shall be adjudged treason by the ordinary courts of justice." Some time afterwards, sir Robert gave an excellent argument in favour of sir William Williams, speaker of the house of commons, who was prosecuted by the crown for signing an order for the printing of Dangerfield's narrative concerning the popish plot. This was afterwards printed under the title of "The Power, Jurisdiction, and Privilege of Parliament, and the Antiquity of the House of Commons asserted." In the more dangerous reign of James II. he manifested his attachment to the constitution by an argument in the case of sir Edward Hales, also printed, with the title of "An Enquiry into the Power of dispensing with penal Statutes." This involved him in a sort of controversy with lord chief justice Herbert, in which he conducted himself with great candour and decorum. The further discussion of the doctrine of dispensation occasioned his writing "A Discourse concerning the ecclesiastical Jurisdiction in the Realm of England," which is accounted a very clear and learned performance. Sir Robert Atkyns was a friend to the revolution, and was on that account cordially received by king William, who in 1689 made him lord chief baron of the exchequer. He wrote two pieces in defence of the memory of lord Russel, whose attainder was now reversed in parliament. The house of lords chose him for their speaker in 1689, which office he held till the year 1693. The last public act of his life was a memorable speech he made to sir William Ashhurst, lord mayor of London, on swearing him into his office, in October 1693. This turned chiefly upon the alarming power and projects of Lewis XIV. the designs of Charles II. and James II. to make themselves absolute and introduce popery; and the necessity of vigorously supporting the constitution of the country. It was printed, and passed through many editions, and was thought to have done important service to the government. In 1695 sir Robert resigned his offices, either on account of advanced age, or, as some surmised, in consequence of a disappointment respecting the place of master of the rolls. He retired to his seat in Gloucestershire, where he died in 1709, at the age of 88. He was equally esteemed for probity, as for legal and constitutional knowledge; and his "Tracts," which were collected into a volume, are considered as a valuable treasure of argument and information relative to some of the most important points of the English constitution. He is said also to have been the author of a work against the exorbitant power of the court of chancery.

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Sir Robert left an only son, *Sir Robert Atkyns, jun.* who passed his life as a country gentleman, and has made his name known by a considerable topographical work, entitled "The ancient and present State of Gloucestershire, by Sir Robert Atkyns;" large folio. It was finished and sent to the press, but not published, before his death, which happened in 1711, at the age of 65.—A.

ATTALUS I. king of Pergamus, was descended from a father of the same name (brother of Philetærus who first reigned over Pergamus), and a daughter of Achæus. He succeeded his cousin Eumenes I. B. C. 241. His reign began with a war against the Gauls who had settled in his country, and whom he expelled with great slaughter. After this success he assumed the title of king, and was recognised as such by the neighbouring princes. Taking advantage of the wars in which Seleucus Ceraunus was occupied, he entered his dominions with a powerful army, and conquered all the Asiatic provinces as far as mount Taurus; but he soon experienced a reverse of fortune, in consequence of the union of his grandfather Achæus with Seleucus, who stript him of all his acquisitions, and even besieged him in his own capital. In this extremity he had recourse to the Gauls settled in Thrace, and by their aid was delivered from his danger, and repossessed of all his own dominions. He afterwards made great conquests in Ionia, many of the cities of which province acknowledged him for their sovereign. His career was stopt by the refusal of the Gauls to advance farther; whence he returned to the Hellespont, and allowed his allies to settle there in a fertile and extensive region. In order to secure the territories he had thus acquired, he made an alliance with the Romans, whom he vigorously assisted in their two wars against Philip II. of Macedon. In conjunction with the Athenians, he invaded Macedonia, and thus recalled Philip from his enterprise against Athens; a service which gained him a profusion of honours from the Athenians, who even named one of their tribes after him. It was during his reign that the Romans sent to request from Pessinus in Phrygia the stone said to have fallen from heaven, and to be an image of the mother of the gods. Attalus treated their deputies with great friendship and respect, and delivered to them the precious symbol with his own hands. This prince was seised with an apoplexy, at Thebes in Bœotia, while he was making an harangue to persuade the people to take arms against Philip. He was conveyed to Pergamus, where he soon after died, in the 72d year of his age, and 43d of his reign. Attalus was a generous and amiable prince, a great encourager of men of letters, and himself a writer. He lived in perfect union with his virtuous queen Apollonias, by whom he left four sons. A singular instance of his veneration for Homer is related by Suidas and Valerius Maximus—that he caused the grammarian Daphnidas to be thrown from a rock for speaking disrespectfully of that great bard; a truly regal mode of settling literary controversies! *Livy. Polybius. Univ. Hist.*—A.

ATTALUS II. second son of Attalus I. was called *Philadelphus* from the fidelity and affection he showed to his elder brother Eumenes, who was king of Pergamus before him. During the reign of that prince, Attalus was his coadjutor in all his transactions. He defended Pergamus against Antiochus the Great, was present with his brother at the battle of Magnesia, and afterwards assisted him in placing the son of Antiochus on the throne of his ancestors. His fraternal love, however, incurred some suspicion when, upon the false rumour of the death of Eumenes, he hastily assumed the royal ensigns, and even married his brother's wife. But on his brother's return in safety, Attalus went to meet him with every token of satisfaction and allegiance, laying down the diadem, and bearing a halberd as one of his guards. Eumenes kindly embraced him, and only cautioned him, in a whisper, "not again to be in such haste to marry his wife, till he was sure he was dead." Attalus was active on the side of the Romans in their war against Perses, while his brother fell under the suspicion of being less warm in the interest of the republic on that occasion. On this account, Attalus, when sent by his brother to Rome with his congratulations on the success of the Roman arms, was received with great distinction, and urged by several of the senators to request the kingdom of Pergamus for himself, which they did not doubt would be granted him. It is said that this proposal made some impression on him; but that he was recalled to better sentiments by the admonitions of Stratus the physician, who accompanied him. Certain it is, that he left Rome without making any such suit to the senate, and that they were offended with his abrupt departure. He afterwards again visited Rome, with his brother Athenæus, for the purpose of exculpating Eumenes from the charges made against him; and he even made a third visit on the same account, but without success. Soon after this, Eumenes died, and bequeathed both his kingdom and his wife to Attalus. He

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left an infant son in the guardianship of his uncle.

The commencement of the reign of Attalus (B.C. 159.) was distinguished by his success in restoring to his throne Ariarathes VI. king of Cappadocia. But he soon after experienced a sad reverse of fortune; for Prusias king of Bithynia, invading his dominions, defeated him in battle, and even took and almost ruined his capital, Pergamus. Attalus applied to the Roman senate for aid. Prusias sent his son Nicomedes to answer and retort the complaints of Attalus; and, partly by artifice, partly by open force, pursued the war for three years, and reduced the unhappy kingdom to the most deplorable condition. Attalus at length collected a strong army, and the Romans employed their powerful mediation in earnest; so that Prusias was compelled to restore all his conquests, return to his own country, and pay large damages. New differences, however, arose between the kings; and Attalus incited Nicomedes to take up arms against his father, which terminated in the dethronement of Prusias, presently followed by his assassination. The odium of this action is divided by historians between Nicomedes and Attalus. The last war in which Attalus was concerned, was in favour of the Romans against Andriscus, the pretended Macedonian prince. After its conclusion, he gave himself up to a life of ease, committing all public affairs to the management of his prime minister—which, indeed, his great age rendered excusable. He faithfully discharged his trust to his nephew, by a careful education, and a preference to his own children in the succession. Attalus died in his 82d year, after a reign of twenty-one years. He, like his predecessors, was an encourager and lover of learning, and in many instances displayed a truly royal magnificence. Two cities in Asia, Attalia and Philadelphia, acknowledged him for their founder. The Romans always held him in great esteem, and reckoned him one of the most faithful of their allies. *Livy. Polybius. Appian. Plutarch. Univers. Hist.*—A.

ATTALUS III. son of Eumenes II. succeeded his uncle Attalus II. B.C. 138. He soon began to exhibit one of those characters which a line of despotic princes never fails to produce; sacrificing to his cruel and suspicious temper most of his own family, and a number of the principal persons about his court, with their wives and children. The pretence for some of those deeds was a charge against the victims for being concerned in the death of his mother Stratonice, who lived to an advanced age, and of his wife Berenice, who died of an incurable disease. His real or affected love for his mother caused him to bear the surname of *Philometor*. After filling his capital and kingdom with mourning, either compunction, or a natural melancholy, drove him to solitude. He put on mean apparel, suffered his hair and beard to grow, and sequestering himself from mankind, shut himself up in a garden, which he cultivated with his own hands, and sowed with all kinds of poisonous herbs. Of these he occasionally sent a packet, mixed with pulse, to persons who were the object of his gloomy suspicions. This conduct, which appears absolute madness, has by Varro and Columella been represented (perhaps with some mixture of truth) as a fondness for horticulture and the study of medicinal simples; and Attalus has been numbered among those who wrote on these subjects. The manner in which, after a reign of five years, he terminated his life, gives the idea of a curious experimenter, as well as of one deranged in his intellects. Deserted by all his courtiers and friends, and almost without attendants, he took a fancy to exercise the laborious occupation of a founder, and employed himself in casting a statue of his mother. The heat and toil to which he exposed himself in this work threw him into a fever, of which he died on the 7th day, B. C. 133. By his testament he left the Roman people the heirs of *his goods* (bonorum meorum); which they interpreted as including the donation of his dominions and subjects. But his natural brother, Aristonicus, did not chuse to allow this claim, and took possession of the kingdom for himself. The Romans, however, after some variety of fortune, secured this rich inheritance, and thus put an end to the short-lived kingdom of Pergamus, which had attained to a degree of opulence and consideration much beyond what could have been expected from its small beginnings. The *wealth of Attalus* is alluded to by several of the Roman poets, and appears to have been a kind of proverbial expression. *Justin. Sallust. Univers. Hist.*—A.

ATTALUS, a Christian martyr, in the second century, a native of Pergamus in Phrygia, fell a sacrifice to persecution at Lyons, under the emperor Marcus Antoninus. In an epistle sent from the churches of Lyons and Vienne to those of Asia and Phrygia, preserved by Eusebius, containing a relation of the martyrs at Lyons, Attalus is said to have been always a pillar and support of the churches. He is described as an eminent person, well exercised in the Christian discipline, who, by reason of the

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clearness of his conscience, came forth as a champion prepared for the combat. He was led round the amphitheatre, with a board carried before him, upon which was inscribed, "This is Attalus the Christian," the people all the while expressing great indignation against him. Being placed in an iron chair, he was burned to death in the year 177. He endured martyrdom with great fortitude. *Euseb. Hist. Ecc.* lib. v. c. 1. *Lardner's Testimonies*, ch. 15. § 3.—E.

ATTERBURY, FRANCIS, bishop of Rochester, a prelate of eminence as well in the political as the literary world, was born in 1662 at Milton-Keynes, near Newport-Pagnel, where his father, the rev. Dr. Lewis Atterbury, was rector. He had his early education at Westminster school, whence he was elected a student of Christ-church college, Oxon. Here he distinguished himself as a classical scholar, and gave some proofs of an elegant taste in poetry. He took the degree of M. A. in 1687; and in that year appeared in public as a controversialist, in favour of the reformation, by answering a work entitled "Considerations on the Spirit of Martin Luther, &c." He was likewise thought to have assisted his pupil, the hon. Charles Boyle, in his famous controversy with Bentley, on the epistles of Phalaris. He continued some years longer in college, much against his will, since, as he expressed himself to a friend, he found himself "made for another scene and another sort of conversation;" and being disappointed in his humble desire of succeeding to his father's rectory, he came in 1693 to the metropolis, the proper mart for his abilities. Here his talents for the pulpit soon displayed themselves; and he was appointed one of the royal chaplains in ordinary, preacher at Bridewell, and lecturer of St. Bride's. His sermons were not the trite cautious compositions usually delivered from the pulpit; they possessed boldness of sentiment and warmth of language. One of them, "On the Power of Charity to cover Sin," drew down the animadversions of Hoadley; and another, on the character of "The Scorner," met with a more acrimonious censurer. Controversy, however, was no subject of dread to our divine; who, in 1700, commenced one with Dr. Wake and others concerning *the rights, powers, and privileges of convocations*, which continued four years, with no small degree of bitterness. Atterbury took the part of high ecclesiastic authority, and the independence of the church on the state; and if his management of the dispute gained him the praise of learning and dexterity, it also exhibited in no favourable colours his fierce and contentious spirit. His zeal, however, was rewarded by the solemn thanks of the lower house of convocation, and by a degree of doctor in divinity from Oxford.

The accession of queen Anne in 1702 was a favourable event to a man of Dr. Atterbury's principles; accordingly, he was immediately appointed one of her chaplains in ordinary, and in 1704 was advanced to the deanery of Carlisle. In 1707 he was made canon in the cathedral of Exeter; and two years afterwards, his pulpit eloquence obtained the honourable suffrage in its favour of a nomination to the place of preacher at the Rolls chapel. In the same year he was engaged in a dispute with Hoadley concerning the doctrine of passive obedience; and in the following, he was busied in aiding the defence of the famed Sacheverell, and in performing the office of prolocutor to the lower house of convocation. "A Representation of the present State of Religion," thought too violent to be presented to the queen, but privately dispersed, was attributed chiefly to his pen. In 1712 he was made dean of Christ-church, Oxford; and in 1713, at the recommendation of the earl of Oxford, he attained the height of his promotion, that of the bishopric of Rochester with the deanery of Westminster. The death of the queen, in 1714, was the fatal blow to all his further hopes. The new king soon manifested a personal dislike to him, which he retaliated by every token of disaffection to his government. He, and one other bishop at his instigation, were the only members of the bench who refused to sign the loyal "Declaration of the Bishops" in the rebellion of 1715; and the name of Atterbury occurs in all the strongest protests against the measures of that reign. Not content with a constitutional opposition, he engaged in a correspondence with the pretender's party for the purpose of effecting a revolution in favour of the dispossessed family, and in August 1722 he was apprehended on this account and committed to the Tower. In the ensuing March a bill was brought into the house of commons for inflicting certain pains and penalties upon him. This was strongly opposed in the house of lords; and the bishop, on being brought up to his defence, made an able and eloquent speech, and displayed much firmness through the whole business. At length, however, the bill passed into a law, and he was condemned to the deprivation of all his offices and benefices, and to suffer perpetual exile. This matter naturally at the time excited the whole ve-

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bemence of party, and was viewed in opposite lights by the friends and enemies of the government; but it seems now to be generally agreed, both that the bishop was really guilty of what was laid to his charge, and that the proceedings against him were, at least, carried to the utmost bounds of legality. He left the country in June 1723, accompanied by his beloved daughter Mrs. Morrice, and was landed at Calais. Thence he went to Brussels, and afterwards to Paris, at which capital he spent the remainder of his days, chiefly occupied in study, and in correspondence with men of letters. There is good evidence, however, that in 1725 he was actively engaged in fomenting discontents in the highlands of Scotland, with the intention of favouring another rebellion. The letters which passed on this subject were published at Edinburgh in 1768, and their authenticity has never been called in question. In 1729 he lost his daughter, an event which deeply affected him, but which he bore with due resignation. He himself died in February 1731, and his body was privately interred in Westminster abbey.

The character of Atterbury was marked with that turbulent ambition and contentious violence which animated the Beckets and Lauds of former times, and which was ill disguised by the affected mildness and moderation of his epistolary writings. His party zeal sufficiently appears from the events of his life above recited, and various anecdotes might be added in confirmation of it. Lord Harcourt affirmed, that on the queen's death, Atterbury came to him and Bolingbroke, and urged the immediate proclamation of the pretender, offering to put on his lawn sleeves and head the procession. The very rancour of party was shown in his suspension of a worthy clergyman, Mr. Gibbin, curate of Gravesend, for allowing the use of his church to the chaplain of the Dutch troops, who were called over to suppress the rebellion. Such a man, however, would probably feel an equally warm attachment to his friends; and nothing can be more cordially affectionate than his letters to Pope, with whom he maintained a close intimacy only terminated with life. From an anecdote which lord Chesterfield related to Dr. Maty, as told him by Pope, it would seem that Atterbury was long a sceptic as to the grounds of that religion for the established form of which he was so zealous. Yet the same anecdote implies that he ceased to be so; and he appears to have derived much of the consolation of his adversity from his religious principles.

His literary character has, perhaps (through his connections with those who were at that time the chief dispensers of literary fame), been raised beyond its true level. But, to this day, few English authors rank above him as a composer of sermons; in which, if he is not sublime, he is sometimes pathetic, and always eloquent, clear, and striking. As a controversialist he is keen, lively, and dexterous, but rather popular than deep or exact. His letters are admirable specimens of elegant familiarity, and are preferred to the more laboured ones of Pope, with which they are printed. His critical efforts have done more honour to his taste than to his erudition; and in particular, his attempt to prove that Virgil meant to allude to Antonius Musa, under the fictitious person of Iapis in the Æneid, is reckoned futile by judicious commentators. His translations of two odes of Horace have received more than their due share of applause. *Biogr. Britan.*—A.

ATTERBURY, Lewis, an English divine, elder brother of Francis, bishop of Rochester, was born at Newport Pagnel in Buckinghamshire, and was educated at Westminster school, and at Christ-church college, Oxford. He was in 1695 elected lecturer to the chapel at Highgate, where, notwithstanding his brother's high station and great interest in the state, he remained through life with no other preferment than the rectory of Hornsey, the parish in which the chapel of Highgate is situated. He solicited from the bishop the archdeaconry of Rochester, urging, that Lanfranc, archbishop of Canterbury, had a brother for his archdeacon; that when Sir Thomas More was lord chancellor, his father was a puisne judge; and that God himself appointed, that the family of the patriarch Jacob should owe their safety and advancement to a younger brother. To all these powerful analogical arguments, bishop Atterbury coolly replied, that there were objections in point of decency, and that it would have been a very proper post for his nephew, had it pleased God to spare his life. It is probable; that this coolness in the bishop was not so much the effect of delicacy, as of a mean opinion of his brother. Yet Lewis Atterbury appears to have been a very good parish priest; for he studied physic, that he might give advice *gratis* among his poor parishioners, and he discharged his clerical duties with great regularity for upwards of forty years, and acquired the character of a plain, useful, and solid preacher; a character which is confirmed by the sermons which he published during his life, and which appeared after his death in 1731. Besides single sermons on special occasions, he published, "Ten Ser-

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mons preached before the Princess Anne of Denmark, printed in 8vo. in 1699;" "A second Volume of Sermons," in 1703; "Letters relating to the History of the Council of Trent;" "An Answer to Colson's Defence of Popery against Archbishop Tillotson;" and some translations from the French. Two volumes of his posthumous sermons were published by archdeacon Yardley, in 1743. *Brief Account prefixed to Lord Atterbury's PSS. Sermons. Biogr. Brit.*—E.

ATTICUS, HERODES. *Tiberius Claudius Atticus Herodes* was born at Marathon, in the territory of Athens. His father, Julius Atticus, descended from the family of Miltiades, had been reduced to a low condition by the proscription of his father, when he was suddenly raised to great wealth by the discovery of a vast treasure in an old house remaining to him. He acquainted the emperor Nerva with the circumstance, who told him to make what use he pleased of the treasure; and on his further representation, that the sum was too considerable for a private man to *use*; Nerva bid him *abuse* it, then, for it was his own. Julius Atticus employed his wealth in the most liberal manner. He lived at Athens in a style of great magnificence, gave frequent largesses to the people, and offered splendid sacrifices to the gods. He also extended his munificence to other towns; and is recorded to have defrayed more than half the expence of a project of supplying Troas, with fresh water which he had persuaded the emperor Adrian to execute, but which cost above double of the estimate given in. Such a father was not likely to be sparing in the education of his son; accordingly, finding in him the happiest dispositions for learning, he engaged the ablest masters for him, and among the rest, Scopelian, one of the most eminent orators of the age, whose services he rewarded with great liberality. It was, indeed, principally to rhetoric that the studies of the time were directed; and this seems rather to have been the vain and ostentations art of declaiming according to rule upon any given topic for the purpose of being admired, than the useful instrument of convincing the reason and guiding the passions of men. Herodes was extremely attached to this pursuit, and spared no pains in obtaining a proficiency in it. Besides his proper master, he attended upon the lectures of Polemon and Favorinus, who were illustrious at Smyrna and Ephesus. Such was his early reputation for eloquence, that he was deputed when very young to harangue the emperor Adrian then in Pannonia; but his courage failed him in the attempt; he was struck dumb, and through chagrin was near throwing himself into the Danube.

It is not known when he lost his father; but his death involved him in some difficulty. Julius had indulged his disposition to munificence in bequeathing to every Athenian one silver mina annually, which would almost have exhausted the property of his son. Herodes prevailed upon the people to accept a composition of five minæ paid at once; and this benefaction he found means to reduce to a small sum, by paying great part of it with the obligatory bonds which individuals had given his father for money advanced. The Athenians showed no little dissatisfaction on the occasion; and it is said that in revenge they interpreted the name of *Panathenaicum* given to the stadium he afterwards erected, as if it were built at the cost of the whole people of Athens.

When Herodes had finished his attendance on the schools of orators, he returned to his own country, and gave public lectures on eloquence, which were much frequented, partly, as we may suppose, through curiosity and the love of improvement, partly from adulation. He was attended by sophists, philosophers and rhetoricians, some of whom were munificently rewarded for their praise; and his more intimate disciples were treated with refreshments in the intervals of the lessons. Some were invited to the delicious country seats which he possessed in the neighbourhood, and which were converted into rural academies. A story related by A. Gellius, who was himself a disciple, will give some idea of the urbanity of Herodes, as well as of the character of some of his visitants. A man clad in a long mantle, with a beard descending to his waist, one day presented himself, and asked for alms. Herodes inquired who he was. "Do you not see (said the man angrily) that I am a philosopher?" "I behold (replied Herodes) the beard and mantle, but I do not yet discern the philosopher." One of the company then observed, that he was a sturdy beggar, who went about insulting those who refused to relieve him. "Well, then (said Herodes), let us give as men, though not to a man:" *tanquam homines, non tanquam homini.*

The fame of Herodes extended not only throughout Greece, but to Rome; and the emperor Titus Antoninus thought him the fittest person for the post of master of eloquence to his adopted sons Marcus Aurelius and Lucius Verus. This promotion put him in the way of higher advancement; and he was created

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consul in 143. Either before or after this period he was appointed to the prefecture of the free cities of Asia, and the presidency at the Panhellenic and Panathenian games, at which he was crowned. On this occasion he testified his gratitude to his countrymen by one of the most sumptuous works ever erected by a private man. It was a stadium six hundred feet in length, entirely built of white marble, the relics of which are still visible. He also constructed a magnificent theatre at Athens, which he named Regillum, in honour of his wife Regilla. These two edifices are said to have been scarcely equalled in the Roman empire. He likewise repaired and beautified the famous odeum of Pericles, which was fallen to decay; nor did he confine his bounty to his own city, but decorated many other places in Greece and Asia with useful and ornamental works. His great ambition was to cut through the isthmus of Corinth, a project ineffectually entertained by various kings and emperors; but he was afraid of asking permission for the purpose. While all the productions of his eloquence have sunk in oblivion, his name has been perpetuated by the liberal employment of his wealth; and perhaps no person in a private condition ever expended so much upon the public.

It is painful to relate that such a benefactor to his countrymen should have been made the subject of their accusation; but the party dissentions of Athens were always too powerful for her gratitude. Two brothers named the Quintilii, who commanded in Greece, were jealous of the influence of Herodes; and they gladly seized the occasion of some animosities which his exercise of the office of appointing masters in the schools of philosophy had excited, as well as some other subjects of complaint imagined by a restless people, to transmit a charge against him to the emperor Aurelius. Herodes thought proper to go and meet it; and when arrived in presence of the emperor, instead of attempting to soften him by eloquence, he rudely reproached him with a pre-determination to ruin him. The prefect-prætorio who stood by, exclaimed that this insolence merited death. "A man of my age (said Herodes) does not fear death!" The mild emperor, however, on hearing the cause, contented himself with punishing the freedmen of Herodes, who probably had really abused his indulgence. Herodes retired to Attica, and some time afterwards wrote a letter to the emperor to try whether he could not revive his kindness for him; and Aurelius sent him a very friendly answer. A still greater mortification to Herodes was a malicious charge raised against him, as having been accessory to the death of his wife; and he was actually accused of the crime before the senate by her brother, who had been consul; but was acquitted. To prove his sorrow at her loss he erected a statue to her memory, with an inscription, still subsisting. Herodes spent the close of his life at Marathon, where he died at the age of seventy-six, and was honoured by his countrymen with a public funeral at Athens. *Vie de Herode Atticus par M. Burigny*; *Mem de l'Acad. des Inscript.* vol. xxx.—A.

ATTICUS, Titus Pomponius, a Roman knight, who lived in the latter period of the Roman republic, has acquired great celebrity from the splendour of his private character. Descended from an ancient family, he inherited great wealth from his father, and his uncle Q. Cæcilius, who adopted him. He was very liberally educated, and such was his success in his studies, that he served for an example to his schoolfellows, among whom were the younger Marius and Cicero. A peculiar elegance of taste and suavity of manners seem from the first to have characterised him, and to have given him that aversion to civil contentions, which governed the whole tenor of his life. The bloody factions of Cinna and Sylla began to rage when he arrived at manhood. To avoid embroiling himself with either of these parties, both equally destructive to the republic, he retired to Athens, whither he conveyed the greatest part of his property; and following the bent of his inclination in this seat of philosophy and letters, he addicted himself entirely to study, and drank more deeply of Grecian literature than almost any Roman of his time. He ingratiated himself with the Athenians, not only by the affability of his demeanour, but by the essential benefits he was continually conferring on their city. He frequently lent the state sums of money without interest, and thereby freed it from the necessity of applying to usurers; at the same time he properly insisted upon punctual repayment at the period agreed upon. He also in seasons of scarcity made gratuitous distributions of corn to the whole people. Hence he became so popular at Athens, that there were no public honours which the people were not desirous of heaping upon him. They wished to make him a citizen; but an opinion that such an act would amount to a renunciation of the citizenship of Rome, induced him to decline that honour. Nor would he suffer them to erect statues to him while he resided among them; though he could not prevent this testimony of respect after his departure, an event which caused a general mourning at Athens

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The surname of *Atticus*, which he acquired from his attachment to this city, and his familiarity with its language and manners, became his usual appellation during his life, and continued to distinguish him in after ages.

His retirement from the scene of political contention did not make him indifferent to the welfare of the actors in it; nor did his prudential maxims render him timid in serving a friend of a distressed party, at the hazard of displeasing the triumphant one. When young Marius was declared a public enemy, he supplied him with money to escape from his foes. Yet so pleasing were his manners, and such affection did his amiable qualities inspire, that when Sylla, in his way from Asia to Rome, called at Athens, he would never suffer young Pomponius to be out of his company, and strongly urged him to return with him to Rome. "Do not, I beseech you (said Pomponius) insist upon my going with you to combat those, whom I left, that I might not be obliged to take up arms against you." He occasionally made journies to Rome in order to assist his friends in elections, and never failed to do them kind offices when they most wanted them. Cicero appears to have been the most intimate of his friends. Their tastes in many respects were congenial, and the different course of life they pursued was rather useful than disadvantageous to their connection. Atticus exerted himself greatly during the dangers which pressed upon Cicero, and when that eminent statesman was banished, he accommodated him with a large sum of money. Yet he was scarcely less intimate with Cicero's great rival in oratory, Hortensius; and, by mutual good offices, he preserved a good understanding between them. With the family of Cicero he had, indeed, a close affinity; for his sister Pomponia was married to Quintus Cicero; a match promoted by Marcus.

Atticus returned to reside in Rome when affairs were in a settled state. There he continued steadily to follow his original plan of keeping himself disengaged from all public business; nor would he accept of any of the numerous opportunities offered him of aggrandizing his fortune by accompanying his consular or prætorian friends to their provinces. He took in good part the honour of their nomination to offices, but disregarded the emolument. He never engaged in a law-suit; nor was ever concerned in an accusation either as principal or second. He never bid for estates at public auctions, or in any way shared in the spoils of the unfortunate. At the breaking out of the war between Cæsar and Pompey, he was about sixty years old, and gladly made use of the pretext of his age to avoid engaging on either side. He remained in Rome, and assisted with his fortune those of his friends who thought themselves obliged to leave it with Pompey; but owing, himself, no gratitude for favours to Pompey, he did not offend him by staying quiet at home. Cæsar, whose maxim it was to reckon all as friends who were not enemies, was highly pleased with his conduct; and when victor, forbore from levying any contributions on him as he did on others, and granted him the pardon of his sister's son, and of his brother-in-law, Quintus Cicero. After the death of Cæsar, when it was proposed in the order of knights to establish a private treasury for the use of the party which had taken him off, Atticus, though upon the most intimate terms with Brutus, opposed the measure, and prevented it from taking place. Yet when Brutus and Cassius were obliged to leave Italy, he sent a large sum to Brutus from his own property, and ordered a still larger to be paid him in Epirus. Soon after, Antony was judged a public enemy, and compelled to leave Italy, with no prospect of a restoration of his affairs. His friends in Rome, and especially his wife Fulvia, were exposed to innumerable vexations and dangers from the enemies of the family, who attempted to strip them of all their possessions, and even threatened their lives. Atticus exerted himself to the utmost in their favour. He advanced them money in their necessities, and stood forwards as the surety for Fulvia in all cases where bail was required from her. In the desperate state of Antony's affairs, no one thought that Atticus had a view to his interest by this conduct; but some of his friends censured him "for not sufficiently hating bad citizens." Antony afterwards returned triumphant. The bloody proscription was begun, and every known friend of Cicero, Brutus, and the republican party, was brought into imminent danger. Atticus thought it prudent to retire along with the friend of his youth, Canius, of the house of P. Volumnius, an Antonian, whom he had highly obliged. When Antony discovered his place of refuge, though urged to the destruction of Atticus by some of the greedy villains about him, he had gratitude enough to remember his benefactor. He wrote with his own hand to Atticus, assuring him of the safety of himself and his friend Canius, and sent a guard to protect him. Even in these bad times Atticus did not fear to perform acts of friendship to the fallen party. He caused all the proscribed, who fled to Epirus, to be liberally relieved from his large estates in that country; and he paid no

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less respect to Servilia, the mother of Brutus, after the death of that patriot, than he had done during his prosperity. He also, by his interest with the triumvirs, recovered the forfeited estates of some of his friends, and procured their exemption from the list of the proscribed.

Such was his credit with the young Octavius, that his daughter was preferred to all the great matches in Rome as a wife for M. Agrippa, the great friend and favourite of Octavius; and by the issue of this marriage, the family of Atticus became allied to the imperial family. Octavius himself cultivated the closest intimacy with Atticus, and when absent from Rome, continually wrote to him respecting all his motions and designs; and scarcely did a day pass in which, when at home, he did not either converse with Atticus, or consult him upon some point of letters or antiquity. While Antony lived, an equally intimate correspondence was carried on between him and Atticus. Thus he maintained, from the first to the last, the character of *the general friend of all parties, in all fortunes*. This conduct has been the subject of some curious discussion by political casuists; and it has been warmly censured by those, who hold a neutrality in the civil contentions of one's country to be base and criminal. Certainly it appears more noble, vigorously to act and bravely to suffer for the cause which conscience approves. But in that corrupt age of the Roman republic, was there any cause which a wise man could without much hesitation approve? Atticus may be charged with selfishness, yet his desire of keeping on good terms with all parties never made him the tool or flatterer of any; nor did he shun actual hazard in performing services to his friends in adversity. He even chose the period of distress for the display of peculiar attachment to individuals. As a medium of friendship, a reconciler of differences, a softener of misfortune, and a protector against the ferocity of party hatred, he sustained a part of eminent utility in those calamitous times; nor, perhaps, was it possible that a man in his situation, and of his cast of temper and talents, could have pursued any line of conduct so beneficial to his country as well as to himself. His sect of philosophy, which was the Epicurean, has been suggested as the spring of his indifference to public affairs, and his steady pursuit of a tranquil life. But the zealous Cassius, and many other warm and active partisans in civil contention, were Epicureans. It is more probable, that native disposition and early habits formed the character of Atticus, than any set of speculative principles. In every thing besides, he displayed the same easy and accommodating disposition. He bore with admirable good temper the moroseness of his uncle Cæcilius, with whom no other person could live. He was an excellent son and brother; and when, at sixty-seven years of age, he buried his mother of ninety, he could say that he had never in his life had occasion to be *reconciled* to her, and had never had a single difference with his sister, who was nearly of the same age with himself.

The mode of living of Atticus was that of a man of fortune, whose great passion was literature, and whose mind was fashioned by philosophy. He dwelt in a good but old house left him by his uncle. His domestics were not numerous, but choice; several born and brought up in his own family. There was a large proportion of readers and copyists, and others devoted to the purposes of letters. His table was elegant, not costly. Reading was always an accompaniment of the supper; and he had no guests to whom such an entertainment was not acceptable. Moderation presided over all his enjoyments; and though his wealth exceeded the measure of a large fortune, he contented himself with the expenditure of a middling one. He was extremely studious, and was particularly attached to enquiries relative to the antiquities of his country; its laws, treaties, customs, and the genealogies of its illustrious families. He wrote several treatises on these subjects, which appear to have been much valued. He also tried his talent at verse; but the topics he chose were connected with his other studies; for they were the characters and actions of illustrious men, concisely described in a few lines to be placed under their statues. He wrote in Greek a history of the consulate of his friend Cicero. Though nothing is extant of the writings of Atticus, a large number of the letters of Cicero to him have reached us, written from the year of his consulship almost to the time of his death. They are confidential, and replete with curious particulars, both political and literary.

The conclusion of the life of Atticus was conformable to the principles which had governed the course of it. He had reached the age of seventy-seven, and had passed the last thirty years in such a state of health, as never to have needed medical assistance; when a disorder of the intestines came on, which terminated in an ulcer, judged incurable, and attended with fever and increasing pain. When he was convinced of the nature of the case, he ordered his son-in-law Agrippa and other friends to be sent for, and to them he declared his intention of putting a period to a life, now no longer valua-

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ble to himself or others. He resisted with unshaken firmness all their affectionate efforts to alter his resolution, and began to abstain from food. When he had persisted in this for two days his fever left him, and the pain abated; he did not, however, think it worth while to take the chance of a cure, and the fifth day closed the scene, B. C. 33.

Cornelius Nepos, who had dedicated to Atticus his Lives of illustrious Commanders, concludes his work with a very particular account of the life of Atticus himself, whence the preceding narrative is extracted.—A.

ATTICUS, a Christian divine, patriarch of Constantinople in the fifth century, was a native of Sebastea in Armenia. He was educated among the monks, but, afterwards entering into the church, he became a presbyter in the church of Constantinople. In the year 406 he was elected to the patriarchal see, while John Chrysostom was yet living. For, having unjustly condemned that prelate, and seized his see, he was excommunicated by pope Innocent I. and the western bishops. He was, however, on the death of Chrysostom restored, upon the condition that he should replace his name in the dyptics, or list of archbishops of Constantinople, whose names were recited at the altar, as having died in the communion of the church. Atticus is celebrated as a man of great learning, prudence and piety; zealous for the faith against the Nestorians, and remarkably charitable to the poor. He died in the year 427. It is related of this divine, that while he was a presbyter he took the pains to get his sermons by heart; but that, when he became a bishop, he preached *extempore*. There are extant a letter (Nicephor. Hist. Ecc. lib. xiv. c. 26.) to Cyril from Atticus on the restoration of Chrysostom's name in the dyptics; a letter sent to Calliopus, presbyter of the church at Nice, (Socrat. lib. vii. c. 25.) with three hundred crowns for the poor of that city; and another (Niceph. loc. cit.) to the deacons of the church of Alexandria, concerning the means of restoring peace to the church. He wrote a book "On Faith and Virginity," dedicated to the daughters of Arcadius, which is cited by Cyril in his book to the empresses. *Socrates*, lib. vi. c. 18. *Sozomen*, lib. viii. c. 17. *Dupin. Cav. Hist. Lit.*—E.

ATTILA, king of the Huns, surnamed *the Scourge of God*, one of the most distinguished personages in the class of *conquerors*, was the son of Mundzuk, and deduced his lineage from the antient Huns, who dwelt on the confines of China. At the death of their uncle Rugilas, in 433, who reigned in modern Hungary, the brothers Attila and Bleda succeeded to the throne of the Huns. They immediately concluded a peace with the emperor Theodosius II. on terms which left them at liberty to pursue their schemes of aggrandisement; and they carried their arms towards the north with so much success, that all the nations between the Danube and the Euxine sea were reduced under their dominion. They afterwards, under pretence of an offence given them by the Romans, broke into the eastern empire, took by storm several towns on the south side of the Danube, defeated several imperial armies, and laid waste the whole adjacent country with fire and sword. Theodosius, not thinking himself safe in Constantinople, retired into Asia, and was glad to purchase an inglorious peace. Hitherto the two brothers had divided the dominion of the Huns; but Attila, whose love of sway would not admit of a partnership, caused Bleda to be assassinated, and united under his sole sovereignty the whole nation and its subject territories. He was the only potentate who ever ruled both the extensive kingdoms of Germany and Scythia, taken in their largest signification. Scandinavia and its islands were his tributaries. Towards the east his power extended to the Volga; and among his subjects he reckoned the numerous and warlike tribes of the Gepidæ and Ostrogoths. In short, he might be entitled supreme monarch of the barbarians, of the hunter and shepherd nations, the dwellers in tents and villages. He was able to bring into the field the collective force of five or seven hundred thousand men.

His person and character suited his savage supremacy. His portrait, as described by Jornandes, is that of a modern Calmuck; with a large head, a swarthy complexion, small sunken eyes, a flat nose, a thin beard, broad shoulders, and a short square body. His looks were fierce, his gait was proud, and his demeanour stern. Yet he was not void of compassion, was merciful to a suppliant foe, and ruled his people with justice and lenity. His great passion was war, which he freely indulged, to the destruction of myriads —a sacrifice as lightly regarded by more civilized conquerors! To the natural strength of his power he added the influence of superstition over ignorant and savage minds. He boasted of a sword, said to have been casually discovered by a shepherd, which passed for the weapon of the Scythian Mars, and was supposed to convey a title to the dominion of the earth, and to be the omen of unlimited conquest. Satisfied with the possession of real authority, he did not affect the exterior marks of distinction. He was

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plain in his apparel, and simple in his mode of living. His palace was a wooden house, only larger than those of the other principal Huns, and containing within its pallisaded enclosure separate buildings for each of his numerous wives. When he invited the embassadors of Theodosius to an entertainment, while the guests were served in silver and gold, he himself ate and drank out of wooden vessels, and both very moderately. He maintained an inflexible gravity during the buffooneries which diverted the company; and relaxed his features only while embracing his favourite son. His principal queen received visits reclined on a couch, and surrounded with damsels seated on the ground and working embroidery. Such alone was the state of this potent monarch, who lived familiarly among his own people, but prided himself in trampling upon the pomp and parade of kings and emperors.

After the last peace with Theodosius, Attila sent various pressing and insulting embassies to Constantinople, complaining of the imperfect performance of engagements, and threatening coercive measures. The weakness of the imperial court induced the eunuch, Chrysaphus, to propose, and the emperor to approve, a base design of murdering Attila, under the cover of a solemn embassy. The conspiracy was discovered; and it is honourable to the moderation of the Hun, that he did not violate the laws of hospitality in the persons of the emperor's embassadors, but contented himself with exacting a large ransom for the immediate agent in the business, and with severely reprimanding the perfidious Theodosius. The treaty with the eastern empire was renewed, but at the expence of fresh payments. In 450, Marcian succeeded Theodosius; and, on Attila's demand of tribute, he had the spirit to refuse this mark of inferiority. Attila, enraged, sent to the emperors both of the east and west a threatening message, which his envoys are said to have delivered in these terms: "Attila, my lord, and thy lord, commands thee to provide a palace for his immediate reception." It was, however, against Valentinian III. a weak and unwarlike prince, that he resolved first to turn his arms. A very extraordinary and even romantic circumstance gave a pretext to this hostility. The princess Honoria, sister of Valentinian, having dishonoured herself by an intrigue with her chamberlain, was exiled to the court of Constantinople. Here she found means to send an offer of herself to Attila, and transmitting to him a ring, conjured him to march and claim her for his spouse. He first received these overtures with coldness; but thinking the pretension might strengthen his cause, he preceded his irruption into Gaul by a formal demand of Honoria, with an equal share of the imperial patrimony. This, of course, was refused; and Honoria was sent away to Italy, married to an obscure husband, and then immured in perpetual imprisonment. Attila affected to be satisfied with the excuses made on Honoria's account, and pretended that his only purpose in entering Gaul was to make war upon Theodoric, king of the Visigoths, in Languedoc. Assembling a prodigious army, composed of all the northern barbarians under his dominion, in 451, he crossed the Rhine without opposition. He marked his way through Gaul with desolation; took, pillaged, and reduced to ashes several principal cities, and at length laid siege to Orleans. Here he was overtaken by the armies of Theodoric and of the empire, under count Aetius, who obliged him to retire. [See the life of AETIUS.] The bloody battle of Chalons that ensued displayed his desperate courage; and, though defeated, he maintained so formidable a countenance, that the victors durst not execute their intention of attacking him in his camp. He was suffered to retire slowly and unmolested to the confines of Thuringia, where he crossed the Rhine, and continued his march to Pannonia.

Having recruited his forces, at the very beginning of the next year he passed the Alps, entered Italy, and invested Aquileia. After spending three months before this place, when about to give up the enterprise, he observed a stork in one of its towers preparing to quit her nest; and animated, it is said, by the omen, he attacked the city with renewed vigour, stormed, and utterly destroyed it. He then spread his ravages over all Lombardy, sacked and burned many of the towns, and only spared Milan and Pavia on their submission. This dreadful visitation was the origin of the famous Venetian republic, founded by the fugitives from the terror of Attila's name. The feeble Valentinian, unable to resist the storm, fled from Ravenna to Rome, and thence sent a solemn deputation to deprecate the wrath of Attila, and propose terms of accommodation. At its head was Leo, bishop of Rome, a person of great eloquence and authority. Attila listened to him with respect, and consented to leave Italy on the payment of a vast sum, as the dowry of the princess Honoria, and an annual pension by way of tribute. The timely dereliction of his threatened attack upon the imperial city, which could have made little resistance, has given rise to a splendid fable of the apparition of St. Peter and St. Paul, me-

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nacing him with instant death, should he reject the supplications of their pontifical successor, Leo. He agreed, however, to no more than a truce with Valentinian, and declared his intention of returning still more dreadful the next year, should not Honoria and her dowry be punctually sent to him.

Attila had not long returned to his own country, when his restless disposition prompted him to renew his threats against the eastern empire; and it is said (though not from the best authority) that he made an expedition into Dauphiny, where he fell upon the Alans settled in that province, but was repulsed with loss. It is certain, however, that he did not much longer survive; and the circumstances of his death were singular. Having married a new wife, a beautiful young virgin named Ildico, he celebrated the bridal day with great festivity at his palace beyond the Danube, and, oppressed with wine, retired late to bed. In the night a blood vessel broke, which, as he lay supine, overwhelmed his lungs, and choaked him. The bride was found in the morning sitting veiled by the bedside, and lamenting his death and her own danger. The body of Attila was exposed in the midst of the plain, while the Huns, in martial order, wheeled round it, singing funeral songs to his praise. He was privately interred during the night, enclosed in three coffins, of gold, silver, and iron; and the violation of his remains was prevented by the massacre of all the captive slaves employed in the solemnity. The date of this event is generally placed in the year 453. With Attila ended the empire of the Huns; for his sons, by their divisions and civil wars, mutually destroyed each other, or were dispossessed by independent chieftains. *Univers. Hist. Gibbon.*—A.

AVALOS, Ferdinand-Francis, d', marquis of Pescara, descended from one of the most distinguished houses of the kingdom of Naples, originally from Spain, was brought up to arms, and became one of the principal captains of the emperor Charles V. He married the celebrated *Victoria Colonna*, a lady equally illustrious for her personal and mental accomplishments, with whom he lived in perfect harmony. He was taken prisoner at the battle of Ravenna in 1512, and employed the hours of his captivity in composing a "Dialogue on Love," dedicated to his wife. After obtaining his liberty, he was of great service to his master in the recovery of Milan, and in the battles of Bicocque and Pavia. Pope Clement VII. and the Italian princes, alarmed at the progress of the emperor's arms, wished to engage the marquis in a league against him, and tempted him with the bait of the crown of Naples. He is thought to have lent an ear to the proposition, but the emperor discovering the negociation, he pretended to have listened to it only through policy. He did not long survive, dying at Milan in 1525, aged thirty-six, without issue. His tomb is to be seen at Naples. The marquis was a friend and patron of letters, and acquired a taste for science under his tutor Musephilus. *Moreri.*—A.

AVALOS, Alphonso d', marquis del Vasto, cousin and heir of the preceding, born in 1502, was also a captain of note under Charles V. and was employed on many important occasions, as well civil as military. He served in the Milanese, was at the pillage of Genoa, accompanied Charles to Tunis in 1535, and went as embassador to Venice in 1540. So little scrupulous was he in the service of his master, that he caused the assassination of two envoys of Francis I. in their way to Venice, after which he justly dreaded falling into the hands of the French. Accordingly, at the great battle of Cerizoles, in which he commanded against the duke d'Enguien, he was among the first who fled, though he had brought with him two carriages loaded with fetters for the prisoners he was to take. He was extremely mortified with the event, and died two years afterwards in 1546. Brantome represents him as very much a lady's man, boastful, fond of dress, and perfuming even his saddles. *Moreri.*—A.

AUBERT, Peter, a French lawyer, was born at Lyons in 1642. From his childhood he was fond of books, and discovered marks of genius. At seventeen he wrote a small romance, entitled, "Retour de l'Isle d'Amour," which was published at his father's request. He studied law, and practised it with great success; and was employed in several high offices in the city of Lyons. He formed a large and valuable library, which he left to the city of Lyons, for public use. He published a collection of *Factums* of various advocates, in two volumes 4to. printed at Lyons in 1710; and a new, and much improved edition of Richelet's Dictionary, which appeared in three volumes folio, in 1728. *Moreri. Nouv. Dict. Hist.*—E.

AUBERTIN, Edmund, a learned French divine of the reformed church, was born at Chalons on Marne in 1595, was chosen minister of the church of Chartres in 1618, and was removed to the church of Paris in 1631. He wrote a work, which was highly admired by the reformers, and which gave great offence

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to the catholics, entitled "L'Eucharistie de l'ancienne Eglise," printed, in folio, in 1633. In this work, after discussing the subject of the ancient church on the ground of scripture and reason, he examines the belief of the church through the first six centuries, to show that, through all that period, the doctrines of transubstantiation, and the real presence, were unknown. The historical part of the work was answered by Arnauld, and other divines of Port Royal, in the work entitled "La Perpetuité de la Foi." Aubertin became the object of clerical odium, and a process was begun against him, for having styled himself pastor of the reformed church of Paris. The process was dropped; but he was afterwards suspended, two or three years, for some expressions which he used in the pulpit. Intolerant bigotry pursued him to his last moments. While he was upon his death-bed, just expiring, Ollerius, the curate of St. Sulpice, came to his door, with a bailiff, and an armed mob to the number of forty. He knocked at the door, and, in order to gain admittance, pretended to be the physician. As soon as the door was opened, the mob rushed into the house, affirming that the sick man was desirous to make his abjuration before a priest, but had been prevented, and declaring, that they were come to give him an opportunity of disburdening his conscience. After some ineffectual resistance from the son of the dying man, the curate and bailiff were admitted into his chamber. The officious and cruel zeal of the curate was, however, frustrated. The honest Aubertin, roused for a moment from his lethargic state, declared distinctly his perseverance in the faith of the reformed church. When the curate and bailiff withdrew, the mob believed that they were forced out of the house, and were with difficulty persuaded to disperse without plundering it. Who will not, in better times, reprobate the inhuman bigotry which, after harassing a worthy man all his days, would not permit him to die quietly, but, in the moments when

"Claudicat ingenium, delirat linguaque mensque;"
LUCRET. lib. iii. v. 454.
"When reason halts, and thought and speech are wild;"

would endeavour to extort from him a declaration, which his sound reason disclaimed? Aubertin died at Paris in the year 1652, aged 57 years. His famous work he translated into Latin, and the translation was published after his death by David Blondel, in folio, at Deventer in the year 1654. *Blondel. Præf. Lib. Albertini de Euch. Bayle.*—E.

AUBERY, ANTHONY, a French historian, born in 1617, after having been educated at Paris for the law, preferred the tranquillity of a studious life to the tumult of business, and chiefly devoted himself to historical researches. When he was very young, he formed a design of translating Ciaconius; but finding more satisfaction in writing from his own conceptions, than in following the thoughts of another, he undertook to compose a "General History of the Cardinals," which appeared, in five volumes 4to. in the year 1642, &c. Naudé and Du Puy furnished him with many of his materials. In 1649, he published an historical treatise, "On the Pre-eminence of the Kings of France above the Kings of Spain and the Emperors." In 1654, he published the "History of the Cardinal de Joyeuse, and a Collection of Letters written by that Cardinal to Henry III." In 1660, appeared, in folio, his "History of Cardinal Richelieu, containing the History of the principal Events in the Reign of Louis XIII." This publication was accompanied with two other volumes, of titles, letters, dispatches, instructions and memoirs, which serve as documents and vouchers to the general history. It is said, that Bertier, the printer, waited upon the queen regent, requesting her special authority for the publication of a work, which contain severe strictures upon the irregular manners of many persons in high life; and that the queen, in reply to the request said, "Go, finish your work without fear, and put Vice to the blush, that Virtue alone may dare to show her face in France." Notwithstanding the freedom with which Aubery professed to write, he is accused of having delineated the character of cardinal Richelieu with a flattering pencil: and he is said to have written the work under the strong influence of lucrative motives, to gratify the vanity of the cardinal's niece the duchess d'Arguillon. (Gui Patin, Ep. 136. à Spon.)

In 1667, Aubery wrote a book on the just pretensions of the king of France to the empire, which was dedicated to Louis XIV. In this work, he repeats several things, which had been advanced in his former treatise on this subject, and supported his position with new facts and arguments. The princes of the empire were alarmed, and made complaints to the court of France. To silence the murmur, an order was given for committing the author to the Bastille; he was, however, well treated in his confinement, and visited by the first personages in the kingdom, and, after a short time, was set at liberty. Many answers to this work

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appeared in Germany. Aubery's next publications were, a treatise "On the dignity of Cardinal," intended as a general introduction to his "History of Cardinals," and another, "On the *Regale*, or the Right of enjoying the Revenues of vacant Bishoprics;" a work of little value. His last work, which was published in four volumes 12mo. in 1751, was "The History of Cardinal Mazarin." The materials for this work were, in a great measure, drawn from registers of parliament, which have since disappeared: details may be found here, which will be in vain sought for elsewhere. This, indeed, is the chief value of Aubrey's writings; for with respect to style, or method, they have little to recommend them; and the author was not sufficiently independent, either in situation or spirit, to write with impartiality. He was preparing for the press other historical collections, when an accident, in 1695, at the age of 78, terminated his life. Happening to fall as he passed over the bridge of St. Michael in Paris, he received bruises which proved fatal. Having never, for fifty years, had occasion for a physician, he refused all medical assistance, and after languishing two months, expired.

Though much commendation may not be due to this writer for judgment in the choice of his subjects, or for talents and impartiality in treating them, he is, however, entitled to the praise of great industry. It is said to have been his daily practice, to rise at five, and to employ the whole day in study, till six in the evening, after which his only amusements were the conversation of a friend, or an entertaining book. He made few visits, and received still fewer. It may be regretted that from such industry, the world has not reaped more benefit. *Journal des Savans*, tome xxiii. p. 185. *Moreri. Nouv. Dict. Hist.*—E.

AUBERY, Louis de Maurier, a French historian, of the seventeenth century, when he was young, accompanied his father, who went as ambassador to Holland, and, after remaining some time in that country, visited Germany, Poland, and Italy. Returning to Paris, he obtained the favour of the queen regent; but being appointed to no employment, he retired, after the death of cardinal Richelieu, to his family-mansion, and devoted himself to literary repose. He died in the year 1687, leaving behind him, in French, two historical works: "Memoirs for the History of Holland," published, in two volumes 12mo. in 1682; a work, which, though it has displeased the Dutch, contains curious and interesting facts; and "Memoirs of Hamburg, Lubeck, Holstein, Denmark, Sweden, and Poland," published after his death, by his grandson. These two works were printed together at Amsterdam, in 1736, *Moreri. Nouv. Dict. Hist.*—E.

AUBIGNE, Theodore-Agrippa d' a Calvinist gentleman attached to Henry IV. of France, was born at St. Maury near Pons in Saintonge in 1550, and distinguished himself by his early progress in literature. The death of his father, who left him, at thirteen, the heir only of his name and his debts, caused him to quit letters for the profession of arms; and he entered into the service of Henry then king of Navarre, whose favour he acquired to such a degree, as to obtain successively the posts of gentleman of his bedchamber, maréchal-de-camp, governor of the isles and castle of Maillezais, and vice-admiral of Guienne and Britany. Yet no man could speak with more freedom to his master, or refuse with more inflexibility to serve his vicious passions. The necessity under which Henry lay of conciliating the catholic lords by favours, made him sometimes appear ungrateful to his old and tried servants; and d'Aubigné did not fail to let him know his sentiments with great boldness on these occasions. Henry felt these remonstrances, but bore with them from one whom he knew to have justice on his side, and to be of incorruptible fidelity. Though d'Aubigné refused to follow him to the siege of Paris, the king placed under his custody the cardinal of Bourbon, whom the league recognised for king. And when Duplessi-Mornai reminded the king of the causes of displeasure d'Aubigné had against him, "The word of d'Aubigné discontented (replied Henry) is worth as much as the gratitude of another man." D'Aubigné had as much generosity of sentiment as courage; and when Henry reproached him for his friendship for la Tremouille whom he had disgraced and banished, "Sire (said d'Aubigné), he is unfortunate enough to have lost the favour of his master—could I withdraw my friendship from him when he has most need of it?" D'Aubigné, however, found at length that extreme frankness becomes displeasing to the best of princes. He quitted the court, and kingdom, and retired to spend the latter part of his life in lettered freedom at Geneva, where he died, highly honoured and respected, in 1630, aged 80. By his wife, Susanna de Lezai, he left several children, one of whom, Constant d'Aubigné, was father of the famous Madame de Maintenon.

D'Aubigné wrote several works. The principal of them is "An Universal History from

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1550 to 1601, with an abridged Account of the Death of Henry IV." in three volumes folio, printed in 1616, 18, 20, and reprinted with additions and corrections in 1626. It is a very free, and in some respects partial account of the characters and transactions of the times, written with much dignity of sentiment, but in a style partly vulgar, partly affected and turgid. It represented the character of Henry III. in such an odious and contemptible light, that the parliament of Paris, on the appearance of the first volume, condemned it to the flames. The detail of military operations is the part of the work most esteemed for its accuracy. The "Confession of Sancy," and the "Baron de Fœneste," are two satirical pieces, of which the first is valued for a vein of ingenious and delicate raillery; the second has equal acrimony, but of a grosser kind. He also published miscellaneous pieces, tragedies, poems, &c.; and he wrote "Memoirs of his own Life," which were long handed about in MS. but not published till 1731. They are full of curious and very free anecdotes, and afford a lively picture of the man. They have been translated into English. *Moreri. et Nouv. Dict. Hist.*—A.

AUBREY, JOHN, in Latin *Albericus*, an English antiquary of eminence, was born at Easton Piers in Wiltshire, in 1625 or 1626, and studied at Trinity college, Oxford, of which he was a gentleman commoner. He early addicted himself to historical and antiquarian researches, and, while at the university, assisted in compiling materials for the "Monasticon Anglicum." He entered at the Middle Temple in 1646; but his legal studies were interrupted by much disagreeable business in which he was involved after the death of his father, who left him several estates, and a multiplicity of lawsuits. He continued, however, the correspondences he had formed with the lovers of antiquity; and furnished Antony Wood with many valuable documents for his great works relative to the university of Oxford. He also preserved a connection with those philosophers who afterwards founded the Royal Society, of which he became a member in 1662. In his private and domestic concerns he was unfortunate. He married unsuitably; and by various calamities was brought to the necessity of selling all his estates, so that at length he was reduced to absolute indigence. Yet he had philosophy enough to adapt his mind to his circumstances; and he says of himself, "From 1670 I have, thank God, enjoyed a happy delitescency." He was supported by the kindness of Lady Long of Draycot in Wiltshire, in whose house he had an apartment till his death, which happened about 1700, as he was upon a journey to Oxford. Aubrey was a good classical scholar, a naturalist, and a most industrious antiquarian; but trifling, credulous, and much inclined to superstition. He was the author of several works, most of them left behind him in MS. These are, 1. "The Life of Thomas Hobbes of Malmesbury," never published, but the materials of which were employed by Dr. Blackbourne in his account of the same eminent philosopher. Hobbes was educated at Malmesbury school under the same master that Aubrey was, though not at the same time. 2. "Miscellanies upon the following Subjects, viz. Day-Fatality, Local-Fatality, Ostenta, Omens, Dreams, Apparitions, &c. &c." This collection of anility was printed in 1696; and Aubrey left a copy with additions and corrections for a second edition, which appeared in 1721. 3. "A Perambulation of the County of Surrey, begun 1673, ended 1692." This was printed in five volumes 8vo. in 1719, and is held in estimation among topographical works. 4. "The Natural History of the North Division of Wiltshire," an unfinished MS. in the Museum of Oxford. Bishop Gibson made some use of it in his edition of Camden. 5. "Monumenta Britannica, or a Discourse concerning Stone Henge and Rollrich Stones in Oxfordshire." MS. Aubrey supports the opinion, that these remains are druidical, and anterior to the Roman invasion of Britain. It is proper to remark, that the learned Toland expresses a high opinion of Aubrey's knowledge and judgment on these subjects. 6. "Architectonica Sacra; a Dissertation concerning the Manner of our Church-building in England;" a short MS. in the Oxford Museum. He wrote likewise "The Idea of Universal Education," a piece not known now to exist; and several letters on Natural Philosophy and other curious topics, published in Ray's letters, and other collections. One of his MSS. at Oxford is an account of English writers, especially poets, with many of whom he was well acquainted. From this, Wood took his account of Milton, the first ever published of that great man, and the basis of all others. *Biogr. Britan.*—A.

AUBRIOT, HUGH, a native of Dijon in Burgundy, was so well recommended by the duke his sovereign to the court of France, that he became superintendant of the finances to Charles V. and mayor of Paris. He erected several buildings in Paris for use and ornament; and among the rest the Bastille, in 1369, which

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was designed as a fortress against the English. His zeal for the correction of abuses was the cause of his ruin; for, having arrested some of the scholars of the university, who at that time committed the most insolent outrages, that body, jealous of its privileges, became his bitter enemies; and with the support of the duke of Berry, maintained a process against him for heresy, and procured his condemnation to perpetual imprisonment. The insurgents against the taxes in the beginning of the reign of Charles VI. 1381, called *Maillotins*, broke open the prisons, and placed Aubriot at their head; but he left them that very evening, and made his escape to Burgundy, where he died the next year. *Moreri. Nouv. Dict. Hist.* —A.

AUBUSSON, PETER D', grand master of the order of St. John of Jerusalem, or knights of Rhodes, was born of a noble parentage in la Marche, in the year 1423. Adopting the military profession, he served first under Albert, son-in-law to the emperor Sigismund, against the Turks in Hungary, where he greatly distinguished himself. He returned into France on occasion of the war which broke out with England, and attached himself to the dauphin, son of Charles VII. whom he accompanied to the siege of Montereau-Faut-Yonne. The dauphin afterwards being instigated by the malcontent lords to revolt against his father, was brought back to his duty by the persuasions of d'Aubusson; on which account the king testified his admiration of the rare union of so much fire with so much discretion. The recital of the barbarities committed by the Turks, and the great exploits of Huniades and Castriot, so warmed the imagination of this young soldier, that he repaired to Rhodes in order to be admitted to the knighthood of St. John; and by his success in some cruizes against the infidels soon obtained the commandery of Salins. In 1457 he was sent by the grand master on an embassy to the king of France, to implore his assistance against the Turks, in which commission he acquitted himself with great dexterity, and brought back considerable supplies in money and ammunition. A new office of bailly of the knights of Auvergne being created in 1471, he was the first person appointed to it; which was followed by those of superintendant of the fortifications of Rhodes, and grand-prior of Auvergne. His high reputation at length caused him, on a vacancy in 1476, to be elected grand master of the order. He immediately exerted himself in making preparations against the formidable attack long menaced by Mahomet II. The Turkish fleet, with a very numerous army on board, appeared off the island in May 1480, and laid siege to Rhodes. During two months it was pressed with vigour, and sustained with equal intrepidity, the grand-master particularly distinguishing himself, and receiving five wounds, one of which was for some time thought mortal. The Turks were at length compelled to re-embark, after the loss of 9000 men killed, and a great number wounded. Mahomet prepared to renew the siege next year, but was prevented by death; and a civil war ensued between his sons Bajazet and Zizim. The latter, in 1482, took refuge in Rhodes, whence he was sent by the grand master into France. The possession of this competitor to the throne gave him a great advantage in treating with Bajazet, who was induced to pay a yearly pension to the order and the grand master, under the name of compensation for the damages inflicted in the siege, but really for the safe custody of Zizim. D'Aubusson employed his influence over Bajazet to prevent his fleet from passing the straits of Gallipoli, for which service the pope entitled him the deliverer of Christendom. Bajazet also gratified him with the gift of the precious relic of St. John the Baptist's right arm taken in Constantinople, which, after a due recognition of its authenticity, was deposited in great pomp in the church of St. John at Rhodes. Several princes desired to obtain the person of Zizim, in order to put him at the head of a new crusade; but d'Aubusson preferred keeping him in his own power, till the pope, Innocent VIII. made a similar request to the grand master, with which he complied, and Zizim was conducted to Rome in 1489. In return, the pope presented him with a cardinal's hat, and renounced in his favour the right of nominating to benefices belonging to the order. D'Aubusson employed the interval of peace in rebuilding the churches of Rhodes, and augmenting the splendour of religion. He had nothing, however, so much at heart as forming a new league against the infidels; but finding himself thwarted in this design by pope Alexander VI. after he had been actually appointed chief of a crusade, he fell into a melancholy under which he sunk, in his 81st year, in 1503; leaving behind him the character of one of the most accomplished and illustrious heads of his order. *Moreri.*—A.

AUDIUS, a Christian teacher, the founder of a sect, flourished about the middle of the 4th century. (Epiphan. Hær. 70. N. 1.) He was a native of Syria or Mesapotamia, (Theod.

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Hist. Ecc. lib. iv. c. 10.) and was much esteemed among his countrymen for the sanctity of his character, and for his zeal for the Christian faith. Censuring with great freedom and importunity the corrupt and licentious manners of the clergy, and admonishing the rich presbyters and bishops, to the face, for their luxurious course of life, he brought upon himself much ill-will and severe treatment. The clergy, who were offended both by his reproofs, and his popularity, accused him to the emperor; whether Constantine or one of his successors is not certain; and he was banished into Scythia. (Epiph. ibid. n. 14, 15.) Here he went among the Goths, and made many converts. His followers, called Audians, were separated from the catholic church, and had peculiar tenets and customs. They celebrated Easter, or the paschal feast, with the Jews, contrary to the decree of the council of Nice; and they are said to have been anthropomorphites, or to have attributed to the deity a human form. (Augustin. Hær. 1.) They made use of apocryphal books in their assemblies. *Lardner's Cred.* Pt. ii. ch. 80. *Mosheim.*—E.

AUDIFRET, John-Baptist, a French geographer, a native of Draguignan in Provence, or, according to some, of Marseilles, flourished at the end of the 17th, and the beginning of the 18th centuries. He was appointed by Louis XIV. in 1698, envoy extraordinary to the courts of Mantua, Parma, and Modena. He died at Nancy in 1733, 76 years of age. He was the author of a work, much esteemed, entitled "Geographie, Ancienne, Moderne, et Historique." It was printed in 3 volumes 4to. at Paris in 1689 and 1691, and in 12mo. at Paris in 1694. It comprehends only Europe, and is left unfinished, wanting Spain, Italy, and part of Turkey in Europe. The author has very judiciously united geography and history. *Moreri. Nouv. Dict. Hist.*—E.

AUDIGUIER, Vital de, a French noble, who united the profession of arms with the study of letters, was born at Naiac, near Villefranche de Rouergue, about the year 1565. His adventures, and his writings, were numerous. Among the latter, the principal are, A Treatise on the true and ancient Usage of Duels, printed in 8vo. at Paris in 1617; intended to shew the injustice of common duels, but to revive the ancient practice of public combats on great occasions, under royal authority: Poems in two volumes, 8vo. printed at Paris in 1614, and two romances under the titles of "The Loves of Lysander and Calista;" and "The Loves of Aristander and Cleonice;" the former printed at Lyons in 1622; the latter, at Paris 1625. Though he had not much learning, he he wrote in a sprightly and clear style, and his romances were much read. Audiguier is said to have been assassinated about the year 1630, but on what occasion is not known. *Bayle. Moreri. Nouv. Dict. Hist.*—E.

AUDRAN, the name of a celebrated family of French artists, of which several individuals arrived at eminence in painting and engraving.

Charles son of Louis, born at Paris in 1594, applied himself to the art of engraving, and went to Italy to perfect himself. He was a laborious and excellent artist, and engraved a number of pieces from the works of the first painters. His works are often confounded with those of his brother Claude, whom he taught, but whose style was inferior. As Charles distinguished his performances by the letter K. he is often called Karles Audran. He died at Paris in 1674.

Claude, the second of the name, born at Lyons in 1639, came to Paris to study under his uncle Charles. He entered under Le Brun at the Gobelins, and was employed by him in several pieces on the stair-case at Versailles, especially in the four great pictures of Alexander's battles. He became professor of painting at the Royal Academy of Paris, and died there in 1684. His talent was history painting.

Girard, the most famous of the family, brother to the preceding, was born at Lyons in 1640, and also came to Paris, and entered under Le Brun. The art of engraving was, however, that for which he decided, and at the age of twenty-five he visited Italy for improvement: here he acquired so high a reputation, that Louis XIV. recalled him to Paris. He was employed to engrave Le Brun's four large pictures of Alexander's battles, and executed them in so noble a style, as to raise him to the first rank in his profession. Next to these, his most considerable work was the cupola of Val de Grace, from the designs of Mignard, in six plates. He also engraved many pieces from the pictures of the principal masters of Italy and France. He is distinguished for the correctness of his outline, and the strength and grandeur of his manner of working; and few artists have ever equalled him in historical performances. He died at Paris in 1703, aged sixty-three.

Claude, third of the name, son of *Germain*, born at Lyons in 1658, became celebrated as a painter of grotesques and arabesques. His inventive genius in these performances was admirable, and he enriched with them Versailles, Meudon, and a number of other palaces

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and noblemen's hotels. One of his principal works was the twelve months of the year, represented as goddesses with their attributes, intended to be copied in tapestry for the queen. He was made king's painter, and warden of the palace of Luxemburgh, in which he died, in 1734, aged seventy-five.

JOHN, another son of *Germain*, was born at Lyons in 1667. He was placed under his uncle Girard to learn the art of engraving, which he practised for the extraordinary period of sixty-seven years. His industry was indefatigable, and his stroke was distinguished for its delicacy. He engraved the lesser battles of Alexander, and a vast number of pieces from the first painters, as well as some admired portraits. He died at Paris in his ninetieth year, universally esteemed as an artist and a man of worth, and left three sons; one, of his own profession, another, a director of the royal tapestry manufactory of the Gobelins.

Other artists of reputation of the name and family of *Audran* are mentioned in dictionaries. *Moreri.*—A.

AVENPACE, a philosopher, among the Spanish Saracens, who flourished about the middle of the 12th century, was a follower of Aristotle. He applied the peripatetic philosophy to the illustration of the mahometan theology, and the explanation of the Koran. He was on this account charged with heresy, and thrown into prison at Corduba. He wrote a commentary upon Euclid, and philosophical and theological epistles. *Pococke Spec. Hist. Arab. Brucker.*—E.

AVENTINE, JOHN, a German historian, the son of an inn-keeper at Abensperg in Bavaria, was born in the year 1466. He studied at Ingolstadt, and at Paris; gave private lectures in eloquence and poetry at Vienna, and taught the Greek language publicly at Cracow in Poland: he read lectures on some books of Cicero at Ingolstadt; and was, in 1512, appointed preceptor to prince Louis, and prince Ernest at Munich. He travelled with the latter of these two princes. His leisure was afterwards devoted to a work, which has been much read, and has obtained him great reputation, "Annales Boiorum," "The Annals of the Bavarians." He began the work about the latter end of the reign of Maximilian, under the patronage of the dukes of Bavaria, and spared no pains to render it complete: it was not published, however, till 1554, several years after his death. It contained very severe strictures on the conduct of the Romish clergy, and portions of secret clerical history, which the first editor, Zieglerus, professor of poetry in the university of Ingolstadt, chose to suppress, but confessed the mutilation in the preface. The curiosity of the protestants was excited; and a complete manuscript was found, and published, by Cisner, at Basil, in 1580.

Aventine, from some cause which remains unknown, was in the year 1529, taken out of his sister's house in Abensperg, and committed to prison. The duke of Bavaria, however, did not suffer him long to remain in confinement: for the next year, after having remained sixty-four years in a state of celibacy, he formed an imprudent matrimonial connection, which disturbed the repose of his last days. He died in 1534. The catholics, in order to weaken the force of his invectives, said that he was secretly a protestant. It is true, that he corresponded with several of the reformers, particularly Melancthon; and it is probable, that he disapproved of some of the popish doctrines; but there is no proof that he ever renounced the Romish church; and, that he died in the catholic faith appears from his having been buried at Ratisbon, in the monastery of St. Hemeran, with the usual Romish ceremonies. Aventine seems, like Erasmus, to have been well disposed towards the reformation, but to have contented himself with such service as he might render the cause from within the pale of the church, by lashing the vices of the monks and clergy. Besides the Annals of Bavaria, which were reprinted, in folio, in 1710, he published, in 1532, at Ratisbon, a curious book, concerning the manner of counting and conversing by the fingers, entitled, "Numerandi per digitos manusque," &c. with heads of a plan for a large work on the antiquities of Germany. *Vass. de Hist. Lat.* lib. iii. c 10. *Bayle. Moreri. Nouv. Dict. Hist.*—E.

AVENZOAR, properly, AL WAZIR ABU MERWAN ABDELMELECH IBN ZOHR, was a Spaniard of Seville, son of a physician of eminence, whose profession he adopted, but with the addition of pharmacy and surgery. He is praised by Averrhoes, who lived about the same time, as the greatest master of his art from the time of Galen. He seems to have travelled much, and to have gone through various scenes in life, among which was a long imprisonment by Hali, the governor of Seville. He had the care of an hospital, and must have enjoyed uncommon advantages from experience, if it be true that he lived in perfect health to the age of 135. From the extent of his practice he was called the *Experimenter*, and not, as some have supposed, from an empirical turn, since

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he was a subtle inquirer into the causes of diseases. He died at Morocco in 1169. His principal work, called *al Theiser*, is a compendium of practice, containing many notices of diseases and medical facts not readily to be met with elsewhere. It was several times published after the revival of letters, when a great curiosity prevailed concerning the authors of the middle ages. He had a son of the same profession, who lived at Morocco, and wrote a book on *the regimen of health*. Probably he is confounded with the father in the great length of life attributed to the latter. *Freind's Hist. of Phys*, vol. ii. *Halleri Bibl. Med. Pract.* tom. i.—A.

AVERANI, Benedict, a learned Florentine, born in the year 1652, taught the Greek language with great reputation in the university of Pisa. He wrote excellent "Dissertations" on the "Anthologia," on Thucydides, on Euripides, and other ancient Greek classics. His acquaintance with Roman literature was equally accurate and profound; as appears from his "Remarks and Discourses on Livy, Cicero and Virgil;" and his lectures and writings were well calculated to promote a correct and elegant taste in polite literature. In truth, no one was a greater enemy to the corrupt taste of his age, or declared more open war with it, than this learned man. His original pieces, whether prose or verse, were all adapted to recall his countrymen to a just manner of thinking and writing. Whatever were the criticisms, the railleries, or the persecutions of those who followed the reigning taste, Averani steadily pursued his path; exposed whatever was false or ridiculous in the fashionable style of writing; and with persevering assiduity, contributed much towards bringing back in Italy the golden period of the sixteenth century. His merit in this respect was so great, that the Italians ought for ever to cherish the remembrance of this excellent scholar. Averani died at Pisa in 1707, in the fifty-fifth year of his age. His works were collected and printed at Florence, in three large volumes, in 1716 and 1717. *Landi. Hist. Lett. de Italie.* lib. xiv. n. 4.—E.

AVERROES, or Aven-Rosch, an eminent philosopher, who flourished in the 12th century, was a native of Corduba, the capital of the Saracen dominions in Spain, where his grandfather and father had possessed the offices of chief priest and chief magistrate. In his youth he was well instructed under Thophail in law, and in the Aristotelian philosophy; as well as in the Mahometan theology. Under Avenzoar he studied medicine, and the mathematical sciences under Ibnu-Saig. He succeeded his father in his high offices, and occupied them with great reputation. The fame of his talents and learning induced the Caliph Jacob Al Mansor, to offer him the dignities of chief judge and priest of Morocco, and of all Mauritania, with the liberty of continuing the posts which he possessed in Spain. Averroës accepted the proposal, and went to Morocco, where he remained till he had appointed through the kingdom able judges, and settled an improved plan of administration: he then returned to Corduba and resumed his offices.

Neither the great talents, nor the high station of Averroës could protect him against the assaults of bigotry. Having given some occasion for suspicions, that he secretly held opinions inconsistent with the mahometan faith, some of the zealous doctors of Corduba engaged several young persons to apply to him for instruction in philosophy, that they might, in the course of his lectures, detect his heresy. Averroës complied with their request, and communicated to his pupils, with great frankness, his sentiments in theology. The scholars industriously took minutes of his discourses; and had the baseness from these hints, to furnish their preceptor's enemies with heads of accusation against him. An information, regularly drawn up by a notary, and signed by a hundred witnesses, was sent to Al-Mansor. Upon perusing it, the prince exclaimed, "It is evident this man is not a believer in our law, "(*Hunc nostræ legis non esse patet.*") and gave immediate orders, that his goods should be confiscated, and that he should be obliged to reside in those precincts of the city of Corduba which were inhabited by the Jews. Here he became an object of general obloquy and persecution. Even the boys in the streets pelted him with stones, when he ventured to go up to the mosque in the city to perform his devotions. His pupil, Maimonides, that he might escape the necessity of joining the general cry against him, left Corduba. Averroës himself, soon afterwards, found means to escape to Fez. He was, however, in a few days discovered, and committed by the magistrates to prison. The king, who was soon informed of his late flight and present confinement, summoned an assembly of doctors in theology and law, to deliberate on the treatment, which this heretic should now receive. Some thought that a man, who had dared to contradict the Mahometan faith, ought to suffer death: others were of opinion, that such severity, inflicted upon a divine and a

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lawyer, would bring their religion into discredit; and that it would be most adviseable, only to require from the offender public penance and recantation. Al-Mansor, though he wanted sufficient illumination to see the injustice and absurdity of the whole proceeding, had, however, the wisdom to follow the milder opinion. Accordingly, Averroës was conducted, on a Friday, to the gate of the mosque, at the hour of prayer, and placed, bare-headed, on the upper step, where every one, as he entered the mosque, spat on his face. At the close of the prayers, the doctors with the notaries, and the judge with his assistants, came to the degraded philosopher, and asked him, whether he repented of his heresy. Averroës declared his repentance, and was released. He remained a short time at Fez, and read lectures in the civil law; but he met with so little encouragement, that he determined to return to Corduba. Here he passed several years in retirement and poverty. At length, however, the people of the city, finding themselves grievously oppressed by their present governor, entreated from the king, that Averroës might be restored. With the concurrence of a council better disposed towards the philosopher than the first, Al-Mansor granted the petition, and Averroës was reinstated in all his former honours. Returning with his family to Morocco, he passed the remainder of his days in that city, and (Reinasius Ep. 15.) taught in its schools. According to Leo Africanus, Averroës died in the 603d year of the Hegira, or the year of Christ, 1206.

This philosopher has been highly celebrated for his virtues. He contented himself with the plainest food, and, being inclined to corpulence, eat only once in the day. He was so industrious, that he was never seen to play, or seek any other amusement than passing from severer studies to poetry or history: he frequently spent whole nights in study. His humanity would not permit him to pass the sentence of death upon any criminal; he left that painful office to his deputies. When one of his enemies, while he was reading a lecture on the law, sent a servant to whisper some abusive language in his ear, he took no other notice of what passed, than if it had been a secret message of business: the servant returning the next day to ask his pardon, confessed before all the students the insults he had offered the professor: upon which, Averroës thanked him for giving him an opportunity of displaying his self-command; and afterwards, presenting him with a sum of money, advised him never to run the like hazard with another person. This philosopher was exceedingly liberal to learned men, without making any distinction between his friends and his enemies; for which he assigned this reason, that in giving to his friends he only followed the dictates of nature, but, in giving to his enemies he obeyed the commands of virtue; and he boasted that the wealth which he had thus employed, had not been ill bestowed, for it had converted his enemies into friends. He is said in his old-age to have burned some amatory verses which he composed in his youth, accompanying the sacrifice with the remark, that when he was young, he was disobedient to reason, but that now he was old, he followed it; and adding a singular wish, that he had been born an old man. "Utinam natus fuissem senex!" He did not, however, take the same freedom with the writings of others. Being called upon to exercise his magisterial authority in the suppression of some wanton poems, published by a learned Jew; and being told, that his own son had been found at the house of the poet copying out some of his verses, and that there was not in all Corduba a man, woman, or child, who had not learnt some of the songs of Sahal; Averroës exclaimed, "Can a single hand stop a thousand mouths?"

As a philosopher, Averroës was an idolatrous admirer, and zealous follower of Aristotle. He esteemed the doctrine of that illustrious Greek the pure essence of truth, dictated by wisdom rather divine than human. Yet it is certain, that he was unacquainted with the Greek language, and read the works of Aristotle only in miserable Arabic translations, not rendered from the original, but from Latin or Syriac versions. His commentaries on Aristotle were so famous, that he was called, by way of eulogy, the commentator; but it was impossible that, made up as they were from blundering Arabic translations, and accompanied with little knowledge of the doctrines and sects of antiquity, they should not abound with error and confusion. From the manner in which he quotes the writings, and even the names, of many ancient Greek authors, it is evident that he had not read them. His commentaries on Aristotle are, nevertheless, very numerous; and they were so much admired by the Jews, that several of them were translated into Hebrew. He also wrote a paraphrase of Plato's republic, and a treatise in defence of philosophy, under the title of "Habapalah, Altabapalah," or "Destructiones Destructionum, *contra Al-Gazelem*," written to confute the metaphysical opinions which Al-Gazel had maintained against those

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philosophers, who assert two uncreated natures. Averroës also studied medicine, and appears to have valued himself on his great knowledge in that science. He wrote a work in medicine entitled, *Coliget*, or "Universal," in which he undertakes to teach the general principles of the science, and promises another work concerning particulars. He entertained so much jealousy of his great rival in this science Avicenna, that he affectedly avoids naming him in his writings, and in confuting a doctrine maintained by Avicenna, treated it only as the opinion of Galen. Averroës wrote various other treatises on medicine, law, theology, and philosophy. His commentary on Aristotle was published in Latin at Venice, in folio, in 1495. An edition of his works was published, in 4to, at Lyons, in 1537; another, in folio, with the former Latin translations, by Bagolin, at Venice in 1552; and a third, by Mossa, at Venice, in 1608.

With respect to the opinions of Averroës, there can be no doubt that, though he professed the Mahometan religion, he had little reverence for his prophet. It is related of him, that he called Christianity an impossible religion, because it taught men to eat their God; (Ecquem tam amentem esse putas, qui illud quo vescatur, Deum credat esse? Cic. de Nat. Deor. lib. iii. c. 16.) that Judaism, on account of its rites and ceremonies, was the religion of children; and that Mahometanism, offering only sensual rewards, was the religion of swine; and that he exclaimed, "Let my soul be, at death, among the philosophers!" Some have said that he furnished the materials of the work entitled "De tribus Impostoribus." Averroës taught a doctrine concerning the soul, which some have considered as peculiarly his own, but which others have asserted to be the doctrine of Aristotle, and to have been embraced before the time of Averroës by Theophrastus, Simplicius, and Themistius: (Coimbrensis in Lib. de Anim. Pomponatius de Immort. Anim. c. 4.): this was, that intellect does not exist individually in this or that man, but that there is one intellect belonging to the whole race of human beings, the common source of all individual thought, as the sun is the common source of light to the world. This notion of a common soul, chimerical and absurd as it may appear, has, in different forms, had many advocates. In hopes of solving the difficult problem concerning the origin of thought, some have supposed that the deity operates, as an assisting intellect, to present ideas to the passive faculty of understanding in man. This was the doctrine of Malebranche, who ascribed the production of ideas immediately to God, and taught that the human mind immediately perceives God, and sees all things in him. Averroës seems to have proceeded a step further, and to have conceived, that there was no other cause of thought in individual men, than one universal intelligence, which, without multiplying itself, is actually united to all the individuals of the species, as a common soul. This notion, with its obvious consequences respecting the distinct existence and immortality of the human soul, obtained so much credit among philosophers for several centuries, especially in Italy, that it was thought necessary to employ the papal authority for its suppression. At present, the notions of Averroës are exploded, and his writings are forgotten. *Leo Africanus de Viri Illustr. Arab. Hottinger. Biblioth. Gilles de Rome in quodlib.* lib. ii. *Voss. de Phil.* c. 14. *de Math.* c. 35. *Bayle. Moreri.*—E.

AVESBURY, Robert, an English historian, flourished in the 14th century. Nothing is known of him, personally, except that from the title of his work, it appears that he was register of the archbishop of Canterbury's court. His history is entitled, "Mirabilia Gesta Magnifici Regis Angliæ Domini Edwardi Tertii, &c." It contains a minute account of transactions during the life of Edward III. from his birth to the end of the year 1356, when the author was, probably, interrupted in the prosecution of his design by death. This valuable piece of English history is a plain narrative of facts, authenticated by exact copies of public papers. The author is accurate, beyond most of the writers of that age, in giving the dates of events. If his style has a tincture of the rude taste of the times, this defect is amply compensated by the apparent candour and impartiality of the historian. This curious work lay long concealed even from the most industrious English antiquaries. At length, in the year 1720, that indefatigable antiquary, Thomas Hearne, printed it at Oxford, from a manuscript in the possession of sir Thomas Seabright, formerly in the hands of archbishop Parker, compared with two other manuscripts, one in the Harleian library, the other in the University library at Cambridge. These manuscripts are thought to be as old as the time in which the author flourished. Tyrrel, in the preface to the third volume of his General History of England, cites Avesbury, and says, that he was a considerable writer of that age, and very exact in his account of king Edward's actions beyond the sea, as having taken them from

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several original letters of persons of note. Hearne's edition of this history is accompanied with an Appendix, containing several curious pieces in English antiquities, which have no connection with the work; and, among the rest, a transcript of the love-letters between Henry VIII. and Anne Bullen. *Præfat. ad Avesb. Hist. ed. Hearne. Nicholson's English Lib.* p. 80. *Biog. Brit.*—E.

AUGER, EDMUND, a French Jesuit, born of labouring parents, in 1530, at Alleman, a village near Sezanne in the diocese of Troyes, received the first rudiments of education under an uncle who was a clergyman, and was sent by his brother, a physician in Lyons, to Rome, with a recommendation to the celebrated Father Le Fevre, but with so little money in his pocket, that, before he arrived at the end of his journey, he was obliged to beg alms. On his arrival at Rome, finding that Le Fevre was dead, he hired himself as a domestic servant to a Jesuit. His superior talents and behaviour soon attracted his master's attention, and he was removed from his humble station to that of a novice, and enjoyed the benefit of further instruction. After his admission into the order of Jesuits, he taught rhetoric and poetry, and displayed great powers of eloquence. For the purpose of checking the progress of the reformation, several bishops of the French church applied to Father Laynez, the general of the society of Jesuits, requesting him to send from Italy proper persons to assist them in this necessary work. Auger was sent, in 1559, with two other brethren, into France, and from that time distinguished himself by his zeal for the conversion of heretics. In the cities of Yssoire and Lyons, he made many converts. He was appointed preacher and confessor to Henry III. In this situation, his invincible attachment to the king rendered him odious to the catholics who had entered into the league. By an order of the general he returned into Italy, where he was treated as an excommunicated person, and was obliged to travel on foot in the midst of winter. He died of fatigue and vexation in the year 1591, in the sixty-first year of his age. It is astonishing, that the church should have treated so ungratefully one of her most zealous sons, of whom it is said, that he converted forty-thousand heretics. Whether this account be accurate, or whether the conversion was effected by the mere force of argument, may be questioned. Auger wrote some violent books in theological controversy; and particularly showed his intolerant spirit in a work entitled "Le Pedagogue d'Armes," in which a Christian prince is instructed how to undertake, and happily complete, a good war, victorious over all the enemies of the state and the church." Few Christian princes have needed such instructions, or such stimulants, for *good wars*. *Vie d'Auger par M. Dorigni*, 1716. *Moreri. Nouv. Dict. Hist.*—E.

AUGURELLO, GIOVANNI AURELIO, a learned Italian, was born of a good family at Rimini, about 1441, and studied at Padua. The friendship he contracted with Franco, the bishop of Trevigi, caused him to fix his abode in that city, of which he was made a citizen. After the bishop's death he attempted, but without success, to obtain the chair of rhetoric at Venice, and lived some time a wandering life; but at length returned to Trevigi, where he was public professor of polite literature, and had a canonry, and where he died in 1524. He is said to have been much addicted to the folly of alchemy, and various stories are told of him to this effect, particularly that pope Leo X. presented him with a large empty purse, as a reward for the dedication of his Latin poem entitled *Chrysopœia*, saying that he knew how to fill it. Probably, however, this story is an invention; as it appears, that in the poem in question, he protests that he is no believer in the pretended art, but merely takes it for a topic of fiction. Besides the Chrysopœia, he published various Latin poems, odes, elegies, and iambics, which are as much extolled by Paul Jovius, as vilified by Jul. Cæs. Scaliger. It cannot be denied, however, that some of them possess much elegance and purity. He wrote likewise Latin harangues; and poems in his own language, which last were not published till 1765. He was a good Grecian, and well acquainted with the studies of philosophy and antiquity. *Tiraboschi. Baillet.*—A.

AUGUSTIN, ANTHONY, a Spanish lawyer and divine of the 16th century, archbishop of Tarragona, was born at Saragossa of illustrious parents, and studied in various universities in Spain and Italy. His liberal education qualified him to become an early writer. At twenty-five, he published at Florence a treatise in law, which gained him much reputation, under the title of "Emendationes et Opiniones Juris civilis." He was sent as nuncio to England by pope Julius III. in 1554; and in 1562, he distinguished himself in the council of Trent. From 1574 to 1586, the time of his death, he enjoyed the archbishopric of Tarragona. His liberality to the poor was such, that, when he died, there was not found money enough in his coffers to bury him according to his rank. He

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left many writings in law, of which the most valuable is, a treatise, "De Emendatione Gratiani," published, in 8vo. by Baluze with notes, in 1672. The original edition of Tarragona, in 4to. printed in 1587, is scarce. This is a very valuable treatise on the canon law: a work of vast labour, and wonderful exactness. We have also from this writer, "Antiquæ Collectiones Decretalium," printed, in folio, at Paris in 1621, with valuable notes; "Dialogues on Medals," written in Spanish, and published, in 4to. at Tarragona in 1587; and other pieces, chiefly in canon law. This author united purity of language to skill in the law. *Dupin. Moreri. Nouv. Dict. Hist.*—E.

AUGUSTINE, bishop of Hippo, honoured with the appellation of Saint, a celebrated Christian divine of the catholic church, was born in the year 354, at Tagaste in Africa. His father, whose name was Patricius, was a citizen of mean rank: his mother, named Monica, is celebrated for her piety. That he might early imbibe the principles of the Christian religion, his mother placed him among the catechumens: and, in a dangerous illness, he was desirous of being baptised: but, on his recovery, he postponed the ceremony from a superstitious notion, that sins committed after baptism are more dangerous than such as are committed before. (Confess. lib. i.) His father sent him, much against his inclination, as he himself confesses, (Confess. lib. i. c. 19.) to study classical learning, first in his native place, and afterwards at Madaura. While he was a boy, he was more attentive to his sports than to his books; and to escape punishment, and supply himself and his companions with whatever they wished, he made no scruple of deceiving his masters, and pilfering from his parents. He had a particular aversion to Greek; and could never be enticed to this study, till he began to relish the beauties of poetry. At sixteen years of age, his father, probably from dissatisfaction with his conduct and his progress in learning, determined to remove him from Madaura to the schools at Carthage; but, not being provided with immediate supplies to defray the expense of this plan, he kept him for one year at home. During this year, so dangerous to youth, his indolence led him into extreme dissipation,—(totas manus dedi vesaniæ libidinis—Confess. lib. ii. c. 2.) and he devoted himself to licentious pleasure without restraint, notwithstanding the kind admonitions of his anxious mother: (Secreto memini ut monuerit cum solicitudine ingenti, ne fornicarer, maximèque ne adulterarem cujusquam uxorem. Qui mihi monitus muliebres videbantur, quibus obtemperare erubescerem:) with that false shame which so frequently seduces young people, he blushed to listen to a woman's advice. The habits of incontinence, which he now formed, did not soon forsake him: it ought, however, to be remembered to his credit, that, when he became sensible of his folly, he had the ingenuousness to record it in a book of Confessions; and that whatever blot this part of his life may leave upon the page of his story, is voluntarily left by himself. Even Rousseau, in his Confessions, has scarcely been more honest than Augustine.

At Carthage, whither Augustine was sent by his father in the year 371, the only studies which this young man's fondness for pleasure would suffer him to pursue with success, were rhetoric and polite literature. Yet his mind, though tainted with vice, was not so entirely depraved, as to be insensible to the charms of wisdom. He read with delight the philosophical writings of Cicero, particularly his Hortensius, "An exhortation to the study of philosophy," at present desiderated among his works. Having been early instructed in religion, he now turned his attention to the Scriptures, to read again the sacred lessons which he had been taught in his childhood: but not finding in them that kind of eloquence which he found in pagan writers, he disrelished the simplicity of these books, and threw them aside. He did not, however, altogether abandon the search of wisdom in the Christian school. A sect had risen towards the close of the preceding century, from their founder Mani called Manichees, (Mosheim, Ecc. Hist. cent. iii.) who combined the tenets of Christianity with the philosophy of the Persians, applying to Jesus Christ the characters and actions which the Persians attributed to the god Mithras, and teaching that there are two principles in nature, Light and Darkness, and two independent beings, the Ruler of the Light, or God, and the Prince of Darkness, who are perpetually contending with each other. To this sect Augustine attached himself while he was at Carthage, in the nineteenth year of his age; and he remained a follower, and zealous supporter, of their doctrine, till his twenty-eighth or twenty-ninth year. His excellent mother, who had become a widow when her son was about eighteen, observed his conduct with sorrow, and came to Carthage to endeavour, if possible, to reclaim him from debauchery and heresy. She prevailed upon him to return to Tagaste, where he opened a school of grammar and rhetoric. He taught

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with so much applause, that his mother was congratulated on having so admirable a son; but still the causes of her vexation and grief remained; and Augustine, in his Confessions, (Conf. lib. iii.) speaks with great tenderness of the prayers which his mother at this time made, and the tears which she shed, on his account. While he was at Tagaste, he lost one of his intimate friends, and was much afflicted by his death; an incident which has occasioned some fine remarks upon true and false friendship in the "Confessions."

Towards the close of the year 379, when Augustine was at the age of twenty-five, he wished for a wider field for the display of his talents than Tagaste afforded, and returned to Carthage to teach rhetoric. Here he still retained his attachment to the Manichæan system, and took great pains to support it. He made several converts among persons of good understanding and addicted to study, and frequently disputed successfully with the more illiterate. "In disputing," says he, "with unlearned Christians, it was almost always my misfortune to gain the advantage; and this frequent success added fuel to the heat of my youth, and confirmed me in most pernicious obstinacy." (Aug. de duabus Anim.) Neither the labours of his school, nor his theological disputes, could disengage his mind from the love of pleasure. Augustine, at this time, formed an illicit connection with a mistress, to whom, however, he remained constant. He had by her a son, (Conf. lib. ix. c. 6.) whom he named, with no great regard to decorum, *Adeodatus*, the gift of God, and of whom he speaks, as at the age of fifteen a youth of wonderful talents. Displeased with the insolence of his scholars at Carthage, he resolved to try his fortune in some other place. That he might not be diverted from his purpose, without informing either his good mother, or his near relation Romanian, who from the time of his father's death had been his frequent benefactor, he took shipping, with his mistress and child, for Italy. Being arrived there, he settled for some time at Rome, as a teacher of grammar and rhetoric. Here he met with friendship in the house of a Manichee, who treated him kindly during an illness: but some of of his scholars having had the baseness to leave him without making the stipulated payment, he thought it necessary to seek some other more promising situation. It happened, at this time, that Symmachus the præfect of Rome, to whom Augustine was personnally known, had received an application from Milan for his assistance in supplying a vacant professorship of rhetoric. Symmachus, who had formed an high opinion of Augustine's talents, sent him thither; and he was appointed to the professorship in the year 313.

In this new situation the opinions of Augustine gradually underwent a complete alteration. Having heard much of the talents of Ambrose, bishop of Milan, as a preacher, he attended his sermons, to judge whether he merited the reputation he had acquired. The eloquent discourses of the prelate made so powerful an impression upon him, that his mind began to waver between the Manichæan and the catholic faith. He read the writings of Faustus the Manichee, and detected his ignorance. While his judgment was vibrating between the two systems, which it appears to have done for more than a year, his mother came to him at Milan, and used all her entreaties to persuade him to forsake the sect of the Manichees, and to quit his irregular course of life. The conversation of two worthy men, Simplician and Petilian, who related to him cases of sudden conversion, prepared him for the change; and—whether his mind was really under so strong an enthusiastic impulse as to fancy a supernatural interposition, or whether he thought it expedient to grace his conversion with a splendid miracle—we are informed from himself, that, while he was in his garden, praying to God for illumination, he heard a voice, as of a singing boy, saying, "Take, read; take, read." (Tolle, lege; tolle, lege.) Then opening the New Testament, he turned to this passage: "Not in rioting and drunkenness, not in chambering and wantonness, &c." He immediately resolved to become a member of the catholic church, and, entered himself among the catechumens. As a further proof of his sincerity, he determined, in compliance with the advice of his mother, to marry. Sending back his mistress to Carthage, while their son Adeodatus remained with him to prepare for baptism, he made choice of a young damsel for his wife. Unfortunately, however, her tender age required a delay of two years, during which Augustine discredited his conversion by taking a new mistress. (Aug. Conf. lib. vi. c. 15.)

At the vacation of the year 386, Augustine took his leave of his profession, and retired to the house of a friend to employ himself in the study of theology, and prepare himself for baptism. He employed this interval in writing in defence of the catholic faith, and in explaining the scriptures. Having formed an intimate acquaintance with bishop Ambrose, he was persuaded by that prelate to devote himself to

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the ministry: he, accordingly, dismissed his new mistress, forsook his intended wife, and, after receiving baptism with his illegitimate son, and his friend Alypius, on Easter-eve, in the year 387, consecrated the remainder of his days to religion.

The next year, Augustine, having lost his mother at Ostia, whence they were to have set sail for Tagaste, returned to Africa. He spent three years in his native city, exhibiting among his friends an example of abstinence and piety, and diligently applying himself to the study of the scriptures. Paying a religious visit to a person of distinction at Hippo, Valerius, the bishop of that city, recommended him to the people as a proper person to be chosen as their presbyter; and he was elected, and ordained, in the year 391. The first action, by which he established his reputation for zeal and sanctity, was the institution of a monastery, or religious society, in Hippo, the members of which were to throw their property into a common stock, and to devote themselves to exercises of piety. He was permitted, contrary to the custom of the African churches, to preach in the presence of his bishop; and, contrary to a canon of the council of Nice, he was, in the year 395, ordained coadjutor, or joint-bishop, with Valerius, to the church of Hippo. In his episcopal office, Augustine opposed, with great zeal, by his preaching and writings, and in councils and synods, the various sects, which the catholic church disgraced with the common name of heretics; and Manichees, Donatists, Circumcellions, and Pelagians, by turn fell under his censure. The history of councils during the period of his prelacy, frequently exhibits him as a zealous champion for the orthodox faith. Of his private life after he ascended the episcopal chair, little is recorded. From one of his honest confessions it has been inferred, that he was a hard drinker; with what justice, will be best seen from the passage. "Drunkenness is far from me: have mercy on me, that it may not come near me: but the *head-ach* sometimes seises thy servant; have pity on me, that it may be far from me." ["Ebrietas longè est à me: misereberis, ne appropinquet mihi. *Crapula* autem nonnunquam surrepit servo tuo; misereberis, ut longè fiat à me. Conf. lib. x. con. 31.] Much is said, by his encomiasts, of his mildness, urbanity, and moderation. The law which he inscribed upon his table may deserve copying:

Quisquis amat dictis absentem rodere vitam,
Hanc mensam indignam noverit esse sibi.

Far from this table be the worthless guest,
Who wounds another's fame, though but in jest.

After a life of varied fortune and mixed character, Augustin died in the year 430, aged 76 years; harassed, in his last days, by seeing his country invaded by the Vandals, and the city of which he was bishop besieged. The Vandals, who took Hippo, respected his library, his writings, and his body. The catholic bishops of Africa, driven from their sees by Thrasamond king of the Vandals, carried his remains into Sardinia, the place of their exile, whence they were, two hundred years afterwards, conveyed by Luitprand king of the Lombards to Pavia, his capital.

Of the class of writers called Christian Fathers, Augustine is one of the most voluminous. His separate treatises, besides epistles and homilies, are upwards of two hundred in number. In the Benedictine edition printed at Paris in the year 1679, and reprinted at Antwerp in 1700, his works fill eleven volumes in folio. The *first* volume contains the works which he wrote before he was a priest, and his Retractations and Confessions; the former a critical review of his works, the latter a curious and interesting picture of his life. The *second* comprises his Epistles, in number 270, which relate to a great variety of subjects, doctrinal, moral, and personal, in which the controversies, opinions, and customs of the times, and the notions and dispositions of the writer, are amply laid open. The *third* comprehends his treatises on the holy scriptures. The *fourth*, his commentary on the psalms. The *fifth*, Sermons or Homilies. The *sixth*, dogmatical treatises on various points of discipline and morality. The *seventh*, a treatise "On the City of God," a work written to refute the charge of the pagans, that the taking of the city of Rome was to be attributed to the Christian religion, and containing much historical and miscellaneous matter. The *eighth*, *ninth*, and *tenth*, writings against heretics; and the *eleventh*, the life of Augustine, drawn principally from his works, with copious and useful tables.

Augustine, both in his life and in his writings, is entitled only to qualified and limited praise. If some atonement was made for the errors of his early years by his book of honest Confessions, these confessions themselves must remain an eternal memorial of disgrace; and it will be impossible, in contemplating the virtues of the saint, altogether to forget the frailties of the man. From the common error of the age in which he lived, intolerance, it is not surprising that Augustine was not free. In the early part of his ministry he entertained sentiments of mildness and charity towards heretics; but afterwards, he suffered his passions to be so much

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inflamed by his disputes with the Donatists, that he became an advocate for persecution. In a letter to Vincentius (Epist. 93.), a Donatist bishop, he assigns several reasons for the coercive exercise of secular authority against schismatics, and urges the good effects which the terror of the imperial laws had produced in the conversion of several whole cities. He confesses, that it was his opinion formerly, that no man ought to be forced; that words only were to be used, as otherwise none but counterfeit catholics could be made; but that, having withstood all reasons, he at last yielded to experience. This letter was written about the year 408. In another letter, of the same date, he entreats the proconsul of Africa to restrain the Donatists, but not to punish them with death: yet in this letter, purposely written to urge the magistrate to persecution, Augustine has the inconsistency to conclude with this liberal sentiment: "It is a more troublesome than profitable labour, to compel men to forsake a great evil by force, rather than by instruction." (Ep. 100.) Voltaire observed this inconsistency in Augustine's opinion on the subject of toleration, and pleasantly remarked, "I would say to the bishop of Hippo, As your reverence has two opinions, you will have the goodness to permit me to abide by the first, since I really think it the best." (Treatise on Toleration.) Le Clerc (Letter prefixed to Supplement to Hammond's Paraphrase) expresses himself more seriously and warmly; and charges Augustine with being one of the first, who advanced *two* doctrines, which take away goodness and justice both from God and man; the one, representing God as consigning men to eternal torments, for sins which they could not avoid; the other, stirring up magistrates to persecute those who differ from them in religion. It is not easy to say, how extensive an influence the doctrines of this father in the church, who through so many ages of darkness retained a powerful sway over the world, might have, in leading men to adopt a gloomy system of religion, and to support it with all the rigour of persecution. It is certain, that, except the works of Aristotle, no writings contributed more than Augustine's to encourage that spirit of subtle disputation which distinguished the scholastic age. As an expounder of the scriptures, this writer is entitled to little respect. He had, as he himself confesses, (Contra Petil. lib. ii. c. 38. t. 9. See Lardner's Cred. pt. ii. ch. 117.) scarcely any knowledge of the Greek tongue; and it is pretty certain, that he knew still less of the Hebrew. Instead of learned criticism, little will be found in his commentaries besides popular reflections, spiritual and moral, or allegorical and mystical perversions of the literal meaning. The chief qualities to be admired in the writings of Augustine are, a facility of invention, and strength of reasoning, which enabled him to strike out new opinions, and to support them with ingenuity, and with a consecutive train of argument which gives his larger works a systematic appearance. In Augustine's style, there is more argument than oratory, more fluency than elegance, and more wit than learning: he has a certain subtlety and intricate involution of ideas through long periods, which requires in the reader acute penetration, close attention, and quick recollection. In fine, he is, as Erasmus has observed, a writer of obscure subtlety, and unpleasant prolixity. If these circumstances be considered in connection with the dry and barren nature of many of his speculations, it can no longer remain a wonder, why these voluminous writings are neglected; the only wonder will be, how they ever came to be read and admired. *Augustin. Confess. Possedius in Vit. Aug. Dupin, cent. V. Bayle. Moreri. Robinson's Hist. of Baptism*, ch. xxiii.—E.

AUGUSTIN, or AUSTIN, called Saint, and distinguished by the title of *The Apostle of the English*, flourished at the close of the sixth century. In the reign of Ethelbert in the kingdom of Kent, although his queen Bertha, descended from Clovis the conqueror of Gaul, was a Christian, and enjoyed the free profession of her religion; and although her bishop and chaplain Luidhard preached the gospel to her, and her French attendants; pagan idolatry was still universally prevalent in England. Pope Gregory I. who, before he ascended the papal throne, had formed the design of christianising the English (see Hume's Hist. Engl. b. i. ch. 1.), in the year 596 began to execute his benevolent purpose. He deputed Augustin, a monk of the convent of Saint Andrew at Rome, who had formerly been his pupil, with forty other monks of the same order, to undertake a mission to England. Before Augustin entered upon this charge, he received episcopal ordination. In a letter to Brunehaut, queen of France, written by pope Gregory in 597, to recommend him to her good offices, the pope calls him brother and fellow-bishop. (Wharton's Anglia Sacra, tom. ii. p. 89.) Augustin and his associates, on their journey to England, began to be terrified by the apprehension of the dangers which they had to encounter in offering a new religion to so fierce a people, with whose language they were unacquainted; and, stopping in France, it was agreed to send back Augustin to Rome, to state

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their difficulties to the pope, and entreat his permission to relinquish so hazardous an undertaking. Gregory was not to be prevailed upon to abandon his favourite project; and Augustin returned with a letter from the pope to the missionaries, urging them not to be disheartened by difficulties in so laudable a design, and with instructions to carry with them some interpreters from the Franks, whose language was still nearly the same with that of the Anglo-Saxons. In consequence of letters written by the pope to the king and queen of France, and to the bishop of Arles, the missionaries received every accommodation on their journey, and were provided with interpreters.

Augustin and his associates in the year 597 landed in the isle of Thanet, and sent interpreters to the king, to inform him of their arrival, and of the design of their mission. Ethelbert received them kindly, and, soon afterwards, admitted them to a conference: but superstitious fears, lest these strangers should employ magical arts to delude his understanding, induced him to receive them in the open air; from an opinion, as it seems, that the force of their magic would here be more easily dissipated, than within the walls of a house. Augustin, by means of the interpreters, delivered his embassy, laying before the king the leading doctrines of Christianity, and assuring him of an eternal kingdom in heaven, if he would embrace the religion of Christ. Ethelbert gave him a candid hearing, but replied, that he could not immediately exchange the religion which he had received from his ancestors for a new faith: he added, however, with a liberality and courtesy which reflect honour upon his memory, that, as they had undertaken so long a journey with a kind intention, they were at liberty to remain in the country, and to make as many converts as they were able among his subjects. A fixed habitation was appointed them at Dorovernum, since called Canterbury, in the part of the city now called Stable-gate, where, before the time of Augustin, was a kind of temple for the royal family, in which they worshipped and offered sacrifice to their gods. The missionaries entered the city in procession, singing a psalm. At first, their apostolic labours were confined to the city and precincts of Canterbury, and the number of converts was small; but when, after a short interval, the king himself submitted to baptism, great numbers of the Kentish men followed his example, and full permission was granted to preach the gospel in any part of the kingdom. The abstinence and self-denial which Augustin practised, and the supernatural powers to which he made pretensions, had no small degree of influence in extending his credit and authority among the people. He is said to have been so successful in his labours, as to have baptised in one day (Camden's Britan. by Gibson, p. 166.) ten thousand persons, in the river Swale. This is said by Gervase (Act. Pontif. Cant. apud Decem Script. Col. 1632.) to have been done in the river Swale *near York:* but Bede relates this story of Paulinus archbishop of York, and says, that he baptised in the river Swale, which runs by Catterick. We have, however, the authority of pope Gregory, in a letter to Eulogius (Cambden's Britannia by Gibson, p. 166.), patriarch of Alexandria, for the fact that Augustin, on one Christmas day, baptised ten thousand persons in the river Swale. If two such wonderful stories of baptisings can be credited, it must be supposed, that Augustin's baptismal ceremony was performed in another river Swale, at the mouth of the Medway. It is added, that, for want of a sufficient number of priests to perform the ceremony, Augustin, after consecrating the river, commanded by criers, that the people should go in with faith, two and two, and in the name of the holy Trinity baptise each other.

In the commencement of his mission, Augustin thought it expedient to refrain from coercive measures. He instructed Ethelbert, that the service of Christ must be voluntary, and that no compulsion ought to be used in propagating his gospel (Bede, Ecc. Hist. lib. i. c. 26.): and, though his master pope Gregory was no enemy to intolerance (Ibid. c. 32.), no other violence appears to have been used in the first establishment of Christianity in England, than that of demolishing idols, and converting pagan temples into Christian churches. (Greg. Epist. 71. lib. xviii.)

The rapid success, which attended this mission, excited in Augustin the ambitious desire of possessing, under the sanction of the pope, the supreme authority in the English churches, as archbishop of Canterbury. Bede relates that Augustin went over, at this time, to the archbishop of Arles, to receive from him consecration; but this must be a mistake; for it appears that he had been consecrated before he came to England. (Vid. Wharton, Angl. Sac. loc. cit.) He sent messengers to the pope, probably to solicit this honour, and for instructions in various particulars. The quæries which he proposed, and the answers he received, if they give us no high opinion of the

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judgment of this missionary, or of the wisdom of his master, may at least serve as a specimen of the ridiculous casuistry of the times. The following are a specimen. *Quære.* 1. Are cousin-germans allowed to marry? *Answer.* This indulgence was formerly granted by the Roman law; but experience having shown that no posterity can come from such marriages, they are prohibited. *Q.* 2. Is it lawful to baptise a woman with child? *A.* No inconvenience can arise from the practice. *Q.* 3. How soon after the birth may a child be baptised? *A.* Immediately, if necessary. *Q.* 4. How soon may the husband return to his wife after her delivery? *A.* Not till after the child is weaned. *Q.* 5. May a menstrual woman enter the church, or receive the communion? *A.* She is not prohibited; but if she absent herself, from reverence for the sacred mysteries, she is to be commended. *Q.* After sexual intercourse, how soon is it lawful for a husband to enter the church? *A.* Not till he has purged himself by prayer and ablution.—These nice cases of conscience were accompanied with other inquiries concerning episcopal duties. With the solution of these problems, the pope sent Augustin the *pall*, a piece of white woolen cloth, to be thrown over the shoulders, as a badge of archiepiscopal dignity; sundry ecclesiastical vestments and utensils; and instructions to erect twelve sees within his province, and particularly to appoint one at York, which, if the country should become Christian, he was to convert into a province, with its suffragan bishops. Among other counsels, which Augustin received from the pontif on this occasion, was an exhortation, not to be elated with vanity on account of the miracles which he had been enabled to perform in confirmation of his ministry, but to remember, that this power was given him, not for his own sake, but for the sake of those whose salvation he was appointed to procure. What these miracles were, will, in part, appear in the sequel.

Having fixed his see at Canterbury, Augustin dedicated an ancient church, formerly built by some Roman Christians, to the honour of Christ; and king Ethelbert founded the abbey of St. Peter and St. Paul, afterwards called St. Augustin's (Bede, Hist. Ecc. c. 33.), and since converted into the archbishop's palace.

The attachment of Augustin to the see of Rome induced him to make an attempt to bring the British bishops in Wales under the authority of the Roman see. From the time when the ancient Britons, or Welsh, were first instructed in the Christian faith by Faganius and Damianus, who at the request of Lucius were sent, in the second century, as missionaries by Eleutherius bishop of Rome, these churches had constantly followed the rules of their first masters, without regarding the subsequent alterations prescribed by the church of Rome. Pope Gregory, however, by appointing Augustin metropolitan of the whole island (Gregor. Epist. apud Bede, lib. i. c. 29.), had claimed jurisdiction over the churches of Wales, and Augustin was well inclined to support the claim. He held a conference with the Welsh bishops at a place in Worcestershire, since called Augustin's Oak, in which he endeavoured to persuade them to unite with the new English church in one communion, and to co-operate with him and his brethren in promoting the conversion of the Saxons. These ancient Britons were probably jealous of their religious rights, as they have always been of their civil liberties; for Augustin, though he attempted to support his claim to authority by the pretended miraculous restoration of a blind man to sight, was obliged to dissolve the assembly without accomplishing his purpose. A second conference was soon afterwards held, which proved as unsuccessful as the former. This meeting was attended by seven British bishops, and many monks from the monastery of Bancornaburg, or Bangor, under the direction of their abbot Dinoth. By this second attendance they showed a disposition to pay all due respect to the archiepiscopal dignity of Augustin: but, previously to the meeting, they took a singular precaution against any termination of the conference unfavourable to their interests. On their way to the synod, they called upon a certain hermit, eminent for sound understanding, and requested his opinion, whether they should give up their independence, and their ancient customs and privileges, to the pretensions of Augustin. The hermit, who had probably received some information concerning the disposition and character of the metropolitan, answered: "If this man follows his master's example, who was meek and lowly of heart, he is a servant of God, and you ought to obey him: if not, his claim is not to be regarded: let Augustin and his brethren be first seated in the place of meeting: if, upon your entrance, he rise up to salute you, honour him as a messenger from God: if he neglect to show you this civility, reject his offers, for he has not taken upon him the yoke of Christ." When the British bishops and monks entered the hall, Augustin, who had taken the chair, received them sitting. They followed the sensible ad-

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vice of the hermit, and refused to comply with any of the proposals which were made by this haughty prelate: they disclaimed all subjection to the see of Canterbury, and virtually to that of Rome. If we are to admit the evidence of a manuscript, copied by Sir Henry Spelman from a very old manuscript in the hands of Mr. Peter Mostyn, a Welsh gentleman, these Welsh divines, at the beginning of the seventh century, expressly rejected the pope's authority in these strong terms: "The British churches owe brotherly kindness and charity to the church of God, to the pope of Rome, and to all Christians; but they know of no other obedience due from them to him whom they call the pope; for their parts, they are under the direction of the bishop of Caerleon upon Usk, who, under God, is their spiritual overseer and director." [Though Caerleon was not at that time a bishopric, the see having been transferred to Landaff, yet there was no absurdity in mentioning that place, which had been the ancient metropolitan see, in a dispute which turned upon the ancient right.] This spirited assertion of their independence mortified the pride, and disappointed the ambition, of Augustin, who, in taking leave of the assembly, angrily denounced upon the British clergy this sentence: "If ye will not accept of peace with your brethren, receive war from your enemies; if ye will not preach the way of life to the English, suffer death from their hands." The event corresponded with the denunciation. Ethelfrid, king of Northumberland, soon afterwards marched with a large army to Caerleon, and made a great slaughter, in which near twelve hundred of the monks of Bangor were put to the sword. Nevertheless, the prediction was, probably, nothing more than a warm expression of resentment, and a probable conjecture, founded upon the present posture of affairs. The memory of Augustin has, however, been loaded with the infamy of having, to satiate his revenge, fulfilled his own prophecy. Bishop Godwin (De Præsul. Angl. p. 43, ed. 1616.) exclaims, "Excellent prophet! who could predict what he knew so well how to accomplish!" and asserts, upon the authority of an anonymous manuscript, and of an old French annalist, that Augustin, in resentment of his rejection by the Welsh bishops, stimulated Ethelbert to fall upon them, as a wolf upon a flock of sheep, with a large army, borrowed in part from Ethelfrid, and that the bishop himself joined the army of Ethelfrid at Chester, and assisted him to gain a complete victory. If this account be true, Godwin may be justified in the observation, that such proceedings savour too much of that ambition, and unbounded thirst after power, which the see of Rome has always discovered. In opposition to this testimony, it is, however, urged by the learned Wharton (loc. cit.), on the credit of an ancient book cited by William Thorn, that Augustin and pope Gregory both died in the same year, that is, as is certainly known concerning the latter, in 604; whereas the slaughter of the monks happened (Godwin, in loc. cit.) in 605. Bede, who mentions this battle (lib. ii. c. 2.), adds, that it was fought after the death of Augustin; and though it has been suspected that this passage has been interpolated, no better reasons have been assigned for the suspicion, than that it is omitted in Alfred's Saxon version, though found in all the most ancient manuscripts; and that Augustin signed a charter with Ethelbert in 605, whereas the custom of signing written instruments is not older than the year 700. (Spelman, Council, vol. i. p. 125.) It may be difficult to decide with certainty, whether Augustin actually saw or assisted in the war against Wales: but he cannot be easily exculpated from the charge of having entertained sentiments of revenge against them, and may be fairly suspected of having at least advised the hostilities which, in the issue, proved so fatal to the monks. After nominating Laurence to succeed him in the see of Canterbury, Augustin died, according to some in 604, according to others in 608, or 614. Most religious care has been taken to preserve the remains of this prelate, first in the monastery, and afterwards in the cathedral of Canterbury. After they had "quietly reposed" 500 years, an abbot, in 1091, deposited the saint's head and some of the bones in a small urn strongly secured in iron and lead, and hid the deposit in a wall, lest the precious treasure should fall into the hands of the Danes and Normans. After another century had elapsed, another abbot caused what yet remained of the holy skull to be ornamented with gold and precious stones, and reposited by itself; and again, in the year 1300, a third abbot—for the passion for these holy relics was not yet evaporated—deposited the remaining bones in a marble tomb adorned with beautiful carved work, adding to the former inscription this jingling couplet, expressive of great affection:

Ad tumulum laudis patris almi ductus amore,
Abbas hunc tumulum Thomas dictavit honore.

Few saints, if lying legends might be credited, have in their life-time performed such wonders as St. Austin. Besides the miracle of restoring

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sight already mentioned, he is said (Chron. W. Thorn. et Chron. J. Bromton) to have left the print of his foot on the stone he first stepped upon at his landing in the isle of Thanet; to have caused a fountain of water to spring up for baptising; and to have called up first the dead corpse of an excommunicated man to make confession of having refused the payment of tythes, and then that of the priest who had excommunicated him, to give him absolution, in the presence of the people; after which both returned to their graves! Such tales, however, can only have been invented, and believed, in ages of the grossest ignorance and superstition. With respect to those miracles which Augustin himself reported to the pope, and which the pope, in the epistle above referred to, admits with such apparent confidence, cautioning him against growing vain of this high privilege, it may be more difficult to form a judgment. That they were really performed cannot be credited, without admitting innumerable other tales, that mock belief. Candour might wish to embrace the supposition, that both the missionary and his master were, in some unknown manner, deluded, as well as the people whom they deceived. But it is altogether impossible that Augustin should believe that he himself restored a blind man to sight, if he did not; and it is not very probable that pope Gregory would give him credit for such extraordinary powers. Perhaps the easiest explanation of this matter is, that Augustin thought himself justified in making use of any expedient by which he could convert an ignorant and barbarous people to the Christian faith, and that the pope felt no scruple in lending his aid to a deception which promised so much advantage. If this explanation be thought to bear hard upon the characters of saints and popes, let the reader try to satisfy himself with a more plausible explanation of the undoubted facts, that Augustin professed to work miracles, and Gregory to believe them.

As the apostle of the English, Augustin may deserve to be remembered with honour, as the immediate agent in the dispersion of pagan superstitions, and the introduction of a purer system of religion: but other superstitions, it must be confessed, were introduced in the room of those which were removed, and the people, under the dominion of Christian priests and monks, still remained in a state of mental vassalage. The personal merit of this missionary will bear no comparison with that of the first Christian apostles. While Paul and his brethren, in their journeys for the propagation of the gospel, exposed themselves to innumerable perils, without any prospect of temporal advantage, this apostle travelled under the protection of princes, enjoyed the support and assistance of the civil power, and found his spiritual labours the direct path to worldly honour and emolument. A pope was his master; a king was first his patron, and then his disciple; and the sole government of his new church, with all the advantages of supremacy in a well-arranged hierarchy, was his recompense. That which decisively fixes the reproach of inordinate ambition upon his character is, that he not only eagerly seised the metropolitan dignity in the English church before it was well formed, but endeavoured to bring the ancient and independent British churches under his yoke; and that, meeting with more resistance than he expected from the free spirit of the ancient Britons, his haughty temper could not brook the opposition, and he at least *meditated* revenge. We can only judge of the character of this apostle by his actions, imperfectly recorded, for none of his writings remain. *Bede, Hist. Ecc. Gent. Ang. Huntington, Hist. Warton. Angl. Sacra. Godwin. Præsul. Angl. Chron. W. Thorn ap. Decem Script. Cav. Hist. Lit. Dupin. Biogr. Brit.*—E.

AUGUSTULUS, or ROMULUS AUGUSTUS, is remarkable in history only as being the last of the Roman emperors of the west. He was the son of the patrician Orestes, who, after effecting the deposition of Julius Nepos by means of the troops in Gaul of which he was general, chose to decline the imperial rank himself, but raised his son to the throne in the year 476. As Augustulus, however, was yet very young, his father took upon himself the administration of affairs. One year had not elapsed, before Odoacer, chosen by the barbarians who served in the Roman armies as their leader, marched to Italy, of which he assumed the title of king. He took Pavia, and put to death Orestes, who had shut himself up in that city; and proceeding to Ravenna, got possession of the young emperor, whom he stripped of all the imperial ensigns, and obliged to signify his own resignation to the Roman senate. The life of Augustulus was spared; and he was sent by the conqueror with his family to reside at the Lucullan villa in Campania, with a handsome annual appointment. Thus, in the person of a youth who united the names of the first king and first emperor of Rome, was the Roman empire finally extinguished about 507 years after the battle of Actium, and 1324 from the foundation of Rome. *Gibbon. Univers. Hist.*—A.

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AUGUSTUS. Caius Julius Cæsar Octavianus Augustus, originally called *Caius Octavius*, was the son of a father of the same name, and of Attia, daughter of Julia, the sister of Julius Cæsar. The Octavian family was originally settled at Velitræ, in the country of the Volsci. That branch of it, from which Augustus sprung, arrived at opulence in the equestrian rank; and his father was the first member of it who was raised to the senatorian order. This person, after serving the office of prætor, was sent to command in Macedonia, where he obtained reputation both in his civil and military capacity. Octavius, of whom we are writing, was born during the consulate of Cicero, in the year of Rome 689, B. C. 62. He lost his father in his infancy, and his mother contracted a second marriage with Lucius Marcius Philippus. By the care of his mother and father-in-law he received a very liberal education in Rome; and such was his proficience in the art of public speaking, that he pronounced the funeral eulogy of his grandmother Julia, when only twelve years old. His early maturity of judgment and discretion of behaviour rendered him a favourite with his great-uncle Julius Cæsar, who declared his design of adopting him should he have no children of his own; and intended to have taken him into Spain to learn the military art under himself in the war with Pompey's sons, had not his mother detained him on account of indisposition. He was at Apollonia in Epirus, studying eloquence under Apollodorus a famous Greek rhetorician, when the news reached him of his uncle's tragical end, and of his own adoption. Contrary to the timid advice of his friends, he set sail for Italy, to discover on the spot the real state of parties, and to pursue, as occasion pointed out, those schemes of ambition which appear from the first to have taken possession of his soul. On landing at a small port near Brundusium, he was waited upon by a deputation from the soldiers of his uncle assembled at that town, and was brought to it with triumph, as the heir and avenger of Cæsar. Here he solemnly declared his adoption, assumed the name of his uncle with the addition of *Octavianus*, placed himself at the head of the veterans, intercepted for his own use the tribute passing from the transmarine provinces to the capital, as well as the other public money at Brundusium, and then took his route through Campania for Rome. Such a decided conduct in a youth, who had but just entered his nineteenth year, seems to denote that fitness for command, which renders his after-success in life not less a natural consequence of his talents and exertions, than an instance of the peculiar good fortune which has been supposed to have been attached to him.

At Rome two parties divided the state; that of the republicans headed by the conspirators against Cæsar; and that of Antony and Lepidus, pretending to be Cæsar's avengers, but really aiming to establish for themselves a power above the laws. The latter was at this juncture triumphant, and the consul Antony ruled with almost sovereign sway. Octavianus paid his first visit at the villa of Cicero near Cumæ, foreseeing the advantage of gaining to his interest that great orator and statesman, who stood, as it were, aloof from both parties, but who was at that time principally under the influence of fear and distrust of Antony. When Octavianus approached Rome, he was met by most of the magistrates, the soldiery, and people; but Antony forbore to show him any marks of attention. His first step was to procure the legal ratification of his adoption, which was done in the most public and solemn manner. He then waited upon Antony, and after proposing a mutual friendship, demanded of him the money that Cæsar had left in order to pay his legacies. Antony, whose pride was as much piqued by the young man's spirit as his avarice and ambition were thwarted by his pretensions, treated him with much haughtiness; and various occasions of difference soon occurred, in which Octavianus constantly gained, and Antony lost, the favour of the public. The friends of the Cæsarean family mediated a reconciliation between them, founded on their common interests in opposing the party of the conspirators; but as fast as one breach was healed, another disclosed itself. Their enmity proceeded to such a length, that Octavianus was charged, and not without some probable ground, with attempting to procure the assassination of Antony; and finding that his rival was drawing together an army, he went into Campania, collected a large body of Cæsar's veterans settled there, and marched into Rome, though invested with no public character or authority whatsoever. He affected to be much governed in his proceedings by the counsel of Cicero, whom he appears, though so young, to have completely deceived; and perceiving the senatorian party to be very powerful, he united himself with it, and accepted a command against Antony when declared a public enemy. He accompanied the armies of the new consuls Hirtius and Pansa to the relief of Decimus Brutus in Mutina, where, in the first battle fought between the consular troops and those of Antony, he is reproached by Antony

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with having behaved in a very cowardly manner; in the second, he is said to have performed all the duties of a general, and even of a soldier. The death of both consuls, which left Octavianus master of the whole victorious army, was so fortunate an occurrence, that he was suspected, though apparently without reason, of having contributed to it. Hirtius was killed in the field; and Pansa, when dying of his wounds, showed great affection for Octavianus, and earnestly advised him to agree with Antony, and join him against the republican party, as the only measure of safety to himself. This advice sank deep into his mind; and the senate soon after impoliticly treating him with neglect, and accumulating honours on Decimus Brutus, whom he hated as one of the assassins of Cæsar, he determined upon a reconciliation with Antony. This leader, after having been driven out of Italy, had artfully seduced the whole army of Lepidus in Gaul to his party; and, being joined by Pollio, Plancus, and Ventidius, was at the head of a very numerous army, ready to re-enter Italy. Octavianus, meantime, remained at Bononia with a body of troops; and attempted, through the means of Cicero, to obtain the consulate, but without success. The senate, however, alarmed at the accounts from Gaul, decreed the management of the war to Octavianus in conjunction with D. Brutus. But Octavianus had already made a treaty with Antony; and he employed the legal command given him in marching his army to Rome to demand the consulate. The republicans made some preparations for resistance; but the affections of the soldiery and people were too much on the side of Octavianus to give any chance for success. He was received in Rome with the loudest acclamations, and was unanimously declared consul by the people, though he had not yet completed his twentieth year. One of his first acts in his consular office was to procure the legal condemnation of all who had been concerned in the death of Cæsar. He then caused the decrees against Antony and Lepidus to be revoked, and invited them into Italy. As they advanced he proceeded to meet them; and the place of interview was an island formed by the Rhenus, now Reno, a small river which falls into the Po. Here was planned that famous scheme of power called the *triumvirate*, the principle of which was an equal partition of authority for five ensuing years between the three chiefs, who were to new-model, and, as they styled it, *reform* the commonwealth. It was cemented by the detestable *proscription*, which was to cut off all their enemies public and private, and to fill their treasury by confiscations. They mutually sacrificed to each other some of their nearest friends and relations; and the chief offering made by Octavianus was the head of his venerable but deluded friend and counsellor, Cicero. Another sacrifice which he was called upon by the army to make, was that of his contracted bride Servilia, whom he had espoused very young, and was obliged to divorce, in order to strengthen the confederacy by an union with Clodia, daughter of the notorious tribune Clodius, by Fulvia, now the wife of Antony. This marriage, however, was never consummated. The triumvirs then proceeded to Rome, where they put in execution their abominable policy, and filled the city with blood and rapine. Octavianus is said by his biographer Suetonius, though first reluctant in signing the fatal decree, to have been more cruel and inexorable than the rest in executing it; and, after the proscription was declared to be at an end, he openly pronounced that he still reserved to himself the liberty of punishing the guilty. He and Antony then occupied themselves in preparations against Marcus Brutus and Cassius, who had made themselves masters of most of the provinces in the east. Transporting their armies to Greece, they met the republican leaders in the plains of Philippi, where the grand contest was decided in two battles. A well-timed dream of the physician of Octavianus, together with the remains of a fever, gave him a plausible pretext for absenting himself from the first combat, in which Brutus defeated his division of the army with great slaughter, while Antony had a like success against that of Cassius. In the second battle, the wing commanded by Octavianus was equally unfortunate; but the whole contest was ended by the victory of Antony and death of Brutus. The body of this patriot, after being treated with respect by Antony, was insulted by Octavianus, who caused the head to be cut off in order to be thrown before Cæsar's statue. Other instances of mean and cruel revenge in this young leader made him appear as much inferior to his brother-triumvir in generosity, as in military virtue. Some stories of his cold-blooded cruelty are truly shocking, and would be scarcely credible, had not his own friends apologised for them, as being the acts of a mind participating in the sickness of the body. Indeed his health was so injured by this campaign, that on his landing at Brundusium his life was despaired of.

On returning to Rome, he had the hard task of satisfying the soldiery by distributions of the forfeited lands; in which business he incurred

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some serious dangers, which nothing but great calmness and dissimulation could have averted. He was involved, too, in an actual civil war through the violence of Fulvia, and Antony's brother Lucius. This, however, was soon terminated by the activity of his generals, who obliged Lucius to capitulate with his forces in Perusia. This unhappy town, which had shown an inviolable attachment to Lucius, was punished with inhuman barbarity by Octavianus, who gave it up to plunder, and condemned to death all its senate, in number three hundred. To the supplications and remonstrances of some of them, he answered with characteristic insensibility, "You must die." Their butchery was a pious offering at an altar erected to the manes of the deified Julius. Antony, who came to support his party in this short war, found it terminated; and a new agreement was made between him and Octavianus, in which they shared between them the Roman empire, leaving to Lepidus the African provinces. Octavianus, in this partition, had Rome and the west; and his sister Octavia, by marriage with Antony, was the cement of their union. The triumvirs had then a war to maintain with Sextus Pompey, who, being master by sea, reduced the capital to great distress for want of corn. An accommodation with him, therefore, became necessary, which took place under circumstances of apparent friendship, but such as could not be durable. In the interval of domestic peace, made more welcome by the permitted return of most of the proscribed who were living, Octavianus marched into Gaul, where he easily reduced some revolted nations. When he came back to Rome, he found a new war with Pompey inevitable, and began preparing for it. In the mean time he was captivated by the charms, personal and mental, of the celebrated Livia, then the wife of Claudius Tiberius Nero. He himself was married to Scribonia, the sister of Scribonius Libo, whom he had taken, chiefly from political motives, after his repudiation of Clodia. But though she had borne him a daughter, and Livia was advanced in pregnancy, so little was his delicacy and so imperious his tyranny, that he divorced Scribonia; and, causing Livia to be divorced from her husband, immediately married her. Within three months she was delivered of a son named Tiberius, afterwards emperor. The maritime war between Octavianus and Pompey was in the beginning disastrous to the first, who underwent much personal danger in an action in the straits of Messina, and lost several fleets by shipwreck and defeat. His able and faithful lieutenant Agrippa, however, retrieved his affairs; and after the junction of Antony's force, a general engagement ensued, in which Pompey was entirely defeated. [See MARCUS AGRIPPA]. Lepidus, who had united his troops to those of Octavianus in Sicily, next had a difference with his collegue; but such was the insignificance of his character, that his whole army went over to Octavianus, who in this affair displayed much conduct and presence of mind. Lepidus was deposed from his triumviral authority; and so contemptible did he appear, that he was suffered to live.

The Roman world was now governed by a duumvirate; a partnership of authority which, it was evident, could not last long. While Antony, advancing to old age, acted the part of a heedless dissipated youth enslaved to love and pleasure, the youthful Octavianus was the cool and prudent statesman, making his advantage of every false step of his collegue, and playing the game of ambition with the skill of a master. He took pains to ingratiate himself with the people of Rome, whose gratitude he in some measure deserved by the restoration of peace and plenty to all Italy. His prudent and generous action of throwing into the fire unopened a number of letters from senators, found among Pompey's papers, seemed an earnest of a milder spirit of government. He likewise solemnly declared his intention of resigning his unconstitutional power as soon as Antony should return from his Parthian war. In the mean time he accepted of the important dignity of perpetual tribune of the people, which rendered his person sacred and inviolable. The progress of those differences with Antony, which terminated in a new civil war, has been related in the life of that triumvir [See MARC ANTONY], and it will be sufficient at present to touch on the principal events. After Octavianus had excited the indignation of the people against Antony by various charges, and particularly by the recital of his will, which he forcibly took from the custody of the Vestal virgins; he procured a decree of war against Cleopatra alone; and, raising a force less numerous but more effective than that of Antony by sea and land, he proceeded to the decision in the Ambracian gulf. In the famous battle of Actium, fought B. C. 31, Octavianus was present, and commanded one wing, but the victory is attributed to the conduct of his great admiral Agrippa. It was this success which made him master of the Roman world; for, though Antony retired to Egypt, and still maintained a countenance of resistance, all the rest of the empire was abandoned to the victor. Octavianus, the ensuing year, followed

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his rival into Egypt, and there terminated the war. With his usual coolness he derided Antony's proposal of finishing their dispute by single combat, telling him "that he might find many other ways to die," and he trusted to his own superiority of force, and the treachery of Cleopatra. He gave a magnificent funeral to this distinguished pair; but he sacrificed to his own security the eldest son of Antony by Fulvia, and Cæsarion, the supposed son of Julius Cæsar by Cleopatra. He received the rest of the Antonian family to favour; and, upon the whole, used his final success with moderation.

He remained in the east two years, settling all the affairs of Egypt, Greece, Syria, Asia Minor, and the islands. On his return to Rome he triumphed three successive days with great splendour. And now, having reached that summit which had been the great object of his ambition, he felt himself considerably perplexed in determining upon the mode of his future authority. That he really entertained thoughts of resigning the power, to the acquisition of which he had sacrificed so much, does not appear probable; yet the conference on this subject with his confidential ministers, Mæcenas and Agrippa, mentioned by historians, may have a foundation in truth. The generous advice of Agrippa, that he should reinstate the republic, and return into the rank of citizens, was not likely to be followed; and the counsel of Mæcenas, that he should retain the sovereign authority under some title that might not shock the prejudices of the people, and preserving as much as possible the semblance of the old constitution, was much better suited to his character. After he had determined upon the latter plan, he began to court and amuse the people, to new-model the senate and fill it with his creatures, to annul the severe laws of the triumvirate, to beautify the city, and to reform various abuses, as a preparation for the important scene he had to act. At length, in his seventh consulate, B. C. 27, the thirty sixth year of his age, he went to the senate-house, and, in a studied speech, proposed to abdicate his authority. He was interrupted by the unanimous entreaties of the assembly, that he would not abandon the guidance of the commonwealth; with which, after a due affectation of reluctance, he graciously complied. On the motion of Munatius Plancus, a new appellation was decreed him, which might express the sacred dignity of his person and office. It was AUGUSTUS, the name by which he is henceforth to be distinguished. The powers which he united in himself were those, 1. of *Imperator*, or *Emperor*, extended to signify commander-in-chief of all the forces of the state, arbiter of peace and war, and uncontrouled head of the executive power, as well over the citizens as the soldiers; 2. of *Proconsul*, giving him the legal supremacy in every province which he might visit; 3. of *Tribune*, rendering his person sacred, and conferring on him the right of *veto* on all public proceedings; 4. of *Censor*, or superintendant of manners; 5. of *Supreme Pontiff*, or the head of religion. 6. He had a *dispensation* from observing the laws, when he should think fit to exercise it. To the preceding privileges of an absolute prince, was added the venerable and affectionate character of *father of his country*, implying a sort of paternal relation towards his people. All these honours and powers, however, were not conferred at once, but some of them after the experience of several years. Through affected moderation, Augustus fixed the term of ten years for the possession of his authority, leaving its renewal to the operation of circumstances. He also flattered the senate by dividing with it the nomination of governors of provinces; in which division he took care to reserve to himself those which, on account of their exposure to foreign enemies, had the largest establishment of military force. In general it was the spirit of his policy to preserve as closely as possible ancient names and forms, and the apparent dignity of public institutions, that affairs might seem to go in their usual train, and the hand that directed them might act unobserved. Nor, indeed, were the senate, the people, and the officers of state, without a portion of real authority during his reign, which was rather a monarchy than a despotism.

As it is not here intended to write a history of the period but of the man, a slight view of the principal public events will suffice. One stroke of the adulation lavished by the senate upon the emperor is worth mentioning, since its effects remain to the present day—the change of the name of the month *Sextilis* to that of *August*, which was the month he chose to bear the honour of his name, as that in which he took possession of his first consulate, triumphed, and put an end to the civil wars. He did not suffer the attainment of his wishes to sink him in indolent repose; but marching into Gaul, with an intent of undertaking the conquest of the British isles, he was summoned into Spain by a revolt of the Cantabrians and Asturians, and did not leave the country till he had completely subdued those warlike nations. The Salassians, also, a people at the foot of the Alps, were conquered by his generals: and their lands be-

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ing divided among the soldiers, the city of Augusta Prætoria, now Aosta in Savoy, was founded as the head of the colony. In the year B. C. 25, Augustus married his daughter Julia to his nephew and destined successor, Marcellus, the son of Octavia. The success of his arms was somewhat interrupted by the failure of an expedition into Arabia under Ælius Gallus, who lost the greater part of his army by disease. To balance this misfortune, Candace, queen of Ethiopia, who had made an incursion into Upper Egypt, was defeated by Petronius, pursued into her own country, and compelled to sue for peace.

The year B. C. 23 was distinguished by a very dangerous illness of the emperor, who was at length cured by his physician Antonius Musa, who deviated from common practice in employing cold baths and cold drinks. After this attack the constitution of Augustus, which had been long delicate, became stronger than ever. During the most dangerous period of his disease, Augustus, without naming a successor, gave his ring to Agrippa; a preference which was the source of much displeasure to Marcellus, and afterwards occasioned the temporary secession of Agrippa from court; but this young prince died the same year, to the great regret of the emperor and people, and Agrippa returned to court, and ever after continued the most confidential friend of Augustus. Moderation and equity now appeared to be the confirmed principles of his government; and he proved how much he had risen superior to a party spirit, by substituting to himself, for the latter part of his eleventh consulate, L. Sestius, who had been quæstor to Brutus at Philippi, and openly declared the highest veneration for his memory. And, observing at Milan the statue of Brutus, which the people had erected as a testimony of gratitude to him for his conduct as their governor, he commended them for their attachment to a friend though unfortunate, and suffered the statue to subsist. Numerous anecdotes are related of his lenity, and the familiar manner in which he lived with his acquaintance and the people at large; and in the respect he paid to the senate and the courts of justice, he affected to appear no more than a private citizen. He also nobly disregarded libels or disrespectful expressions against himself; and he rejected with a kind of horror the titles of *lord* and *master*, conceiving that they implied *slave* as their counterpart. A new and usurped government, however, could not be supposed to give universal content; and a conspiracy was formed against Augustus, B. C. 22, at the head of which were Fannius Cæpio, and Licinius Muræna. It was detected, and the principals were punished; and no more severity was shown on the occasion than the case might fairly justify. Yet it gave rise to two new laws of additional rigour in criminal justice—that accused persons on non-appearance might be tried and condemned as if present—and that the judges in criminal cases should vote by word of mouth instead of ballot. Agrippa was about this time raised to a still nearer connexion with the emperor, by a marriage with Julia, the widow of Marcellus, and daughter of Augustus.

In the two ensuing years the emperor visited his eastern provinces; received back from Phrahates, king of Parthia, the Roman eagles and captives taken from Crassus—a great and just subject of glory to Augustus! placed Tigranes on the throne of Armenia; and gave audience to embassadors from the furthest Indies, and other remote nations. His renown abroad, as well as his authority at home, were so firmly established, that the majesty of the empire never shone more conspicuously. After his return, he employed himself in various regulations for the perfection of the government and correction of abuses; most of them manifestly good and useful. He reduced the number of senators from one thousand to six hundred, and fixed at a higher rate the fortune requisite for entering that body. A very essential point at which he aimed was the reformation of manners, particularly with respect to the nuptial state; though it must be owned that rigour in this point ill became him, who was known to intrigue with the wives of several men of rank, and had taken great licence in the privilege of divorce. Sumptuary laws and regulations respecting the public spectacles, and the suppression of riots and disorders among the spectators, also occupied his attention. In the year of Rome 735, B. C. 17, he celebrated with great splendour the secular games, on which occasion Horace wrote an ode, preserved in his works. He also adopted his two grandsons Caius and Lucius, the children of Agrippa and Julia. The Germans causing disturbances on the frontiers of Gaul, Augustus visited that country, where he heard great complaints of the oppressions and exactions of his collector of the tribute, Licinius; but the crafty minister diverted his anger by presenting him with a large share of his ill-gotten spoils. Drusus, the son of Livia, B. C. 15, made an expedition against the Rhætians, (now the Grisons) and, in conjunction with Tiberius, he subdued them and their neighbours the Vindelicians. Augustus remained in Gaul during

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this war, and did not return till B. C. 13. The death of Lepidus the triumvir this year, who had never been deprived of his office of supreme pontiff, gave Augustus the opportunity of assuming it; and his first act in that character was to collect all the pretended books of divination current among the people and burn them, reserving the Sibylline books only, which he committed to the custody of the priests. During the same year he met with a loss which affected him nearly—that of his faithful and excellent friend and minister Agrippa, with whom he had so long lived in the closest connexion. He treated his memory with the highest honours, and himself pronounced the funeral eulogy. He caused Tiberius to marry the widowed Julia—an act of tyranny! since Tiberius was obliged to divorce a wife whom he loved, to espouse one with whose irregularities he was well acquainted.

The war with Germany now began to be pursued with ardour. That martial people had some time before defeated Lollius, proconsul of Gaul; but Drusus marching into their country with a powerful army, obtained great successes against some of their confederate tribes in four campaigns, in the last of which he carried his arms as far as the Elbe. His brother, Tiberius, likewise subdued the Pannonians and Dacians. But the joy occasioned by these victories was damped by the death of Drusus, as he was returning to the banks of the Rhine. A peace soon after ensued; and the temple of Janus was again shut for the third time in this reign, in which state it continued twelve years. Before this event Augustus had lost his beloved sister Octavia, who never recovered the death of her son Marcellus; and soon after it his favourite minister Mæcenas died, who had, indeed, for some time been less in his confidence than formerly. The emperor's intrigues with Terentia the wife of the minister are alleged as the cause of their coolness. During these years Augustus received many warm and unequivocal demonstrations of the affection of the people; and after enjoying the imperial authority for twenty years, he was unanimously requested to accept it for ten years more.

The young Cæsars, grandsons to the emperor, now began to come forwards on the scene; and their early ambition gave him some disquiet. The jealousies that arose between them and Tiberius so disgusted the latter, that he desired the liberty of retiring to Rhodes, which Augustus reluctantly granted; but he would not permit him, when tired of his situation, to return to Rome, till seven years afterwards. In order to grace the solemnity of the assumption of the manly robe by his elder grandson, Caius, Augustus accepted the consulate a twelfth time; and the year, before its close, was rendered memorable by the birth of Christ, which event the best critics date four years before the vulgar æra. Three years afterwards he was consul the thirteenth time, when Lucius Cæsar took the manly gown. In this year his domestic peace received a severe wound by the discovery of the scandalous disorders of his daughter Julia, of which he alone seems to have been long before ignorant. The indignation he conceived at this disgrace, induced him to treat with great severity all her gallants and confidents, some of whom he put to death, and banished others. Among the former was Julius Antonius, the son of the triumvir, whom he had distinguished by many favours, and had married to his niece. As to Julia, after solemnly divorcing her from Tiberius, he banished her to the isle of Pandataria, reduced her to mere necessaries, and would never consent to her recall. Some troubles in Armenia which succeeded, caused Caius Cæsar to be sent into the east, where he remained some years. At length, A. D. 3, he received a wound, the consequences of which proved fatal. His brother Lucius had died some time before at Marseilles. Thus vanished the principal hopes of Augustus of perpetuating his own blood on the imperial throne. He recalled, though with reluctance, Tiberius from his unhonoured residence at Rhodes, and adopted him some months after the death of Caius. He also adopted his remaining grandson, Agrippa Posthumus; but the intractable disposition and gross understanding of this youth caused him afterwards to annul the adoption, and send him into exile. A truly hopeful support of the imperial family was Germanicus son of Drusus, whom he obliged Tiberius, his uncle, to adopt. A daughter of Julia, of the same name, followed her mother's example, and some years afterwards was similarly punished. The poet Ovid was (as some suppose) in an unknown manner involved in her crime, and was on that account exiled to the mouth of the Danube, whence all his adulation could not procure his recall. These unworthy descendants were the source of bitter affliction to Augustus, who never named them without a sigh, and often repeated a verse from Homer, expressing a wish that he had lived in celibacy and died childless.

The year four was distinguished by an act of clemency which confers great honour on the

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character of Augustus. Cinna, grandson of Pompey, a man of rank and great opulence, but of little merit, formed a conspiracy against the emperor's life. Every thing was prepared for its execution, when the whole was disclosed by one of the persons engaged in it. Augustus, by the advice of Livia, sent for Cinna to his closet, and after enumerating to him all the favours he had conferred upon him, charged him with the ingratitude of his design, at the same time repeating so many circumstances of the plot, that Cinna could not doubt of its discovery. He proceeded to say, that being still more desirous of having him for a friend, than punishing him as an enemy, he freely forgave him for all that was past, and should rely upon his future fidelity. Cinna, penetrated with compunction, and overcome by the emperor's goodness, was converted into one of his most zealous friends. Augustus named him consul for the next year; and Cinna, at his death, appointed the emperor his sole heir. Such was the effect of this truly noble conduct, that this was the last conspiracy formed against Augustus.

Various domestic regulations, and war renewed in Germany and Pannonia, which exercised the military talents of Tiberius and Germanicus, are the principal events of some succeeding years. The encouragement of matrimony and suppression of celibacy was a point much laboured by the emperor; and a famous law called the Papian-Poppæan (from the consuls of the year) was passed for this purpose, appointing great privileges and exemptions for the married, and penalties and disabilities for the single. The year nine was rendered black in the Roman annals by the destruction of Varus and three entire legions in Germany, where Arminius had formed a powerful confederacy against the power of Rome. The standards and two of the eagles fell into the hands of the enemy, who took a pride in trampling upon the majesty of the empire, and aggravating the loss by every species of insult and indignity. This disaster nearly overcame all the fortitude of Augustus, accustomed to glory and prosperity. He put on mourning, suffered his hair and beard to grow, and frequently exclaimed, in a paroxysm of grief and despair, "Varus, restore me my legions!" The sense of danger from a martial and inveterate foe was added to that of disgrace. Tiberius, however, by his military skill repressed the ravages of the Germans, and in great measure wiped off the ignominy. By his conduct he obtained the favour and confidence of Augustus to such a degree, that he was elevated to an equal share of the imperial authority. One of the most remarkable of the remaining acts of Augustus was a law rendering all libels and defamatory writings criminal, and subjecting the authors to the penalties of high-treason—a law apparently well intended, but which in the reigns of succeeding emperors was made a terrible engine of tyranny and destruction. He also laid a foundation for future despotism by giving his privy-council the same authority that the senate possessed, and by diminishing the rights of the people in the election of magistrates.

His advanced age and declining health now rendered him studious of nothing so much as repose, and he devolved the principal cares of empire upon Tiberius. It is said, however, that he manifested a returning affection to his grandson Agrippa Posthumus, which alarmed Livia and her son; and Livia has been suspected of hastening the death of the emperor, on this account, by poison. But the progress of his malady is a sufficient refutation of this mere suspicion. A weakness of his stomach and bowels, of long standing, returned with increased violence, from which he sought relief by a tour to Naples, Beneventum and the delicious coast of Campania and its neighbouring islands. On his return towards Rome he was obliged to stop at Nola, where he took to his bed, and patiently waited the approach of death. On the last day of his life, he called for a mirror, and caused his attendants to adjust his hair and raise his sunken cheeks; then ordering his friends to be summoned round his bed, he asked them "if he had tolerably acted in the pantomime of life?" When they had signified their assent, "Then," added he, (using the form with which players left the stage) "farewel and clap your hands." After they had retired, he breathed his last with a tender adieu in the arms of Livia. His death happened on August 19th A. D. 14, in the year of Rome 765, and the seventy-sixth of his age.

To the preceding recital of his actions, not much needs be added in order to complete his portraiture. He was a remarkable instance of melioration of character in the progress through life; and the features of the bloody Octavianus are scarcely to be recognised in the mild Augustus. Yet the cool prudence which always adapts means to ends, and acts rather from general views of expedience, than the influence of temporary feeling, may be discerned as his guiding principle through all changes of circumstances. As a candidate for power, and the head of a party, he was crafty, dissembling,

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and unrelenting; as the unresisted sovereign of a mighty empire, whose interest, and, doubtless, his pleasure, too, consisted in making a people happy and contented, he was affable, generous, humane, forgiving, and in many respects a model of a wise and equitable governor. He healed the wounds of civil war by showing, in his own conduct, a superiority to party-differences. As a compensation for liberty, he gave his subjects security, ease, prosperity, and all the advantages of high civilisation, with as little as possible of the severity of restraint and coercion. He filled Rome and all Italy with improvements of every kind; made highways, constructed harbours, raised edifices for use and convenience, and could boast that he received a capital built of brick, and left one of marble. He so encouraged letters, that one of the great *ages* of excellent human productions takes its name from him. Yet in this, his good sense rather than his genius was displayed; for most of the illustrious writers in his age were formed in the school of the republic, and he had only the easy task of distinguishing and rewarding them. They repaid his liberality by strains of adulation which perhaps have rather injured their reputation than served his; yet it does not appear that love of flattery was particularly his foible. In private life he had many estimable qualities; and his affectionate attachment to his family and friends, his indulgence without weakness to his dependents and domestics, his simple taste in expense, his sobriety and frugality, may atone for some early licentiousness, and for a disposition to gallantry which continued to a period of life when it had lost the excuse of constitutional warmth. In most of his actions he had a high regard to decorum; and though some instances of irreligion are related of his early years, the propensity of his mature and advanced age was rather to superstition than impiety. He bequeathed to his successors the important advice not to extend the limits of an empire already too large; an advice which it is uncandid to attribute to envy. He left every branch of the administration in perfect order, capable of going on regularly in the system he had established. On the whole, if not entitled to rank among the greatest and best of mankind, he will be ever respected as one of those sovereigns whose personal qualities had a great influence in promoting the happiness of the people he governed.

The high reputation of Augustus, and his long and eventful reign, have rendered him the theme of many writers, of whom the principal are Suetonius, Dio Cassius, Velleius Paterculus, and Tacitus. Various circumstances respecting him are finely recorded in the poems of Horace, whose panegyric frequently does not pass the bounds of truth. In particular, his introduction to the first epistle of the second book is a sober and judicious summary of the emperor's characteristic merits:

> Cum tot sustineas et tanta negotia solus,
> Res Italas armis tuteris, moribus ornes,
> Legibus emendes; in publica commoda peccem,
> Si longo sermone morer tua tempora, Cæsar.

See, also, *Odes* v. and xiv. *Book* iv.—A.

AUGUSTUS, king of Poland. See FREDERIC AUGUSTUS.

AVICENNA, or EBN-SINA, an Arabian philosopher and physician, was born at Assena near Bochara, in the year of the Hegira 370, or of Christ 980. He possessed a ready genius, and a wonderful memory. At the age of ten, he had made a great progress in languages, and could repeat the whole Koran by heart. He was put under the care of a celebrated gardener who had the reputation of understanding perfectly the arithmetic of the Indians, astronomy, geometry, and the other branches of the mathematics, and soon exhausted the whole stock of this preceptor's knowledge. His next master was Al-Abdallah, a philosopher, whom Avicenna's father engaged to instruct him in his own house. Under this preceptor he studied logic and philosophy; but soon discovered, that though master of the terms of logic, Abdallah was unacquainted with the principles of the art. In order to render himself a more perfect master of the sublime doctrines of philosophy, and the subtle questions of logic, Avicenna became a student in the school of Bagdat. Here he prosecuted his studies with indefatigable industry, but not without a considerable portion of a fanatical spirit. When he was perplexed with any logical question, it is said to have been his practice, to repair to the mosque, and pray for divine illumination, after which he fancied that he received the knowledge he had sought by supernatural communication. When he entered upon the study of theology, he began with reading the Metaphysics of Aristotle, which he read, he says, forty times without understanding it.

Avicenna united with the study of philosophy that of medicine, and at the early age of eighteen, having completed his studies, began to practise as a physician. He soon acquired such a degree of reputation, that the caliph consulted him with respect to his son in a case which perplexed the physicians of the court.

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His prescription succeeded; his fame increased; and he was not only employed as a physician, but consulted in affairs of state. During this tide of prosperity, Avicenna had no small degree of influence in the court of the caliph, and was rapidly increasing his possessions; when an unfortunate occurrence suddenly removed him from the court to a prison. The sultan Jasoch-bagh proposing to send his nephew as his representative into the native country of Avicenna, the young prince obtained permission to take Avicenna with him as his companion and physician. The sultan was not long afterwards informed, that the young prince and his brother were meditating a rebellion. Upon this, he immediately sent secret orders to Avicenna, to take off the leader of the conspiracy by poison. The philosopher was too faithful to his master, to fulfil the commission; but, at the same time, thought it expedient to conceal from him the order which he had received. The young prince, however, by some unknown means became acquainted with the sultan's design against his life, and was so highly displeased with Avicenna for concealing from him so important a circumstance, that he ordered him to be imprisoned. Avicenna fairly pleaded in his justification, that the concealment was necessary for the prevention of great mischief: but the prince remained inexorable, and had the ingratitude to suffer his protector and friend to remain in prison till his death. Avicenna is said to have hastened his end by debauchery: he died in the year 1036, at the age of fifty-six years.

Avicenna left behind him many writings, but, notwithstanding all that has been said of his genius and learning, contributed little to the improvement of philosophy. His metaphysical, logical, and physical writings are imperfect and obscure representations of the doctrines of Aristotle. Though formerly much read, not only in the Saracen but the Christian schools, they are now forgotten. They consist of "Twenty books on the Utility of the Sciences;" "The Heads of Logic;" and pieces in metaphysics and morals. Of his medical works the principal is entitled "Canon Medicinæ," a vast compilation of all that was known in that age of anatomy, botany, pathology, therapeutics, and surgery. It is chiefly borrowed from Galen and other Greek and some Arabian writers, and contains very little from the author's own sources. Haller speaks of it as most intolerably loquacious and diffuse; and Freind wonders that it should have acquired so much esteem even in the schools of Europe, as to be the only system taught in them till the revival of letters. The number of epitomes of it and commentaries upon it has been very great; and it has gone through a variety of editions, as well in the original Arabic as in Latin translations. Several smaller works of Avicenna have also been made public; as, "A Treatise on the Heart and its Faculties;" "Canticum, or a Compendium of the Medical Art" in verse; a book "on Regimen;" another "on Acetous Syrups;" another "on Animals," &c. Pope Sixtus IV. ordered the works of this physician and philosopher to be printed, in the original Arabic, at Rome, in 1489. A Latin translation of them, by Gerard of Cremona and others, was published in folio, at Venice, in 1595, and 1658; and Vopiscus Fortunatus published a new translation, with notes by various authors, in folio, at Louvain, in 1658. *Massæ Vit. Avicen. apud op. Venet.* 1658. *Leo African.* c. 7. *Pococke, Specim. Hist. Arab.* p. 362. *Herbelot*, p. 812. *N. Anton. Bib. Vet. Hisp.* t. ii. p. 6. *D'Herbelot, Bibl. Orient. Fabricii Bib. Græc.* lib. xiii. c. 9. *Brucker. Moreri. Freind's Hist. of Phys. Haller, Bibl. Med. Pract.*—E.

AVIENUS, Rufus Festus, a Latin poet, lived towards the close of the fourth century, under the emperors Gratian and Theodosius. The works attributed to him are translations in Latin verse of the "Phænomena of Aratus," and the "Periegesis of Dionysius;" a description in iambic verse "of the Maritime Coasts; Æsop's Fables" in elegiac verse; "the Allegory of the Sirens;" the "History of Livy" in iambics (a strange task, mentioned by Servius on the Æneid); and the "Fables of Virgil," in the same kind of verse; besides a few other short pieces. Some of the former of these performances are remaining, and show him to have been a tolerable versifier. His fables have not the elegant simplicity of Phædrus, nor are very fit for the perusal of youth. His works were edited in a corrected form by Pithæus in Paris, 12mo. 1590. The best edition is that of Cannegetier, 8vo. 1731. Scarcely any thing is known of the author's history, and even his name is disputed, some MSS. calling him Anianus and Abidnus. *Vossius de Poët. Lat. Lilius Gyrald. Harwood, Class.*—A.

AVILA, Gilles Gonzales, a Spanish ecclesiastic and historian, flourished the beginning of the 17th century. He was a native of the city of Avila, from which he derived his name. He studied at Rome, and acquired a great knowledge of sacred and civil history. On his return to Spain, he was appointed to an

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ecclesiastical benefice at Salamanca. In 1612, he was called to Madrid, and appointed historiographer to the king. He died in 1658, aged upwards of eighty years. He published in Spanish "The History of the Antiquities of Salamanca," "The Theatre of the Churches of the Indies," &c. *Moreri. Nouv. Dict. Hist.*—E.

AVILER, Augustin-Charles d', an eminent French architect, was born at Paris in 1653, and from his early youth addicted himself to the study of architecture Being sent by the royal academy at the age of twenty, to pursue his studies at Rome, along with Antony Desgodets, they had the misfortune of being taken by an Algerine corsair, and carried into slavery. In this situation, however, he did not conceal his talents, but made a design for a grand mosque at Tunis. He was liberated after a captivity of sixteen months, and pursued his course to Rome, where he studied with indefatigable ardour for five years. On his return, he was placed under Mansart, first architect to the king, and had a great share in the conduct of all public works. He employed his leisure in composing a "Course of Architecture," the basis of which was the work of Vignola; but he so much enlarged that writer's plan, as to render it a complete treatise of the art. It is much esteemed for its method, and particularly for the definitions of architectural terms which have been adopted into the best French dictionaries. The first edition was in 1691, 2 vols. 4to. Several successive editions of this work have been published at Paris with additions. D'Aviler had before published a translation of Scamozzi's architectural works. Not choosing to continue in a subaltern station, he accepted an invitation from the city of Montpellier to superintend the construction of a grand triumphal arch to the honour of Louis XIV. He completed the work to universal satisfaction, and was afterwards appointed architect to the province of Languedoc, and employed in a great number of buildings in the principal towns there. Among the rest, he built the archiepiscopal palace at Toulouse. He married and settled at Montpellier, where he died in 1700. *Moreri.*—A.

AVIRON, James le Bathelier, a French lawyer, advocate to the judicial court of Evreux, was celebrated in the sixteenth century for his knowledge of jurisprudence. A reform having been made by Henry III. king of France in the provincial laws of Normandy, Aviron wrote commentaries upon these laws, which were much admired. Groulard, the president of the parliament of Normandy, having obtained the manuscript after the death of Aviron, published the work without the name of the author: being upbraided with the design of appropriating to himself the credit of the work, he said, "The work is so excellent, that no one will doubt whether Aviron or Groulard was the author." *Moreri. Nouv. Dict. Hist.* —E.

AVITUS, Marcus Mæcilius, emperor of the west, was a native of Auvergne, and descended from an illustrious family. By his virtues and talents he rose in the reign of Valentinian to the prætorian præfecture of Gaul; and after retiring from the troubles of the time to his estate, he was persuaded to undertake an embassy to Theodoric king of the Visigoths, in order to prevail on him to join the Romans against Attila; and his eloquence proved effectual. Maximus, the next emperor, elevated him to the chief command of the forces in Gaul. He was on a visit to Theodoric II. at Toulouse, in order to form an alliance between him and the Romans, when advice came of the death of Maximus. By the counsel of Theodoric, who promised to support him, Avitus assumed the purple from the representatives of Gaul in 455, and his election was confirmed by the other provincials, though reluctantly acquiesced in by the senate of Rome and the Italians. He was recognised by Marcian, emperor of the east; and proceeding to Rome, fixed his residence there. But his qualities, though respectable in peaceful and retired life, were not suited to a throne. He sunk into luxurious indolence, and even indulged in pleasures unbecoming his age, so that the Romans regarded him with contempt and hatred. Meantime, count Ricimer, a distinguished barbarian commander, who had successfully repelled the Vandals, returned to Rome with the title of the deliverer of Italy. It was his pleasure that Avitus should reign no longer; with which, after a short struggle, the emperor was obliged to comply, having worn the purple only fourteen months. Ricimer meant no personal injury to him, and permitted him to be ordained bishop of Placentia; but the senate insisted upon his death. He fled towards the Alps, meaning to secure himself in the sanctuary of St. Julian at Brioude, in Auvergne; but he died on the road, as appears, of disease. His remains were interred in St. Julian's church. He left one only daughter, married to the historian and poet, Sidonius Apollinaris, who has celebrated his father-in-law in a splendid panegyric now extant. *Univers. Hist. Gibbon.*—A.

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AVITUS, Sextus Alcimus Ecdicius, a Christian divine, bishop of Vienne, in Dauphiné, brother of Apollinaris bishop of Valencia, and nephew to the emperor Avitus, flourished at the beginning of the sixth century. He was advanced, in the year 490, to the see of Vienne, which his father Isychius had occupied. He had a friendship with Clovis, the first Christian king of France, and contributed to his conversion. This prelate was a zealous opponent of the Arians. He brought over Gondebaud, king of the Burgundians, from this sect to the catholic faith, and obliged him publicly to profess his conversion, when he endeavoured to conceal it from his subjects. He precided in the council of Epaon in 517, and in that of Lyons in 523, in which year he died. Avitus wrote letters, sermons, and poems. The letters are eighty-seven in number, and contain many curious particulars respecting the disputes of the times. The only homily of this bishop which remains, is on the Rogation-days, instituted in commemoration of the deliverance of Vienne from an earthquake and fire by the prayers of St. Mamertus. The poems are on the Mosaic history, and in praise of virginity. Neither the prose nor the verse of Avitus is entitled to much praise: his style is harsh, obscure, and intricate. His works were published by Sirmond, in 8vo. with notes in 1643, and afterwards in the second volume of the works of Sirmond, published in five volumes folio at Paris in 1696. Luc d' Acheri has published, in the fifth volume of his Spicilegium, the conference which Avitus had with the Arian bishops in the presence of Gondebaud. The poems of Avitus have been printed separately at Francfort in 1507, at Paris in 1509. and at Lyons in 1536: they are also published with those of Marcus Victor. *Isidore de Vir. Illust.* c. 13. *Dupin. Cave, Hist. Lit.* vol. ii. p. 463. *Moreri. Nouv. Dict. Hist.*—E.

AULUS GELLIUS, called also by some writers Agellius, a learned Roman grammarian and critic, flourished at Rome his native city, in the second century, under the emperors Adrian and Antoninus Pius, and died at the beginning of the reign of Marcus Aurelius Antoninus. [Much more pains has been bestowed upon the name of this writer, than the question deserves. The critical reader may consult Lambecii Criticæ Lucubrationes: Falster de Vit. et Reb. Aul. Gell: Barthii Adversaria lib. xxxv. c. 7; Lips. lib. vi. Quæst. Epist. c. 8. and the critical and elaborate preface to Beloe's translation of Noctes Atticæ.] He studied grammar under Sulpicius Apollinaris, and rhetoric under Titus Castritius and Antonius Julianus. In his youth, he visited Athens, and enjoyed the society of many learned men, particularly Calvisius Taurus, Peregrinus Proteus, and Herodes Atticus. To gratify a laudable curiosity, and to collect literary and philosophical information, he travelled through a great part of Greece. On his return to Rome he devoted himself to the study and practice of the law, and was appointed a judge. He was conversant with the ancient writers on the Roman law, and ranked among his friends many respectable lawyers of his own time. The frequent citations which are made from his work by writers on Roman law render it probable, that he possessed a considerable share of professional reputation.

The "Noctes Atticæ" of Aulus Gellius may be justly allowed a respectable place among the treasures of antiquity. The author, as he himself informs us in his preface, gave the name of "Attic Nights" to his work, from the circumstance that a great part of it was written while he resided in Athens, and furnished an amusing occupation for many long winter evenings. His object was, to provide his children as well as himself with that kind of entertainment, with which they might properly relax and indulge themselves, in the intervals of more important business. From the manner in which the collection was made, its contents are necessarily miscellaneous, and of unequal value. "Whatever book," says he, "came into my hand, whether it was Greek or Latin, or whatever I heard, that was either worthy of being recorded, or agreeable to my fancy, I wrote down without distinction and without order." These minutes become the basis of this work, in which the author takes up his collections in the same accidental arrangement in which they were made, and comments upon them. The work consists of a vast variety of critical observations upon authors, of historical and biographical anecdotes, with reflections; of brief discussions on various topics, grammatical, antiquarian, moral, philosophical, physical, &c. among which, if many things be trivial, or uninteresting, there are also much amusing information, and many ingenious observations: it is particularly valuable, as a large collection of fragments of ancient authors, not elsewhere to be found. Whatever place critics may agree to assign to Aulus Gellius among Roman authors with respect to Latinity, he will not be denied the praise of diligent research, and extensive erudition. This work was first edited, in folio, at Rome in 1469, by Swein-

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heim and Panartz, and notes on this author were published the same year at Rome by the learned John Andreas, bishop of Aleria. The second edition was published in 1472 by Jenson at Venice; several other editions appeared in the fifteenth century. Among the editions of the sixteenth century are those of Aldus, in 8vo. at Venice in 1515; at Paris with the notes of Badius Ascensius, in folio, 1519, 1524, and 1536; at Basil, in 8vo. with the notes of Mosellanus, in 1526; and, at Paris, with the valuable critical researches of Henry Stephens, in 8vo. 1585. Later editions, worthy of notice, are, in 8vo. in usum Delphini, 1681, in 18mo. by the Elzevirs, at Amsterdam, 1651; cum Notis Variorum, at Leyden, 1660; by Gronovius, in 4to. 1706; and, at Leipsic, in two volumes 8vo. by Conradus, in 1762. A very elegant translation of this amusing, but in many parts obscure and difficult author, with useful notes, was given in English, in three volumes 8vo. by Mr. Beloe, in 1795. *Preface to Beloe's Translation. Fabricii Bib. Lat.* lib. iii. c. 1.—E.

AUMONT, JOHN D', count of Chateauroux, &c. was one of the most distinguished captains in his time. When young, he served under the marshal Brissac in Italy. He was wounded and made prisoner at St. Quintin in 1557; but being exchanged, he was present at many considerable actions in the following years, where he signalised his valour. Henry III. made him a marshal of France in 1579. He gave this prince the bold and generous advice of causing the duke of Guise to be publicly executed, rather than assassinated; but it was not a measure for such a court to adopt. At the accession of Henry IV. d'Aumont engaged with zeal in his party, and was appointed by him to the government of Champagne. He served the king very essentially at the battle of Ivry, and elsewhere, and particularly against the duke of Nemours. The government of Britany was afterwards conferred upon him, and he made himself master of several places in that province; but when besieging the castle of Comper, near Rennes, he received a musquet shot in his arm which caused his death in 1595, aged seventy-three. His character was that of a rough blunt soldier, more brave than politic, but a good subject and citizen, an honest and able man.

His grandson, *Antony d'Aumont*, was likewise a military man of some distinction, and commanded the right wing at the battle of Rhetel in 1650, for his services in which he was created a marshal of France. He was afterwards raised to the rank of duke and peer, and died in 1669, aged sixty-eight. *Moreri. Nouv. Dict. Hist.*—A.

AUNGERVILE, RICHARD, or Richard of Bury, an English divine, bishop of Durham, was born at St. Edmund's Bury, in Suffolk, in the year 1281, (Pref. to his Philobiblos.) He studied at Oxford, and became a Benedictine monk at Durham. He was appointed tutor to prince Edward, afterwards Edward III. by whom, on his accession to the throne, he was loaded with honours and emoluments. In 1333, he was consecrated bishop of Durham: the next year he was appointed high chancellor, and in 1336 treasurer of England.

Aungervile was a learned man, a great patron of learning, and a passionate admirer of books. He was acquainted with the most eminent men of his age, both at home and abroad. He corresponded with Petrarch; and some of his letters to that celebrated poet remain in a volume of his "Epistles." He was the author of a singular performance, entitled "Philobiblos." It was finished at Auckland, when he was sixty-three years of age, in 1345, and was printed at Spires in 4to. in 1483; at Paris, in 1500; at Oxford in 1599, and at Leipsic in 1674, at the end of "Philologicarum Epistolarum Centuria Una." It is a declamation in praise of books, with advice concerning keeping and using them. Aungervile is said to have possessed more books, than all the bishops of England together. Besides numerous libraries, his common apartments were filled with books. He employed collectors of books abroad, and kept writers, illuminators, and binders in his palaces. He apologises in his Philobiblos, for admitting poets into his collection: "We have not neglected," says he, "the fables of the poets." He thought the laity unworthy of any commerce with books. He regrets the total ignorance of the Greek language, but adds, that he has provided for the students of his libraries both Greek and Hebrew grammars. He founded a noble library at Oxford for the use of the students, and appointed five keepers, to whom he granted yearly salaries. Before the art of printing was invented, such a collector of books was entitled to peculiar gratitude, as eminently a public benefactor. Aungervile did not content himself with the credit of possessing many books: he was a diligent student; and it was his custom to have some author read to him at meals, and afterwards to converse upon the subject. This worthy prelate died at Durham in 1345. *Godwin de Præsul. Bale de*

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Script. Pits de Illustr. Ang. Script. Wood, Hist. Univ. Oxon. Biog. Britan. Warton's Hist. of Poetry. Præl. Diss. 2.—E.

AUNOY, (MARY-CATHERINE JUMELLE DE BERNEVILLE, Countess of), a distinguished writer of fiction and romance, in the latter part of the seventeenth century, was niece of the celebrated madame Desloges, and wife of the count d'Aunoy. She wrote, with a fluency of style and facility of invention, several works which have been well received by readers for amusement alone. Her "Contes des Fées" [Fairy Tales], and "Aventures d'Hippolyte Comte de Duglas" [Adventures of Hippolytus Earl Douglas], are still read with pleasure. Some of her other pieces, which unite history with fable, as "Historical Memoirs of the most remarkable Events in Europe from 1672 to 1679;" "Memoirs of the Court of Spain;" "History of John of Bourbon, Prince de Carency," are of less value, as tending to mislead by that mixture of true and false, the taste for which has done so much mischief to French literature. All her works are replenished with gallantry. The countess d'Aunoy died in 1705. *Moreri. Nouv. Dict. Hist.* —A.

AURELIAN. This Roman emperor was among the number of those who were indebted for their elevation to personal merit alone. He was the son of a peasant in the territory of Sirmium in Illyricum, who occupied a small farm, part of the estate of Aurelius, a rich senator. The active and robust youth soon showed a decided inclination for a military life, and entered as a common soldier in the imperial troops. He rose through all the stages of advancement to which signal valour and discipline could entitle him; for such was his adventurous spirit, that the soldiers distinguished him from another officer of the same name by the appellation of "Aurelian Sword-in-hand;" and so great was his force in arms, that he is said on one day to have killed forty-eight Sarmatians, and afterwards to have made up the number 950. The emperor Valerian conferred on him the important charge of inspector and reformer of the Roman camps, and created him consul; and at his recommendation, Ulpius Crinitus, a descendant of the same family with Trajan, adopted him, gave him his daughter in marriage, and raised him to opulence from the honourable poverty in which he had hitherto continued. He is not mentioned in the inglorious reign of Gallienus; but in that of Claudius II. he was brought forwards again, and greatly assisted him in the defeat of Aureolus. In the Gothic war he held the chief command of the cavalry; and when that excellent emperor lay on his death-bed, he recommended Aurelian as the fittest person in the empire to be his successor. The legions of Illyricum readily complied with this recommendation, and raised Aurelian to the purple in the year 270. In the mean time, however, Quintilius, the brother of Claudius, who commanded a body of troops at Aquileia, had unadvisedly assumed that dignity to himself; but hearing of the stronger claims of his rival, he closed a reign of seventeen days by opening his veins.

After a short visit to Rome, in order to cause himself to be recognised by the senate, Aurelian returned to Pannonia, where the Goths were menacing a new irruption. They had crossed the Danube, when the emperor met them at the head of his forces, and a combat ensued, which was only terminated by night. The success in the field was dubious; and both parties were glad to conclude the long war between the two nations by a lasting peace. The Goths engaged to furnish the Roman armies with a body of auxiliaries, and gave hostages for their quiet retreat. Aurelian withdrew the Roman troops from Dacia, and tacitly relinquished that province to the possession of the Goths and Vandals. He made a hasty return to Italy, in order to repel an incursion of the Allemanni and other German tribes. These barbarians were already retreating with their spoil, when the emperor followed them to the Danube, and overtaking a part of them, reduced them to sue for peace, which he would not grant without unconditional submission. From the confused account left us of these transactions, it is difficult to discover how it happened that a renewed incursion of the Germans should be so successful as to give them entrance into the northern part of Italy; where a battle fought near Placentia proved so fatal to the Romans, that the instant destruction of the empire was apprehended. All was alarm at Rome, and every practice of superstition was resorted to in order to divert the anger of the gods. The Germans pushed on to Fano near the river Metaurus, where Asdrubal five centuries before had lost his army and life. The place again proved fortunate to Rome, and the emperor defeated the invaders with great slaughter, and afterwards nearly exterminated the survivors in another battle near Pavia.

Having finally delivered Italy from the barbarians, Aurelian returned to Rome, where he put to death several senators suspected of being engaged in conspiracies against him. He also

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greatly enlarged the circuit of the capital, and provided for its security by a new inclosure of walls, which bore his name, though the work was not finished till the reign of the succeeding emperor, Probus.

Upon authorities preferred by Mr. Gibbon to the more general account, it was about this time that Aurelian marched into Gaul to put an end to the usurpation of Tetricus, who had succeeded several other governors and generals raised to the purple by the troops in the Gallic provinces Tetricus himself, tired of his precarious sway, which he could not safely abdicate, had invited the emperor to come to his deliverance; and he posted his army in such a manner, that it was attacked with great advantage by Aurelian, and almost entirely cut in pieces, near Chalons in Champagne. Tetricus surrendered himself to the victor; who soon reduced the whole of Gaul to its allegiance.

In 272 Aurelian engaged in the expedition which has most distinguished his reign, that against Zenobia queen of Palmyra. This celebrated woman had added to the dominions of her late husband Odenathus, who ruled from the Euphrates to Bithynia, the kingdom of Egypt; and she reigned over many rich and populous territories under the title of Queen of the East. She frequently showed her three sons to the troops arrayed in the imperial purple, and manifested a design of founding a monarchy independent of the Roman empire. A general of Gallienus who had been sent against her was obliged to return with loss and disgrace; and Claudius, employed in the Gothic war, had left her unmolested. Aurelian, however, resolved to assert the majesty and restore the integrity of the empire; and marching with his legions into the East, by the way of Illyricum and Thrace, he was admitted without opposition into Ancyra and Tyana, where the lenity with which he treated the inhabitants, and the strict discipline observed by his troops, promoted his success in Syria. Zenobia attempted to check his progress as he advanced to Antioch; and a battle was fought near that metropolis, which ended to the advantage of Aurelian. Another combat near Emesa proved decisive of the war. Zenobia after this second defeat shut herself up in Palmyra, and for some time resisted with firmness the arms of the emperor who invested the city. At length, attempting to fly into Persia, she was taken by the light troops which pursued her, and brought captive to the emperor. She diverted his anger from herself upon the counsellors who had advised her resistance; and the execution of the celebrated Longinus, among others, has stained the memory of the victor. Aurelian, however, treated with clemency the city of Palmyra, which surrendered at discretion. Meantime Egypt had been reduced to the obedience of Rome by the arms of Probus; and Aurelian was enabled to take the road for Europe, leaving all the dominions of Zenobia re-united to the empire. He had already passed the Bosphorus with his army, when he was suddenly recalled by the news of the revolt of the Palmyrenians, who had massacred the Roman garrison, and proclaimed a new emperor. Aurelian returned with a speed which prevented all measures of defence on their part, and took a most severe vengeance on the unfortunate Palmyra, which for three days was delivered to the unbridled rage and rapine of the soldiers. After this dreadful execution, he spared the poor remnant of the inhabitants, and took pains to re establish in all its splendour the magnificent temple of the sun, to the worship of which luminary he was superstitiously addicted. Hence the indefatigable emperor took his course for Egypt, where Firmus, an ally of Zenobia, had taken possession of Alexandria, and assumed the purple. Aurelian without difficulty extinguished this rebellion, and destroyed its author. After this final success in the east, he again proceeded westward; and, (if the usurpation of Tetricus had been already suppressed) he arrived at Rome, leaving the empire in a state of universal tranquillity.

His triumph was one of the most splendid and memorable spectacles which Roman victory had afforded. A long train of rich spoils, curious animals, gladiators, embassadors from the remotest parts of the earth, and captive nations, was closed by the deposed sovereigns, Tetricus and Zenobia, who, according to the haughty and unfeeling custom of Rome, were exhibited to the public gaze, to contrast, by the humiliation of their greatness, the glory and exaltation of the victor. Tetricus, with his son, appeared in the habit of Gallic kings; but the appearance of the former, who was a Roman senator, in the train of captives, threw a gloom over the senatorian spectators. Zenobia, confined in fetters of gold, and almost sinking under the weight of jewels, was a more grateful sight to Roman pride. After the emperor had thus employed his competitors in decorating his triumph, he displayed his clemency in the manner in which he treated them. Zenobia was presented with a villa at Tibur, where she passed her days with honour as a Roman matron. Tetricus and his son were restored to

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their rank and fortunes, and continued among the most respectable members of the senatorian body.

Aurelian then bent his cares to the improvement and regulation of the capital, and the restoration of order, and reformation of abuses, throughout the empire. He displayed great munificence in the largesses he bestowed on the people of Rome, and it seems to have been an object of importance with him to have them *well fed*. He is indeed supposed to have retained a partiality in favour of the plebeian order, to which he had belonged, and to have regarded the patrician with a degree of jealousy and distrust. His zeal for reform was marked by the rigour and severity of his character; and the sternness of the soldier appears through the paternal features of the monarch. A sedition in Rome, originating from the workmen of the mint, and which arose to such a height that a bloody battle was fought within the walls, with the loss of seven thousand of the emperor's troops, gave occasion to a most severe chastisement, and implicated in its fatal consequences many senators and patricians, represented as innocent victims to the suspicions of the sovereign.

A visit to Gaul, where he rebuilt the ancient city of Genabum, and called it, from his own name "Aurelianum" [now Orleans], and an expedition against the barbarians who had made an inroad into Vindelicia, occupied some of the concluding months of Aurelian's reign. These were, however, only preludes to a great military enterprise he had planned against the Persian empire; and he had begun his march for the east, and was waiting in Thrace for an opportunity to cross the straits, when a conspiracy, artfully fomented by one of his secretaries whom he meant to call to account for peculation, and headed by Mucapor, a general whom he trusted, put an end to his life by assassination, at Cænophrurium, between Heraclea and Byzantium, in January, 275. He had reigned near five years, and left behind him an only daughter. He was little regretted, especially by the senate, though universally acknowledged as a wise, active and fortunate prince, very useful to the empire in its state of danger and declension. It is said that he meditated a severe persecution of the Christians at the time of his death.

The historians of this reign are *Vopiscus*, the *Victors*, *Pollio*, *Zosimus*, and *Eutropius*. From these, *Crevier* and *Gibbon* have drawn their narrations whence the above account is principally taken.—A.

AURELIUS VICTOR, Sextus, a Roman historian, flourished in the fourth century, probably from the reign of Constantius to that of Theodosius. He speaks (Hist. c. 28.) of the eleven hundredth year from the founding of Rome, which was the 348th of Christ, or the 12th of Constantius, as passing in his time without any public celebration: and he mentions (c. 16. and c. ult.) an earthquake which happened at his time in Nicomedia, in the consulship of Cerealis, that is, in the year of the city 1110, or of Christ 359. Aurelius Victor was born in the country, (Aurel. Vict. in Severo.) of mean and illiterate parents; perhaps in Africa, for in his writings he dwells on the praise of Africa, calling it the glory of the earth; and a treatise "On the Origin of the Roman Nation," bears the name of Victor Afer, together with that of Livius. Notwithstanding the meanness of his extraction, his talents raised him to distinction. He was appointed by Julian, in 361, præfect of the second Pannonia; and for his meritorious services he was honoured with a brazen statue; he was long afterwards præfect of Rome (Ammian. Marcell. lib. xxi. c. 18.) and in 369 consul with Valentinian. This was probably in the reign of Theodosius; for an inscription remains, which Sextus Aurelius Victor, præfect of the city, engraved on a monument in honour of Theodosius. If all these passages refer to the same Sextus Aurelius Victor, as is not improbable, he was placed in posts of high distinction under a succession of emperors, and lived till towards the end of the fourth century.

The abridgement of the Roman history above-mentioned, under the title of "Libellus de Origine Gentis Romanæ," promises a history of the whole period, from the uncertain time of Janus and Saturn to the twelfth consulship of Constantius, but in fact ends in the *first* year of the city. This work, though it bears the names of Victor and Livius, is by some ascribed to Asconius Pedianus. (Fab. Bib. Lat. lib. iii. c. 9.) It was published, together with the works of Dionysius of Halicarnassus, at Francfort, in 1586; and with a collection of ancient historians by Gothofred, in 18mo. at Lyons, in 1591.

Aurelius Victor is commonly, and notwithstanding the objections of sundry writers, not without reason, received as the author of a biographical treatise, "De Viris Illustribus Urbis Romæ." This work commences with Proca, king of the Albans, and ends with Pompey: it has been published in 4to. with the notes of Machaneus, at Leipsic, in 1516, and with

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those of Lycosthenes, in folio, at Basil in 1563. (Hankius, in his treatise "De Romanarum Rerum Scriptoribus," Pars i. c. 29. art. 2. has observed that the MSS. of this work bear the name of Victor; that there is no ground from similarity of style to ascribe it, as some have done, to Pliny, Suetonius, or Nepos; and that, with respect to the latter, this treatise contains some assertions contradictory to those of that biographer).

"The History of the Cæsars from Augustus to Constantius," which was unquestionably written by Victor, was first published by Schurerus, in 8vo. at Strasburg in 1505; then at Venice, in 8vo. by Aldus in 1516.

The first general edition of all the writings of Aurelius Victor was in 8vo. at Antwerp, with the notes of Schottus in 1579. They were published, at Hanau, by Gruter, in the second volume of his "Historiæ Augustæ Scriptores," in folio, 1610. An elegant edition, with engraved heads, *cum notis variorum*, was printed, in 8vo. at Leyden, in 1671; another by Pitiscus, at Utrecht, in 8vo. in 1696; and a third, by Artnezius, in 4to. at Amsterdam, in 1733.

Aurelius Victor is an industrious historian, who has collected a great variety of facts, and appears entitled to credit for fidelity; but he falls short of that elegance of style which is so justly admired in the earlier writers of the Roman history. *Hankii de Rom. Rer. Script.* lib. i. p. 1. c. 29. *Fab. Bib. Lat.* lib. iii c. 9. *Vossii de Hist. Lat.* lib. ii. c. 8.—E.

AURENG-ZEBE, Great Mogul, whose name signifies "Ornament of the Throne," was third son of Shah Jehan, and was born in 1618. His natural disposition was serious and thoughtful; and in order to prevent those suspicions of younger brothers which always prevail in the families of eastern despots, he affected all the austerity of a religious medicant. By his art and prudence he gained the esteem of his father; but his elder brother Dara, who saw through his hypocrisy, was used to say, "Of all my brothers, I fear none but this teller of beads." Shah Jehan, thinking it safest to remove his sons from court, sent Aureng-zebe to govern the Decan, where he made an attempt to surprise the king of Golconda, which however did not succeed. A dangerous sickness of Shah Jehan set all his sons in motion, who levied troops, and commenced a civil war. Aureng-zebe, gaining to his party his brother Morad, advanced against Dara, who had defeated the other brother Sujah, and gave him battle at Samongher near Agra. After various fortune, the event of the day was completely in favour of Aureng-zebe and Morad. They soon after took possession of Agra, where Aureng-zebe made his father a prisoner of state in his palace, and secured the interest of the nobles for himself. This happened in 1658. His next project was to seise the person of his brave, but rash and intemperate brother Morad. Tempting him with a large bottle of Schiraz wine, he got him intoxicated, put him in fetters, and then removed him to a fortress in the river at Dehli. He next pursued his two other brothers, whom he obliged to retreat to a distance for safety; and his own son, Mahmoud, revolting from him, he sent him into confinement, where he died.

From this time Aureng-zebe's reign properly commenced. The civil war, however, continued; and Dara, being treacherously delivered to his brother, was put to death; Aureng-zebe justifying the action by saying that he was a cafr, or infidel. Dara's son and grandson afterwards shared the same fate, being dispatched by slow poison. Morad was openly beheaded under a pretext of justice. Sujah, who was the only remaining brother, took refuge with the king of Arakan; and forming a plot to surprise the king, whom he suspected of treachery against himself, was killed, and his whole family was afterwards extirpated. Aureng-zebe wished to be openly declared sovereign, but the chief cadi refused his concurrence, on the ground that the old king, Shah Jehan, was still living. The cadi was removed, and a more complaisant one substituted, who performed the ceremonial of coronation; but Aureng-zebe, though at length peaceable possessor of the throne, could not stifle remorse for the crimes which had brought him thither. He imposed upon himself a rigorous penance, eating only barley bread, herbs, and fruits, and drinking nothing but water. This mode of living was supposed to have been the cause of a dangerous illness into which he fell, and which occasioned much agitation at court, and gave him an occasion of displaying all that cool resolution and presence of mind for which he was ever distinguished. His treatment of his deposed father was so apparently submissive and respectful, that he at length obtained the old man's pardon and paternal blessing, though he restored him none of the royal power. Shah Jehan died in 1666 at a good old age; and it does not seem probable that his son, after having suffered him to live so long in quiet,

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should have committed the unnecessary crime, by some laid to his charge, of hastening his death by poison.

Aureng-zebe was ambitious to aggrandise his dominions by conquest, and undertook several expeditions by his sons and generals for that purpose. He subdued Visapour, Golconda, and the Carnatic to the south, and overran the kingdom of Asem to the north. He reduced Bengal, over which province he made his uncle Shah Hest governor; and then cleared the mouths of the Ganges from the Portuguese pirates who had long infested them. His reputation for power and wealth caused embassies to be sent to him from all the neighbouring eastern nations, as well as from the European powers, who wished to obtain commercial advantages in his dominions. Through apprehension of the hostile designs of his sons against him and each other, he passed most of his time in his camp, which was in reality a moving city, and is described by the curious traveller Bernier, who followed it from Dehli to Cashmeer. The guard of cavalry consisted of 35,000 men; that of infantry, of 10,000. The number of horses, mules, and elephants in the camp was computed at 150,000; of camels and oxen at 50,000 each; and of persons, between 300,000 and 400,000. Almost all Dehli followed the court, whose magnificence supported the industry of its traders and artisans.

All his precautions, however, could not prevent the revolts and quarrels of his sons, of whom, besides Mahmoud abovementioned, he had four; Mauzm, also called Shah Alum, Azem, Akber, and Rambuksh. Aureng-zebe had resolved to destroy all the Rajaputs, or native Hindoo princes, whose disaffection he had experienced, and with whom his son sultan Mauzm held a treasonable correspondence. Not only policy, but religious bigotry, seems to have invited the emperor to this attempt, and he gave orders to destroy all the heathen temples in Azmeer, many of them buildings of great magnificence. He had designed a general conversion of his Hindoo subjects, but was obliged to suspend its execution. His favourite son and intended successor sultan Akber, rebelled against him, and was compelled to take refuge in Persia, whence he never returned.

Aureng-zebe died at Ahmednagar in February 1707, in his eighty-ninth year. By his will he recommended to his sons a division of his dominions; and he enjoined his servants to be obedient to sultan Azem, who was present with him. He directed that he should be buried by the side of a holy dervis whose tomb was near the city where he died, and in a sepulchre equally plain; and such was the opinion of sanctity which his religious zeal inspired, that many Mahometans pay a visit to his tomb, as a meritorious pilgrimage.

Aureng-zebe was one of the most splendid sovereigns of his line, and possessed many qualities which fitted him for governing a mighty empire. He was sober, active, and resolute; and though he scrupled no means in acquiring his power, like Augustus, he exercised it for the most part with mildness. He became, indeed, culpably indulgent towards his governors and omrahs, whom he suffered with impunity to oppress the people, saying that he was not a God to do as he pleased, and that God would in his own time punish them if they did evil. But this sanctimonious forbearance was suspected of an interested design. He greatly augmented his dominions and revenues, and is said to have carried the latter to the amazing annual sum of near thirty-eight millions sterling. He was a great observer of all the ceremonies and austerities of his religion; affected plainness in dress; and carefully practised the injunction of working with his own hands for his living, and employed his leisure in making caps, which he distributed among the great lords of his court. He assumed the titles of *Mohioddin*, or *Reviser of Religion*; and of *Alem Ghir*, or *Conqueror of the World*, of which his ignorant vanity led him to believe that he possessed three parts in four. The traveller Gemelli Carreri, who saw him in 1695, gives the following description of his person. "He was of a low stature, with a large nose, a white beard, and olive complexion. He was slender, and stooping with age, and supported himself on a staff; yet he endorsed petitions without spectacles, and by his chearful countenance, seemed pleased with doing business at a public audience." *Mod. Univers. Hist.*—A.

AUREOLUS, Manius Acilius, one of the short-lived competitors for the Roman empire, was a native of Dacia, and in his youth followed the humble occupation of a shepherd; but enlisting himself in the Roman army, his valour raised him from the ranks to the command of a body of horse, with which he performed great service to the emperor Gallienus in a battle against the rebel Ingenuus. Afterwards, being commander in chief in Illyricum, he defeated Macrianus, who had assumed the pur-

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ple, and incorporated into his own troops the army of that usurper, which first put to death their leader, together with his son. Aureolus seems for some time to have maintained a partial fidelity to Gallienus, and to have assisted him against Posthumius, who had set up for himself in Gaul. At length, tired of reigning, though almost independently, in Rhætia, and on the banks of the upper Danube, he accepted openly of the purple offered him by his soldiers, and with a strong force marched into Italy. Gallienus met and defeated him near Milan, in which city Aureolus took refuge, and was besieged by the emperor. While before this place, Gallienus was murdered in a conspiracy said to have been fomented by the art of Aureolus, who scattered in his camp lists of officers marked out by the tyrant for future execution. The event, however, was of no service to Aureolus; for the new emperor, Claudius II. rejecting all terms of composition from him, obliged him to deliver up the city and himself at the victor's discretion. Claudius, either really or pretendedly, attempted to save his life, but it was at length sacrificed to the demands of the army, A. D. 268.—*Univers. Hist. Crevier. Gibbon.* —A.

AURIA, VINCENT, an Italian historian, was born at Palermo in the year 1625. After his first studies, he devoted himself to the profession of the law, and was admitted Doctor of Laws at Catania in 1652. He for some time practised at the bar, but soon became dissatisfied with this employment, and retired from public business to devote himself to letters. He was scantily supplied with the gifts of fortune, but found sufficient compensation in the pleasures of study. He wrote many books in Italian, and some in Latin: they chiefly turn upon subjects of history and antiquities. Those most esteemed are, "An History of the Great Men in Sicily," printed, in 4to. at Palermo in 1704; and "An History of the Viceroys of Sicily," published, in folio, at Palermo in 1697." *Moreri. Nouv. Dict. Hist.*—E.

AVRIGNY, HYACINTH ROBILLARD, a French historian, was born at Caen in 1675, became a member of the Society of Jesuits in 1691, and died in his own country in 1719. He has left in French, in four volumes 12mo. "Memoirs, chronological and dogmatical, for ecclesiastical History, from the Year 1600 to the Year 1716, with Reflections and critical Remarks;" and "Memoirs for the universal History of Europe, from 1600 to 1716, with Reflections and critical Remarks," printed, in four volumes 12mo. at Paris in 1725, and reprinted with additions in 1757. These works are much valued for variety of materials, accuracy of dates, and elegance of style, but have not the merit of perfect impartiality. *Moreri. Nouv. Dict. Hist.*—E.

AURISPA, JOHN, a learned writer of the fifteenth century, was born in 1369, at Noto in Sicily. With Guarino and Filelpho, he went to Constantinople to study the Greek language, and to collect ancient writings. Upon his return he enriched Italy with upwards of an hundred Greek manuscripts, chiefly of pagan writers, which it was found easier to obtain than the writings of Christians. In 1423, Aurispa returned to Constantinople in the train of the emperor John Palæologus. Returning to Italy, he taught the Greek and Latin languages at Bologna, and afterwards at Florence, and at Ferrara. Pope Eugenius IV. made him his secretary, and Nicholas V. continued him in the same office, and presented him with benefices in Sicily. After the death of that pontif Aurispa returned to Ferrara, where, to the end of his life, he continued to teach and to write. He lived to the advanced age of 91, and died in the year 1460. He translated some of the works of Archimedes, and the Commentary of Hierocles on the Golden Verses of Pythagoras, and published Poems and Letters. His version of Hierocles was printed, in 8vo. at Basil, in 1543. *Moreri. Landi Hist. Lit. d'Ital.* lib. ix. n. 29.—x. n. 62.—E.

AUROGALLUS, MATTHEW, a grammarian, a native of Bohemia, lived in the sixteenth century. He was professor of languages in the university of Wittemberg. He wrote in Latin a "Compendium of Hebrew and Chaldaic Grammar, printed at Wittemberg in 1525, and at Basil in 1539, and a treatise on the geography of the holy land, entitled "De Hæbreis Urbium, Regionum, Populorum, &c. Nominibus," printed, in 8vo. at Wittemberg, in 1526, and at Basil in 1529. Aurogallus assisted Luther in translating the bible. He died in 1543. *Bayle. Moreri.*—E.

AUSONIUS, DECIUS (or DECIMUS) MAGNUS, a distinguished Roman poet of the fourth century, was born at Bourdeaux, where his father, Julius Ausonius, was an eminent physician. He was educated with great care in polite literature, in which he attained such excellence, that he was chosen professor of grammar and rhetoric at his native city. So high was his reputation, that the emperor Valentinian called him to court, and made him

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preceptor to his son, Gratian. In this post he gave great satisfaction both to the father and the son, and by the latter was raised to the office of prætorian prefect of Gaul and Italy about 376, and to the consulship in 379. The emperor Theodosius had a great esteem for him, and is thought by some to have created him a patrician. The religion of Ausonius has been a subject of much dispute among the learned, some contending that he was a Pagan, others a Christian. If he were the former, the poems on christian topics attributed to him are probably supposititious. The lasciviousness of several of his pieces is a presumption, though not a proof, against his being the latter. It is not known when Ausonius died; but he appears to have been alive in 392, and probably reached to an advanced age.

The poems of Ausonius consist of a variety of pieces on different topics, and written with different degrees of care. They display learning and some ingenuity, and are not without fine passages, yet on the whole they have received much more than their share of applause, and they are strongly marked with the declining taste and genius of the age. The poem on the "Moselle," and that on "Illustrious Cities," are among the most valuable, from the local information they afford. One of the most complete examples of that exercise of ingenuity called a *Cento* is given in the "Cento Nuptialis" of Ausonius, entirely formed of lines and hemistichs from Virgil. The latter part of it is highly censurable for its obscenity. His epigrams are generally flat and insipid. The best editions of Ausonius are the "Variorum" of 1671, and the "Delphin" of 1730. *Bayle. Vossius. Moreri.*—A.

AUTEROCHE, CHAPPE D'. See CHAPPE.

AUTOLYCUS, a Greek mathematician and astronomer, of Pitane in Æolia, flourished about 320 years before Christ. He was preceptor in mathematics to Arcesilaus, who was also a disciple of Theophrastus, the successor of Aristotle. The personal history of this philosopher is little known, but two works of his remain, which prove him to have been an eminent mathematician: the first a treatise "On the Sphere," edited by Dasypodius in Greek and Latin, in 8vo. at Strasburg in 1572; and given in a Latin translation, in the "Synopsis Mathematica" of Mersennus, published in 4to. at Paris in 1644; the second, a treatise "On the rising and setting of the Planets," edited with the former work by Dasypodius. *Diogen. Laërt. apud Vit. Arcesil. Vossius de Math.* c. 43. *Fabric. Bib. Græc.* lib. ii. p. 89.—E.

AUTON, JOHN, historiographer of France in the reign of Louis XII. a native of Saintonge, was abbot of Angle, of the order of St. Augustin. He was kept in the train of Louis XII. on purpose to write the private history of that prince; and he produced the work under the title of "The History of France from the Year 1499 to the Year 1508." The author died in 1523; but his work was not published till the beginning of the next century, and then only in part. Seyssel added the two last years of Auton's narrative to his "History of Louis XII." published in 1615, and Theodore Godfrey printed the four first years of the history in 1620: the other three years have not appeared in print. Auton has the character of a very faithful, but very dry and tedious historian. *Moreri. Nouv. Dict. Hist.*—E.

AUTONINE, BERNARD, a French lawyer, of the seventeenth century, advocate to the parliament of Bourdeaux, was born at Agenois in 1587. He wrote many books of law, of which the principal are; in French, "A Comparison of the French with the Roman Law," published, in folio, in 1610; and "A Commentary on the provincial Law of Bourdeaux," frequently reprinted, of which the best edition is that of Dupin, in folio, 1728. He also wrote in Latin, "Censura Gallica in Jus civile Romanum," printed at Paris, in 8vo. 1615; and in 1607, he published at Paris, in two volumes 8vo. an edition of Juvenal and Persius, with copious notes in Latin. Autonine may be called an industrious, rather than a judicious writer. *Moreri. Nouv. Dict. Hist.*—E.

AUTREAU, JAMES D', born at Paris, in 1656, a painter by profession, and a poet by inclination, was an unfortunate example of the little encouragement attached to those two characters when not aided by the talents of a man of the world. Singular and misanthropic by disposition, little esteeming mankind in general, or even himself, he lived in obscurity, and died in an hospital. As a painter, if not eminent, he produced some esteemed pieces. In the last of his works he practised an ingenious device for honouring the character of cardinal Fleury; representing Diogenes with a lanthorn searching for an honest man, and pointing him out in a portrait of the cardinal. D'Autreau was near sixty when he took to writing for the stage; and the species of composition first adopted by this gloomy solitary was light and humorous comedy. He wrote both for the Italian and

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French theatre; and his "Port a l'Anglois" was the first piece in which the actors of the former spoke French. Another of his works, the "Amans Ignorans," was many times performed on that theatre. He composed some tragedies and serious pieces for the French theatre, and also wrote lyric compositions for the opera. The plots of his pieces are simple and inartificial; but the dialogue is easy and natural; and some of his scenes contain genuine comedy. Those which did not succeed on the stage, may yet be read with pleasure. This poor man, notwithstanding all his exertions, died in extreme poverty at the Incurables in Paris in 1745, aged eighty-nine. His works were published together in four volumes 12mo. in 1749, with an excellent preface by Pesselier. *Moreri.*—A.

AUVIGNY, N. CASTRES DE, a French historian, was born at Hainault in the year 1712, and was in his youth for some time resident with la Fontaine. Engaging in the profession of arms, he entered into a company of light-horse guards, and was killed in the battle of Dettingen in 1743, at the age of thirty-one years. He was a man of genius, and fond of letters, and has left several works which entitle him to distinction among authors. His principal performance is, "The Lives of illustrious Men of France, from the Commencement of the Monarchy to the present Time." Eight volumes of this work appeared, in 12mo. in the author's life-time; two posthumous volumes were published by his brother; and the publication has been since continued by the abbé Pereau and M. Turpin. Auvigny's part of these biographical sketches is written with animation and elegance, but approaches too near the borders of fiction to be implicitly relied upon for historical truth. A small historical work was drawn up by Auvigny, and published in two volumes 12mo. which may be useful to young people, entitled "An Abridgement of the History of France, and of the Roman History, in Question and Answer." In 1735 this writer published, in five volumes 12mo. "An History of the City of Paris," of which part of the fourth, and the whole fifth volume, were written by M. de la Barre. Of his works of imagination the principal is, "Memoirs of Madame de Barneveldt." *Moreri. Nouv. Dict. Hist.*—E.

AUXENTIUS, a Christian divine of the Arian sect, a native of Cappadocia, flourished in the third century. In the contest between the Arians and Catholics, he was advanced by the emperor Constantius to the see of Milan. He was accused to the emperor Valentinian, by the intolerant Hilary, bishop of Poitiers, as an enemy of Christ and a blasphemer; and to silence his enemies, made a declaration of his faith, which satisfied the emperor. The zealous catholics, however, were not satisfied; and Auxentius, in a council held at Rome in 368 by pope Damascus, was excommunicated. He was at the same time condemned by Athanasius and the prelates of Gaul. Nevertheless, he retained possession of the see of Milan till his death in 374, when he was succeeded by Ambrose. *Hilar. contra Auxent. Moreri.*—E.

AUXENTIUS, the younger, an Arian divine of the fourth century, a native of Scythia, was employed by the Arian party to oppose Ambrose bishop of Milan. Having exchanged his original name Mercurinus for that of the late bishop, he challenged Ambrose to a public disputation, which that prelate declined. This happened about the year 386. *Ambros. Orat. in Auxent.* See *art.* AMBROSE.—E.

AUZOUT, ADRIAN, a French mathematician of the seventeenth century, was a native of Rouen, and a member of the Academy of Sciences at Paris. He has been commonly said to have been the inventor of the telescopic instrument for measuring small angles, called the micrometer; on which subject he published a treatise, in the transactions of the academy for 1693. (Divers Ouvrages de Mathematique et de Physique par Messieurs de l'Academie Royal des Sciences, 1793.) But the honour of this invention has been claimed in the Transactions of the Royal Society of England in favour of Mr. Gascoigne, who, many years before, had invented and made use of an instrument, in which, by the approach of two pieces of metal ground to a very fine edge, the 40,000th part of a foot might be measured. The invention was, probably, as has happened in many other cases, original in both the claimants. The instrument has since received much improvement. Auzout first suggested the idea of applying the telescope to the quadrant, which was afterwards pursued by Picard. This ingenious astronomer died in 1691. *Nouv. Dict. Hist. Hutton's Math. Dict. art. Micrometer.*—E.

AXIOTHEA, a female philosopher of Greece, lived in the time of Plato. Her thirst after knowledge was so ardent, that she disguised herself in man's clothes, in order to attend the lectures of that philosopher. *Menag. in Diog. Laert.* lib. iii. c. 48.—E.

AYESHA, the favourite wife of Mahomet, was the daughter of Abubeker, who obtained on her account the name by which he is known,

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signifying *the Father of the Virgin.* Ayesha was the only one of Mahomet's numerous wives who came a virgin to his bed; and so great was the prophet's caution in this respect, that he espoused her at seven years of age, and cohabited with her at nine. She had no children by him; but his love for her continued to his death; and when he was seised with his last illness, he caused himself to be conveyed to her house, and expired in her arms. She had not, however, passed though the nuptial state entirely without suspicion; for once accompanying Mahomet on a march, and having occasion to alight from her camel, she was unaccountably left behind, and next morning rejoined the army in company with one of the general officers. Her enemies on this occasion brought against her a direct charge of adultery; and the prophet himself was staggered; but perceiving, on reflection, that the dignity of his own character might suffer from the belief of such an aspersion, he produced a timely revelation from heaven to attest her innocence, and punished her accusers as calumniators.

After his death, she was regarded with great veneration by the mussulmans, as being filled with an extraordinary portion of his spirit. They gave her the title of *Mother of the Faithful,* and consulted her on important occasions. Her own father, when caliph, took her advice concerning his appointment of Saed to be general, which was opposed by Omar; and Ayesha joined in opinion with Omar, in consequence of which Saed was displaced for Amru. For some reason with which we are not acquainted, she entertained a great aversion for the caliph Othman; and she made use of her growing authority to form a plot for his dethronement, with the intention of placing in his stead her favourite Telha. She had gained over a considerable party, when Othman was assassinated in a sedition by another enemy. The succession of Ali was strongly opposed by Ayesha, who had never forgiven his declaration against her at the time she incurred the suspicion of infidelity. Joined by Telha and Zobeir at Mecca, she raised a revolt, under pretence of avenging the murder of Othman, in which the whole house of Ommijah concurred. An army was levied, which marched towards Bassora, with Ayesha at their head, in a litter borne upon a camel of great strength. On arriving at a village called Jowab, she was saluted with the loud barking of the dogs of the place, which, reminding her of a prediction of the prophet, in which the dogs of Jowab were mentioned, so intimidated her, that she declared her resolution not to advance a step; and it was not till a number of persons had been suborned to swear that the village had been wrongly named to her, and till the artifice had been employed of terrifying her with a report of Ali's being in the rear, that she was prevailed on to proceed. When the revolters reached Bassora, they were met by a party of the inhabitants, whom they defeated. A deputation then came from the city to know their intentions, which Ayesha harangued in a long speech, with a loud and shrill voice, but scarcely intelligible, through passion. One of the Arabs wisely replied to her, "O mother of the faithful, the murdering of Othman was a thing of less moment than thy leaving home on this cursed camel. God has bestowed on thee a veil and a protection; but thou hast rent the veil and set the protection at nought." She met with other reproaches for her conduct, and Bassora refused to admit her. In the end, however, her troops gained possession of it. In the mean time Ali had assembled an army, with which he marched against the revolters. On his approach Zobeir had a conference with him, which tended to an accommodation. But Ayesha violently opposed all pacific counsels, and resolved to proceed to the utmost extremity. Her army was the most numerous, though that of Ali was superior in military skill. A fierce battle ensued, at a place called Horaiba, in which both Telha and Zobeir were slain. The combat still raged about Ayesha's camel, and an Arabian writer says, that the hands of 70 men, who successively held its bridle, were cut off, and that her litter was stuck full of darts, so as to resemble a porcupine. The camel (from which this day's fight takes its name) was at length hamstrung, and Ayesha became a prisoner. Ali had a conference with her, which commenced with mutual reproaches; at length he dismissed her with great civility, and sent her to Medina under the protection of his two sons, only requiring her to live peaceably at home, and never more intermeddle with state affairs—a prohibition which one of her character would probably consider as a great severity. Her resentment afterwards appeared in her refusal to suffer Hassan, the unfortunate son of Ali, to be buried near the tomb of the prophet, which was in her property. She seems to have regained her influence in the reign of the caliph Moawiyah, who had a long conference with her concerning the succession of his son Yezid. She died soon after, in the 58th year of the Hegira, A. D. 677, aged sixty-seven; having constantly experienced a high degree of respect

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from the followers of Mahomet, except at the time of her imprudent expedition against Ali. *Mod. Univers. Hist. Marigny, Hist. des Arabes.*—A.

AYLIN, JOHN, an Italian historian of the fourteenth century, was the author of an history of Friuli from the year 1366 to the year 1388. His work, which is a curious and useful collection of facts, may be seen in the third volume of Muratori's "Antiquitates Italicæ medii Ævi," printed in folio at Milan, in 1740. *Moreri.*—E.

AYLMER, or ÆLMER, JOHN, an English divine, bishop of London, the younger son of parents of distinction, resident at Aylmer hall in Norfolk, was born in the year 1521. Under the patronage of Henry Grey, marquis of Dorset, afterwards duke of Suffolk, he was educated at Cambridge. Having finished his studies, the marquis engaged him to become private tutor to his children, and among the rest to Lady Jane Grey. This lady became, under his instruction, so great a proficient in both the Greek and Latin languages, as not only to be able to read them with facility, but to write them with elegance. In an interview which Roger Ascham had with her, she expressed great respect for her preceptor. "Mr. Elmer," says she, "teacheth me so gently, so pleasantly, with fair allurements to learning, that I think all the time nothing while I am with him."

In his clerical capacity, Aylmer showed himself a steady and zealous friend to the reformation. In his preaching he strenuously inculcated the doctrines of the reformers; and when, in consequence of his preferment to the archdeaconry of Stow, he obtained a seat in the convocation held soon after the accession of Mary, he courageously opposed the design of returning to popery, and with five others disputed against its fundamental tenets. This rendered him so obnoxious to the new government, that he thought it adviseable to relinquish his archdeaconry, and withdraw into a foreign country. On his passage, he fortunately escaped discovery from his pursuers, though they came in search of him into the ship on which he was embarked. While his enemies were drinking wine out of one end of a large wine cask with a partition in the middle, he sat concealed in the other. He resided, first at Strasburg, and afterwards in Zurich in Switzerland, and visited most of the universities of Italy and Germany. Towards the end of his exile he seasonably employed himself in writing an answer to John Knox's book "against the government of women." This work was written with vivacity and learning, and was on the whole well calculated to gain the favour of Elizabeth, who now ascended the throne; yet it contained some passages savouring of puritanism, particularly one exhorting the bishops to be content with moderate incomes, and a portion "priest-like not prince-like." When afterwards urged with this passage, he fairly replied, "When I was a child, I spoke as a child, and thought as a child," &c.

Aylmer returned to his own country soon after Elizabeth's accession, and was one of the eight divines who disputed at Westminster with as many popish bishops. In 1562 he was made archdeacon of Lincoln through the favour of Secretary Cecil, and sat in the synod holden that year for the settling of the reformed church. He seems, however, to have been averse at this time from interfering much in ecclesiastical disputes, aware of the suspicions under which he laboured from both parties; and he attended more to his duties as a justice of the peace, and an ecclesiastical commissioner. In 1573 he was made a doctor of divinity at Oxford; and in 1576 his long-expected promotion to a mitre took place, on the removal of Dr. Sandys from London to York. Dr. Aylmer succeeded his old friend and fellow-exile Sandys in his see of London, and incurred some censure on account of a suit against him for dilapidations, which he immediately commenced, and prosecuted for some years. Indeed, a prudent regard to his wordly interest was a conspicuous part of this bishop's character; and in consequence he accumulated a large property for the times, though he lived with a good deal of magnificence. It seems unnecessary to enter into many particulars concerning his episcopal life, which was rather that of a man of business than a deep theologian. He, indeed, made use of the plea of business to the treasurer Burleigh, in order to excuse himself from undertaking the task of answering the Jesuit Campion. He seems to have been active in the discharge of his duty, and to have exerted great vigilance in preserving the church from the attacks of papists and puritans; whom, especially the latter, he treated with sufficient rigour, so much so, as not only to acquire their hatred, but occasionally to incur admonition from the ruling powers. He was involved in a variety of disputes with respect both to the temporalities of his see, and his exercise of its spiritual jurisdiction; so that his life was not a very tranquil one, though his spirit carried him through its difficulties. His natural courage was great; of which two sin-

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gular instances are related; one, that of his sitting down to have a tooth drawn, in order to encourage queen Elizabeth to submit to the same operation; the other, that of sending for his son-in-law, with whom he had a difference, to his closet, and there giving him a sound cudgelling. Bishop Aylmer died at Fulham in 1594, at the age of seventy-three, and was buried in St. Paul's cathedral. His character perhaps stands higher in point of learning and ability, than of moral merit. He appears to have been sincerely zealous in religion, but a lover of power and of money, and possessed with a haughty persecuting spirit. A remarkable passage from his book against Knox has been quoted to prove the liberal ideas entertained at that time of the limited nature of the English monarchy, contrary to the representations of Hume. It is, indeed, a strong and decisive one; but it was written when he was an exile among republicans, and when, as he said, "he thought as a child." *Strype's Life of Bishop Aylmer. Biogr. Britan.*—A.

AYMAR, JAMES, an impostor, born at St. Veran in Dauphiné, attracted much attention, in France, towards the close of the 17th century, by his delusions. He boasted, that he was possessed of a divining rod, by means of which he could discover hidden treasures, find metallic mines, detect thieves, adulterers, &c. The ignorant vulgar, of all ranks, suffered themselves to be deceived by these pretensions: but being invited from Lyons to Paris, the frauds which he practised were laid open, and he was obliged to confess, that he had only used his rod, to draw money from the pockets of the credulous. The fraud being detected, the deceiver returned to his native obscurity: and the only wonder was, that, after the detection, a man of letters could be found, who would attempt an apology for the diviner. De Vallemont, a man of more science than discernment, published a treatise "On the hidden physical Powers of the Divining Rod." *Nouv. Dict. Hist.*—E.

AZARIAH, or UZZIAH, one of the kings of Judah, succeeded Amaziah about 810 years before Christ. He was in the early part of his reign pious, and victorious over his enemies; but at last he became an idolater, and died of a leprosy. Several persons in the Jewish history bear the name of Azariah. 2 *Kings*, c. xv. —E.

AZARIAS, a learned Italian rabbi, an historical writer, lived in the 16th century. He published at Mantua, in the year 1574, a Hebrew work entitled "Meor en Ajim," [the Light of the Eyes] which treats of many particulars in history and criticism. It discovers more erudition, and more knowledge of Christian books, than is commonly found among the Jews. The author examines many facts respecting chronology. The work also contains a Hebrew translation of the book of Aristeas on the Septuagint. *Buxtorf. Biblioth. Moreri.*—E.

AZEVEDO, IGNATIUS, a Portuguese Jesuit, was born at Porto, in 1527. He was of an illustrious family, and as eldest son heir to a large fortune, which he resigned in favour of the second son, and devoted himself to religion in the society of the Jesuits at Coimbra. After studying in several schools, and fulfilling for many years the ordinary duties of the profession with great reputation, Azevedo became a missionary. He was deputed from Rome on a mission to the Indies and Brazil, under the title of procurer-general for those countries. After one successful expedition, of which he returned to give an account to the general at Rome, he set out upon a second voyage with a larger number of missionaries. As his ship was sailing, in 1570, towards the island of Palma, it was attacked and taken by corsairs, who put the whole company of missionaries to death. Azevedo and his thirty-nine associates have been honoured as martyrs in the church of Rome; and the history of their mission and martyrdom was published by Beauvais, a Jesuit, in 1744. *Moreri.*—E.

AZPILCUETA, MARTIN, surnamed NAVARRE, a Spanish lawyer, was born in 1494 at Verasoa near Pampeluna. He was esteemed one of the most learned lawyers of his time. He was, successively, professor of jurisprudence at Toulouse, Salamanca, and Coimbra, and was consulted from all parts as an oracle of law. His friend Bartholomew Caranza, archbishop of Toledo, being summoned to the inquisition at Rome on a charge of heresy, Azpilcueta went to Rome at eighty years of age, to plead for him. At this advanced age, he retained the full vigour of his faculties, and his house at Rome was the resort of learned men. Pope Gregory XIII. was frequently in the number of his visitors. He was so charitable to the poor, that he seldom passed a beggar without giving him an alms. It is said, that the mule, on which he commonly rode, would stop of his own accord, when he saw a beggar. This celebrated lawyer died at Rome, in 1586, at the great age of ninety-two years. A collection of the works of doctor Navarre was printed at Lyons in six volumes folio in 1597, and at Venice in 1602. *Nicol. Antonio Biblioth. Hispan. Moreri.*—E.

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AZZO, PORTIUS, an eminent Italian lawyer, was a Bolognese, and held the professorship of jurisprudence in that city from 1190 to his death, which probably happened not long after 1220. He was the disciple of Bassiano, but far surpassed the fame of his master. It is said that the great number of his scholars obliged him to lecture in the square of San Stephano; and that in his time Bologna possessed 10,000 students. He was extremely assiduous in attendance on his school, and so fond of his employment, that he said he was never ill but in the vacations. He was prone to passion, and did not exercise moderation in confuting his opponents. A story has been current, that once in the heat of debate he threw a candlestick at the head of his antagonist, and chanced to kill him, and that he was capitally punished in consequence of this rash action; but this circumstance is not mentioned by the writers nearest his time, and seems to be an idle tale. Neither does there appear to be any foundation for the opinion that he for a time left Bologna, and was professor at Montpellier. Azzo was the author of a "Summary of the Code and the Institutes," of which there have been many editions. This work was so much valued near his time, that no one could obtain the degree of jurisconsult who had it not in his possession; and at a later period, the learned Gravina says of it, "The Summary of Azzo is a work so ingenious and profound, that, although written in a barbarous age, we cannot, even with all our present erudition, be safely without it." (De Orig. Jur. vol. I. p. 93.) There has besides been printed the "Introduction to the Code," collected by one of his scholars; and several of his writings remain in manuscript. *P. Sarti de Profess. Bonon. Tirabaschi.*—A.

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B.

BAADIN, MAHOMET GEBET AMALI, a celebrated Persian doctor, was the editor of an abridgment of civil and canon law, entitled, "The Summary of Abbas," because it was written by the command of Abbas the Great. This work consists of twenty books, five of which were written by Baadin, the rest by one of his disciples under his direction. *Chardin's Travels. Moreri.*—E.

BABA, a famous impostor of Turcomania, appeared among the Mahometans, in the city of Amasia, in the year of the hegira 638, or of Christ 1240. He required from his followers this profession of faith: "There is but one God, and Baba is his messenger." The Mahometans, enraged to see their prophet thus supplanted, made every effort to sieze the person of Baba, but in vain; for his followers were so numerous, that he was soon able to raise a large army, with which he ravaged and pillaged a great part of Natolia. At last, however, the Mahometans calling in the assistance of the Europeans, pursued him with such vigour, that he was entirely routed, and his sect dispersed. *D'Herbelot, Biblioth. Orientale.*—E.

BABIN, FRANCIS, born at Angers in 1651, the son of an advocate in that city, was esteemed a skilful canonist, and a profound theologian. He was elected professor of divinity in the university of Angers at twenty-five years of age, and read lectures to numerous classes for twenty years. Being, in 1706, appointed by the bishop of Angers one of his grand vicars, he was employed by that prelate to reduce into form the minutes of the conferences of the diocese. The work was published in eighteen volumes, 12mo. and is much esteemed for its clear method, and the easy simplicity of its style. In 1697, Babin published in 4to. without the name of the author or printer, "A Narrative of what passed in the University of Angers on the Subjects of Jansenism and Cartesianism." He received from Louis XIV. a pension of 2000 livres, and was appointed to several honourable and lucrative offices, which he enjoyed till his death, in 1734, at the age of eighty-three. Babin was so highly esteemed for his accurate knowledge and sound judgment, that he was frequently consulted on ecclesiastical questions and cases of conscience, and he retained his faculties in their full vigour to the last. *Journal de Trevoux*, 1743. *Moreri.*—E.

BABINGTON, GERVASE, an English bishop, born about the middle of the 16th century, was, according to some, a native of Nottinghamshire (Fuller's Abel Redivivus, p. 455, and his Church Hist. p. 56.), according to others, of Devonshire. (Izacke's Catalogue of Bishops in Antiquities of Exeter; and Prince's Worthies of Devon, p. 87.) He was educated in Trinity College, at Cambridge, where he became a celebrated preacher. He was domestic chaplain to Henry Earl of Pembroke, president of the council in the marches of Wales. While he was in this station he is said (Brief View of the State of the Church of England, by Sir J. Harrington, Lond. 12mo. 1653, p. 128. Wood's Athen. Ox. Col. 704. Ballard's Memoirs of British Ladies, second edit. p. 184.) to have assisted the Lady Mary Sidney, countess of Pembroke, in her English metrical version of the psalms of David; and, whatever were that lady's learning, or poetical talents, it was no discredit to her to receive assistance from the bishop, in giving an exact version of difficult passages. Through the interest of his patron, Dr. Babington was appointed treasurer of the church of Landaff, and was afterwards, in 1591, advanced to that bishopric, whence he was successively translated to the see of Exeter, and of Worcester. After remaining in the latter diocese thirteen years, he died in 1610; but, though he had repaired the cathedral, and left to it, as a legacy, his valuable library, he was buried without a monument. He is highly extolled for his learning and piety, and for his freedom from indolence, pride, and covetousness. but unfortunately for his character in the latter respect, it is recorded (Prince's Worthies of Devon, p. 88.) that he did an irreparable injury to the bishopric of Exeter, by alienating from it the rich manor of Crediton, in Devonshire. Bishop Babington is

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said to have been a pathetic preacher. Specimens of his talents are preserved in his works, published in 1615 and 1637, containing, "Comfortable Notes on the Pentateuch;" an "Exposition of the Creed, Commandments, and Lord's Prayer;" a "Conference between Man's Frailty and Faith;" and "Three Sermons." These pieces are written in the quaint style of the times, and are more to be respected for their piety than admired for their literary merit. *Fuller. Godwin de Præsulibus. Biogr. Britan.*—E.

BABYLAS, a Christian bishop and martyr, flourished in the third century under the emperor Gordian. He was chosen to the see of Antioch in the year 238, and governed that church about thirteen years, when he fell in the persecution of Decius. Ancient writers are not agreed concerning the manner of his death. Eusebius and Jerom assert that he died in prison; Chrysostom, who has celebrated his memory, says that he was brought out of prison, and conducted to capital punishment. Epiphanius, Sozomen, and Theodoret, only mention him in general terms as a martyr. Chrysostom extols his courage in refusing entrance into the church to an emperor, who had stained his hands with the blood of a king's son, whom he had received as an hostage, and supposes that this refusal was the cause of his death; and this is supposed to refer to the emperor Philip, who put the young Gordian, his collegue, to death. In confirmation of this supposition it is observed, that Eusebius speaks of a bishop, who would not permit Philip to enter into the church, till he had confessed his sins, and placed himself among the penitents. But Chrysostom does not mention the emperor to whom this happened, nor Eusebius the bishop who treated him in this manner. It is also doubtful, whether the emperor Philip was a Christian, and still more, whether he ever submitted to public penance. The whole story, therefore, rests upon uncertain ground. The tomb of Babylas having been removed from Antioch to the grove of a temple of Apollo, and a church erected over his remains, the oracle was silenced, by the presence, as was supposed, of this saint's body, but more probably, as Van Dale conjectures (De Oraculis, p. 441.), by an apprehension of the priests, that the Christians, who daily visited the tomb of the martyr, would detect their imposture. Julian soon afterwards demolished this church, and the Christians removed the relics of their saint in triumph to Antioch. The night following, the temple of Apollo was consumed, and the Christians of Antioch asserted, that through the prayers of St. Babylas the edifice had been struck with lightning. Julian, however, imputed the fire to the Christians, and treated them with severity. *Euseb. Hist. Eccl.* lib. vi. c. 29, 39. *Chrysost.* tom. ii. p. 669. orat. 48. *Julian. Misopogon*, p. 361. *Ammianus Mar.* lib. xxii. c. 12, 13. *Bayle. Moreri. Gibbon's Hist.* ch. 23.—E.

BACCHINI, Benedict, a learned Italian monk of the 17th century, was born at Borgo San Donino, in the duchy of Parma, in the year 1651. He received his early education at Parma, and at sixteen years of age entered into the order of St. Benedict in the monastery of Mount-Cassin, where he studied so intensely as to injure his health. Being chosen secretary to Arcioni, abbot of the Benedictines of Ferrara, he accompanied him to Arezzo, Venice, Padua, and other cities, where he became acquainted with many learned men. Settling at Parma, he resigned his office of secretary, and devoted himself to study. Here he published a periodical literary journal, in which he discovered great learning and judgment, but which created him numerous enemies, some of whom had sufficient interest with the duke of Parma to procure from him a sentence of banishment from his territory. Bacchini retired to Modena; and the duke of Modena soon afterwards took him under his patronage, and made him his historiographer and librarian. In the former capacity, he investigated the genealogy and history of the house of Este, and collected large materials, which, upon his resigning this station to take the abbacy of the Benedictines of Modena, he transferred to his illustrious successor, Muratori. In 1705, he founded at Modena an academy of ecclesiastical literature. After some other changes of situation, he was elected professor of ecclesiastic history in the university of Bologna, where he died, at the age of seventy, in the year 1721. Bacchini was one of the most celebrated scholars of his age: his learning was universal, and his taste refined. In his youth, his eloquence was much admired, and he would have been one of the first preachers of the age, had not his want of health obliged him to quit the ministry. He was a great theologian and canonist, and was deeply read in every branch of ecclesiastical philology: he possessed great skill in deciphering ancient manuscripts; and he was esteemed an exact and penetrating critic. Beside the journal already mentioned, which commenced at Parma in 1686, and was continued to 1690, and which was afterwards resumed at Modena from 1692

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to 1697, and remains in nine volumes 4to. Bacchini wrote, in Italian, "The History of the Benedictine Monastery of Polironi," and in Latin, "De Sistrorum Figuris ac Differentiâ," 4to. Bononiæ, 1691; and reprinted at Utrecht, 4to. 1696, with remarks by Tollius: "De Ecclesiasticæ Hierarchiæ Originibus," 4to. Modenæ, 1703; with other small pieces. *Journal de Venise*, tom. viii. *Bibliotheque Ital.* tom. viii. *Tiraboschi. Moreri.*—E.

BACCHYLIDES, a Greek poet, nephew of Simonides, was a native of the island of Ceos, and flourished in the 82d Olympiad, about B. C. 452. He is reckoned the last of the nine famous lyric poets of ancient Greece; not in merit, for king Hiero is said to have preferred his compositions to those of Pindar. They consisted of hymns, odes, and epigrams. They abounded in moral sentiment, with the purity of which the emperor Julian, according to Ammianus Marcellinus, was so much delighted, that he was frequently accustomed to repeat his verses. Horace is said to have imitated him in some of his pieces, particularly in the prophecy of Nereus, which was suggested by the Greek poet's vaticination of Cassandra. Nothing remains of Bacchylides but some fragments. *Vossius de Poët. Græc. Lilius Gyraldus.*—A.

BACCHYLUS, a Christian divine in the second century, bishop of Corinth, distinguished himself in the controversy, which in this early age of the church arose concerning the time of celebrating the festival of Easter. He wrote a letter upon this subject in the name of the bishops of Achaia, which Jerom, who says that this writer flourished under the emperor Severus, calls an elegant book. Eusebius mentions Bacchylus together with Polycrates, bishop of Ephesus, Serapion bishop of Antioch and others, who "had left testimonies of the orthodoxy of their faith in writing:" his works are lost. *Euseb. Hist. Eccl.* lib. v. c. 22, 23. *Hieron. de Vir. Ill.* c. 44. *Dupin. Lardner.*—E.

BACH, a very eminent musical family in Germany, which has furnished a succession of great performers and composers for more than two hundred years. The following individuals of it are worthy of biographical commemoration.

JOHN SEBASTIAN BACH, son of John Ambrose Bach, musician to the court and senate of Eisenach, was born in that city in 1685. He was early taught the practice of the harpsichord by his eldest brother John-Christopher, and at the age of eighteen was appointed first organist of the new church of Arnstadt. In 1708 he settled at Weimar, and became chamber-musician and court-organist to the duke; and afterwards his concert-master. During his residence at Weimar, the celebrated French organist, Marchand, arriving at Dresden, after having vanquished all the performers of that class in France and Italy, offered to play with any German whom the king of Poland should nominate. No Dresden organist choosing to enter the lists, Sebastian Bach was sent for from Weimar, who came immediately, and obtained a decisive victory over the challenger. He became, in 1717, chapel-master to the prince of Anhalt Cothen; in 1723, music-director at Leipsic, and chapel-master to the duke of Weissenfels. As a performer on the organ he was the rival of Handel, and has been reckoned even superior to him. His compositions for the harpsichord and organ, and his canons, have given him the character of many great musicians in one: profound in science, fertile in fancy, and fond of all that was new and difficult in harmony. He died at Leipsic in 1754, and left behind him a school comprising all the principal organists of Germany, and four sons, all musicians of great excellence. *Hawkins. Burney's Hist. of Music, and Musical Tour in Germany, &c.*—A.

CHARLES PHILIP EMMANUEL BACH, second son of the preceding, was born at Weimar in 1714. He was originally designed for a civilian, and studied the law at Leipsic and Frankfort on the Oder; but his natural propensity to music was so decided, that his father consented that he should make it his profession. While studying at Frankfort, he composed and directed the music at the academy there, and at all public musical exhibitions. He went to Berlin in 1738, where his talents obtained the notice of the prince-royal (the great Frederic), who, on his accession in 1740, took him into his service. At Berlin he composed a great number of works, chiefly for the harpsichord, in which he displayed a style of his own, rich in invention, taste and learning, and crowded with new, and sometimes far-fetched ideas. He continued near thirty years at Berlin, though the king was himself attached to a different style of music, and did not rank him according to his merit. But he was married in that capital; and his wife and children being reckoned subjects of Prussia, and, according to its slavish maxims, not capable of leaving it without the king's permission, it was not till 1767 that he was allowed to remove with his family to Hamburg, where the place of music-director was

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conferred upon him. Dr. Burney found him there in 1773, and was favoured by him with some performances on the clavichord, which he animated with the enthusiasm of genius. "During this time" (says the writer) "he grew so animated and *possessed*, that he not only played but looked like one inspired. His eyes were fixed, his under lip fell, and drops of effervescence distilled from his countenance. He said, if he were to be set to work frequently in this manner, he should grow young again." Bach was then fifty-nine. Dr. Burney characterises him as not only one of the greatest composers that ever existed for keyed instruments, but the best player in point of expression. *Burney's Mus. Tour in Germany, and Hist. Music, IV.*—A.

JOHN CHRISTIAN BACH, another of the sons of John-Emanuel, was a scholar of his brother Emanuel, and became a fine performer on keyed instruments. He went to Italy, and raised himself a great reputation by his dramatic compositions in music. The empress-queen appointed him organist to the duomo of Milan. He came over to England in 1763, and composed operas, which were highly admired by all true judges, for the richness of the harmony, the ingenious texture of the parts, and the natural elegance of the melody. He was the first composer who seems to have observed the law of contrast as a principle, having generally, after a rapid and noisy passage, introduced a slow and soothing one. He was particularly original in his symphonies, and in the accompaniments of his pieces. *Burney Hist. Mus. IV.*—A.

BACHOVIUS, REINIER, a German civilian, born at Cologne in 1544, resided at Leipsic, where he suffered persecution for his religious principles. Having for many years exercised his profession, and occupied public offices, with credit, he was compelled to relinquish them, becau e he chose to profess the doctrines of Calvin rather than those of Luther. Finding himself under the necessity of leaving Leipsic on account of the popular odium which his religious tenets brought upon him, he went into the Palatinate, where he found in the elector a generous patron. At Heidelberg he enjoyed several honourable and profitable posts till his death, which happened in 1614. He wrote a theological tract, entitled "The Catechism of the Palatinate," in which he largely cited the writings of the fathers in defense of Calvinism. *Melchior Adam. Vit. Jurisc. Germ. Bayle. Moreri.*—E.

BACHOVIUS, REINIER or REINHARD, the son of the former, was professor of civil law in the university of Heidelberg, and obtained distinction among the civilians of his time. His contemporaries pass high encomiums upon his talents, and particularly remark, that he excelled more in overthrowing the opinions of others, than in supporting his own. After occupying the professorial chair with credit for upwards of twenty years, when, in 1622, Count Tilly took Heidelberg, and the Elector Palatine dissolved the university, Bachovius left the city. Having corresponded with the learned Cunæus, professor at Leyden, he applied to him to obtain for him permission to read lectures in that university, but without success. He made an attempt equally unsuccessful to establish himself as a lecturer in Strasburg. Returning to Heidelberg, after having met with much vexation and numerous disappointments, chiefly owing to his protestantism, he thought it his duty, or found it convenient, to return into the bosom of the catholic church: the elector re-established the university; and Bachovius was restored to his office, with it's emoluments. The particulars of his life from this period are unknown. His works are, "Exercitationes ad Partem posteriorem Chiliados Fabri," published, in folio, in 1624: "De Actionibus," 1626; "De Pignoribus et Hypothecis," 1627; "Disputationes de variis Juris civilis Materiis," 8vo. Heidelberg, 1604. "In Institutionum Juris Justiniani Libros quatuor Commentarii," 4to. Francf. 1628; and other law tracts. *Bayle. Moreri. Nouv. Dict. Hist.*—E.

BACICI, a painter, whose real name was GIO BAPTISTA GAULI, was born at Genoa in 1639. His parents, who were of mean condition, died of the plague, and left him at an early age quite destitute. Coming one day with his port-folio under his arm out of the workshop of Borgonzone, he saw a galley ready to depart for Rome with the envoy of the republic. He requested to be admitted: and on the captain's refusal, he applied to the envoy himself, who ordered him a place among his domestics. Arriving at Rome about the age of fourteen, he was placed by the envoy with a picture-merchant, where he became known to the celebrated Bernini. This artist, admiring the proofs he gave of genius, patronised him, and procured him employ as a portrait-painter, in which branch he greatly excelled. He was enabled to take a house and maintain himself with credit; and at twenty he painted his first history-piece, which was much noticed, and procured him an advantageous marriage. He

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soon rose to the highest credit in his art. Bernini introduced him to pope Alexander VII. who sat to him, and gave him free admission to his palace. He was preferred to several capital painters for the great work of the dome of the Jesuit's church, which he was five years in finishing, but which gained him universal applause. Sonnets were made in his praise, and his company was generally sought after, to which the strong sense and vivacity of his conversation much contributed. He seems to have been fully sensible of his own value, and set a high price on his performances; and if any dispute or hesitation arose in the payment, he was apt to fly into transports of impatience. He was invited to his native city in order to paint the hall of the town-house, but the price he demanded caused the work to be given to another. On his return to Rome, employment pressed on him from all quarters, which he executed with wonderful quickness and dexterity. An extraordinary proof of his skill is mentioned; that of painting, at the request of the marquis Lorenzo Centurioni, his uncle Hippolito, general of the gallies of Genoa, who had been dead twenty years, and whom he had never seen. By repeated attempts and alterations, from the nephew's description, he made a portrait so like as to be recognised by all the Genoese who were acquainted with the original. Bacici had a domestic misfortune which caused him for some time to lay aside the pencil. Finding his son Lorenzo one day amusing himself with his companions instead of going to his business at the office of an advocate, he gave him a box on the ear; which the young man took as such a heinous affront that he went and threw himself into the Tiber.

Bacici's rapidity of execution at length injured both his health and reputation. When at the age of sixty-seven, he painted in two months the dome of the church of the Santi Apostoli. Three years afterwards, heating himself with placing the cartoons for the mosaics in the little cupola of St. Peter's, he fell into a fever, which carried him off at the age of seventy, in April 1709. His character as an artist is that of a strong but irregular genius, indefatigable, a good colourist, skillful in the art of fore-shortning, whence his figures have wonderful relief, and seem to come out of the canvas, but often incorrect in the drawing, heavy in his outline, and a mannerist in the drapery. His original strong manner was latterly changed by the advice of Bernini to a clearer tone of colouring, but to the injury of his peculiar excellence. His forte was in portrait, of which he painted a vast number; among them, seven popes and all the cardinals of his time. His history-pieces are almost all in churches in Rome. The four angles of the cupola of saint Agnes, and the dome, angles, arcade, and tribune of the Jesuits' church, are some of the principal. *D'Argenville, Vies des Peintres.*—A.

BACON, Robert, sometimes confounded with Roger Bacon, an English divine, flourished in the 13th century. Having first studied at Oxford, and afterwards completed his education, according to the custom of the times, at Paris, he settled at Oxford, where he read divinity lectures, and became a famous preacher. He is chiefly memorable for a sermon which he preached before Henry III. at Oxford in 1233. That prince having given great offence to the English nobility and clergy, by the confidence which he placed in Peter de Rupibus, bishop of Winchester, and by the indulgence, which, under the influence of that prelate, he gave to foreigners, particularly the Poictevins, he called a parliament at Oxford, at which the barons, though repeatedly summoned, refused to attend. Robert Bacon, who was appointed to preach before the king, freely reproved him for his partiality to strangers, and plainly told him, that the public discontent could only be removed by dismissing from his councils Peter de Rupibus. The king is said to have been so much impressed by this address, as to discover a disposition to listen to the complaints of his nobles. Robert Bacon enjoyed the friendship and patronage of Edmund Rich, called St. Edmund, archbishop of Canterbury, and after his decease in 1240, wrote his life. He was also the author of sundry commentaries, sermons, and lectures. He is said by some writers to have been the brother of Roger Bacon, but that celebrated man was born in 1214, and Robert died in 1248 at an advanced age; whence there must have been about forty years difference in the times of their birth, and it is hardly credible that they could have been brothers. There are few names concerning which there is more confusion among our English historians than the Bacons of the thirteenth century. *Pits de Illust. Ang. Ser.* p. 318. *M. Paris. Hist.* vol. ii. p. 747. ed. 1640. fol. *Biogr. Brit.*—E.

BACON, Roger, a celebrated English monk of the Franciscan order, for the time in which he lived a prodigy of knowledge, was born in the year 1214 at Ilchester in Somersetshire. In order to discover how far this splendid luminary, which dazzled the feeble sight of

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the age in which it appeared, shone with borrowed light, it will be necessary to inquire particularly concerning the early sources of his knowledge. The university of Oxford, in which Roger Bacon received the rudiments of learning and science, was, notwithstanding the general ignorance of the times, adorned with several learned men, who extended their inquiries beyond the subtleties of Aristotelian logic, and scholastic theology. Even classical learning was at this period more cultivated than some have imagined. (See Diss. ii. prefixed to Warton's History of English Poetry.) Among the learned men who directed their attention to these studies, was Robert Greathead, bishop of Lincoln, Bacon's great friend and patron. To this distinguished scholar he was probably indebted for early instructions and impressions which served to expand his mind, and enlarge the sphere of his juvenile studies; for he speaks of him in his writings as one of the few, who, at that time, distinguished between real useful knowledge, and that kind of unprofitable study which, for want of true discernment, bore the name and carried away the praise of learning. (Opus Mag. p. 64.) Bacon was also indebted to Edmund Rich, archbishop of Canterbury, who, residing much at Oxford, afforded him great kindness and assistance in his early studies; to William Shirwood, chancellor of Lincoln, whom he celebrates as eminently skilled in mathematical learning; (Tract. de Laud. Math. apud Leland de Script. Brit. p. 261.) and to Richard Fishacre, who distinguished himself by his learned lectures in the sciences both at Oxford and at Paris. The latter city being at that time an eminent and much frequented seat of letters, Bacon, after laying the first foundation of learning at home, repaired thither to prosecute his studies under the celebrated professors of that university. Here he pursued various branches of knowledge with indefatigable industry, and, having acquired extraordinary reputation for extensive and profound learning, received the degree of doctor in theology. While he was in France, or soon after his return to England, in the year 1240, he took the monastic habit in the order of St. Francis.

Fixing his residence at Oxford, Bacon devoted himself to study, and applied himself chiefly to useful researches into the properties of natural bodies. His attempts to advance this kind of knowledge by experiment were assisted by generous contributions, which enabled him, in the course of twenty years, to expend two thousand pounds—at that time a very large sum—in constructing instruments, collecting books, and making experiments of various kinds. It has been doubted, whether these experiments were made at Paris, or at Oxford; but the probability is in favour of the latter opinion: for the earliest of Friar Bacon's works, in which he gives the largest account of experiments, was addressed to William of Paris, and therefore was written elsewhere; and Bale relates, that he incurred the vulgar imputation of magic by the extraordinary things which he performed while he resided at Brazen-Nose Hall. (Bale de Script. Ill. p. 114. ed. 1558. fol.)

The new discoveries and surprising performances of this diligent and successful inquirer into the secrets of nature, while they attracted universal admiration, excited envy and jealousy among the monks of his fraternity. A report was industriously circulated, that he held converse with evil spirits, and practised magical arts. This rumour was conveyed to the pope; and, under the pretence that he was attempting to introduce innovations which might disturb the peace of the church, he was forbidden to read lectures to the students in the university, and was even kept in close confinement, and neither permitted to see his friends, nor allowed a sufficient supply of food. (Bacon. Epist. ad Clem. IV.) The cause which Bacon assigns for this treatment was, that they were afraid lest his writings should extend beyond the limits of his convent, or be seen by any beside themselves and the pope. But, perhaps, the true reasons were, that Bacon enjoyed the intimate friendship of Robert Greathead, bishop of Lincoln, who had reproved Innocent IV. by letter, and made no scruple of declaring it as his opinion that the pope was Antichrist; and that he had himself, in his writings, severely censured the ignorance and immorality of the clergy, and had even written a letter to the pope on the necessity of reformation.

The persecution, inflicted upon him by ignorant and bigoted monks, was not able to suppress this great man's growing reputation. The sensible and worthy cardinal bishop of Sabina, pope's legate in England, admired his genius and merit, and wrote him a letter requesting from him a complete copy of his writings. This the friar at first declined, because the chief persons of his order had forbidden him to communicate any of his works to any person whatever: but, when he found that the cardinal was raised to the pontifical dignity under the name of Clement IV. he signified to his holiness, by letter, that he was ready to

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obey his commands, and the pope in return assured him of his protection. Accordingly, he immediately set about collecting, arranging, and improving his former productions; and, having digested them into one volume under the title of "Opus Majus" [The Greater Work], he transmitted it to the pope, by the hands, as some write, of John of London, (Pits, p. 367.) but more probably of John of Paris, (Jebb's Pref. to Bacon's Opus Majus) a favourite pupil, whom, while he was writing the work, he had instructed in all the knowledge of which it treats: upon which experiment, by the way, Bacon makes this singular observation, "That there is no room to conceive high notions of the perfection of human wisdom, when it is possible, in a year's time, to teach a young man all, that, with the utmost industry and application, a zealous inquirer after knowledge is able to acquire or discover in the space of twenty or even of forty years. (Opus Majus, p. 29.) This learned work procured Bacon great favour with the pontif, and some encouragement in the prosecution of his studies. (Hist. Antiq. Oxon. p. 138.)

The tranquillity which this philosopher of nature enjoyed under the patronage of an enlightened and liberal pope, was of short duration. In 1278, under the pontificate of Nicholas III. the general of the Franciscan order, Jerom de Esculo, prohibited the reading of his works, sentenced him to imprisonment, and obtained from the pope a confirmation of the sentence. The ground upon which he was subjected to this severe punishment is not distinctly known. Some late writers mention tracts on Necromancy, Astrology, and Alchymy, which were censured; (Collect. Anglo-Minor. p. 116. Hist. et Antiq. Oxon. p. 158.) but, whatever was the pretext, the true cause of his persecution probably was the dread of innovation, which his attempts for the improvement of science excited in the minds of bigoted or interested men.

After remaining in prison ten years, upon the advancement of the general of his order, Jerom de Esculo, to the papal see, Bacon, in hopes of conciliating his favour by giving him a proof of the innocence and usefulness of his studies, addressed to him, under his new title of Nicholas IV. a treatise "On the Means of avoiding the Infirmities of Old-Age." It does not, however, appear that the pope was more inclined, than the general had been, to countenance innovators: it was not till towards the latter end of the pontificate, that the Friar, through the intercession of some English noblemen, obtained his liberty. Returning to Oxford, he wrote, at the request of his friends, and, as appears from internal evidence, about the year 1291, "A Compendium of Theology." As several additions appear to have been afterwards made to this work, of which a copy is still preserved in the royal library, it is probable that the author lived, at least, till the year 1292, the seventy-eighth of his age. The learned editor of the "Opus Majus" places the date of his death in 1294: (Jebb's Pref. to Opus Maj.) manuscript authority is, however, produced for fixing it to the 11th of June 1292. (Hist. et Antiq. Ox. p. 138. Freind's Hist. of Physic, vol. i. p. 235.) He died in tranquillity, in the college of his order, and was buried in their church. Tradition long preserved the remembrance, at Oxford, of Friar Bacon's study, a small retirement to which he often withdrew, when he was harassed by his enemies.

The extraordinary powers and attainments of this philosopher astonished his contemporaries, and led them, after the custom of the age, to give him the appellation of "The Wonderful Doctor." With what propriety this title was bestowed, will be best seen from a brief account of his works. Of these, numerous titles are given by different writers. The industrious Bale speaks of upwards of fourscore books written by Friar Bacon, of which he had himself seen near one half: and Dr. Jebb has digested a still larger number under the distinct heads of Grammar, Mathematics, Physics, Optics, Geography, Astronomy, Chronology, Chemistry, Magic, Medicine, Logic, Metaphysics, Ethics, Theology, Philology, and Miscellanies. The truth appears to be, that different copies of the same treatise have been often dispersed under different titles, and that the titles of several chapters of his work have been taken for titles of distinct treatises. At least eleven of these pieces will be found in the work entitled "Epistola Fratris Rogeri Baconis de Secretis Operibus Artis et Naturæ, et de Nullitate Magiæ" [An Epistle of Brother Roger Bacon on the Secret Works of Art and Nature, and on the Nullity of Magic]. This epistle, published in 4to. at Paris, in 1542, in 8vo. at Basil, in 1593, in 8vo. at Hamburgh in 1608 and 1618, and to be found in the "Bibliotheca Chemica" of Mangetus, abounds with curious physical facts and observations, and exposes the futility of the various practices of necromancy, charms, divination, and magic. The "Opus Majus," written in the form of an epistle or address to pope Clement IV. is

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professedly a digest of the author's former writings. In this curious and valuable work, Bacon describes the impediments which hinder men from arriving at true and useful knowledge; illustrates, at large, the usefulness of the studies of grammar, mathematics, and perspective; explains the nature and value of experiment in philosophy, and earnestly exhorts the pontif whom he addresses, to give all possible encouragement to science in general, and particularly to the study of nature. This work, which affords abundant proofs of the author's superior talents, and, considering the time in which he lived, of his wonderful knowledge, long remained buried in obscurity, and never appeared in print till, in 1733, Dr. Jebb, from various collated manuscripts, sent from the press of William Bowyer a correct and beautiful edition in folio. Bacon wrote many chemical tracts, most of which may be found in "Thesaurus Chemicus," printed in 8vo. at Francfort, 1603, 1620: others may be seen, in MS. in the University library of Leyden. His treatise "On the Means of avoiding the Infirmities of Old Age," in which, beside a regular course of life, he recommends the use of certain secret and extraordinary medicines, was first printed at Oxford in 1590, and afterwards translated into English, with notes, by Dr. Richard Browne, under the title of "The Cure of Old Age, and Preservation of Youth," 8vo. 1683. Several tracts of Friar Bacon, yet unpublished, remain in manuscript: a piece bearing the title of "Liber Naturalium," a treatise on chronology, entitled "Computus Rogeri Baconis," and the "Compendium of Theology," are to be seen in the king's library; and two other works, which the author called "Opus Minus," and "Opus Tertium," remain in the Cotton library; and other pieces might, probably, be found by diligent search.

In the present state of physical science, and of the mechanical and chemical arts, it would perhaps be unreasonable to expect much addition to the general stock of knowledge from the publication and study of Friar Bacon's works: yet, as a wonderful example of the productive power of the human intellect, and as an important part of the history of knowledge, these works certainly ought to be preserved and known.

In order to give the reader a just idea of the extent and variety of knowledge possessed by this eminent philosopher, it will be necessary to enumerate some particulars, which are furnished from his writings. Besides an accurate acquaintance with subjects of metaphysics and theology, which Bacon possessed in common with his contemporaries, and a degree of skill in languages far above the usual standard, he was a great master of every branch of mathematical and physical science. In mechanics, he speaks of wonderful inventions of vessels and chariots moved by machinery, and of machines for raising vast weights, for diving, and for various other purposes, all which he had himself seen and experienced. Of optics he largely contributed to the improvement, both in the theory and the practice. At a time when this science was so little understood, that no lectures had been read upon it at Paris, and it had been twice only lectured upon at Oxford, and that only three persons had any skill in it, (Opus Tert. MS. Cotton. Tib. c. 5. fol. 6.) he bestowed much labour, and expended considerable sums for its improvement. He very accurately describes the nature of convex and concave lenses, and the effects of the refraction of rays of light in passing through them to increase or diminish the apparent magnitude of objects: he also speaks of the application of spherical glasses to the purposes of reading, and of viewing distant objects both terrestrial and celestial; (Opus Maj. p. 236. Perspect. Pars iii. dist. 2, 3. Epist. ad Paris. c. 5.) whence it has been inferred, (Plot's Nat. Hist. of Oxfordshire, p. 215.) with every appearance of probability, that Friar Bacon is to be considered as the inventor or improver of the telescope. In his writings are also found descriptions of the *camera obscura*, and the burning glass. (Compend. Theol. MS. P. ii. c. i. p. 5. Freind. Hist. Phys. vol. ii. p. 236.) From that part of the "Opus Majus" which treats of geography, it appears that he was accurately acquainted with this subject, and that he spared no pains to make himself master of the new discoveries which that age afforded: a curious passage concerning the countries between the Danube and the eastern extent of Tartary is copied from this work in Hackluyt's Collection of Voyages and Travels. (Vol. iii.) In astronomy Bacon gave a proof of his skill, which is justly styled, by Dr. Jebb, "one of the noblest efforts of human industry." Without any other assistance than his own astronomical knowledge, he discovered and demonstrated the errors which, in his time, existed in the calendar. In a letter to pope Clement IV. he clearly lays open the causes of the mistakes; and, with a degree of exactness nearly approaching the truth, points out the proper method of correcting them: he afterwards framed a corrected calendar, a copy

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of which is preserved in the Bodleian library. (No. 2458. F. 9. Cod. 5. N. 3.) As a chemist, Roger Bacon possesses a distinguished name: and, though it must be owned that he prosecuted this art with a considerable portion of the superstitious and visionary spirit which marked the alchemic school, he was certainly acquainted with numerous facts, and made several discoveries, in this branch of science. In pursuing the philosopher's stone, or the transmutation of the inferior metals into gold—the *ignis fatuus* which at that period seduced many from the path of true science—Bacon went through many curious processes, which led him to an intimate knowledge of the properties and actions of natural bodies. If his notion concerning the medicinal virtues of the *aurum potabile*, or tincture of gold, was empirical, and his description of a secret charm for renewing the native heat of old men be ludicrous; it may, nevertheless, be clearly gathered from his writings, that he possessed chemical secrets of real value. He speaks of a kind of unextinguishable fire prepared by art, which was probably a species of phosphorus: and there is little room to doubt that he was acquainted with the ingredients and effects of gunpowder, the invention of which has been commonly ascribed to a German, of a later period. "From salt-petre and other ingredients," he says, "we are able to form an artificial fire, which will burn at any distance we please." (De Secret. Op. Nat. et Artis, c. 6.) Speaking of the effects of this fire, he observes: "Sounds like thunder and lightning may be produced in the air, and even with a more terrible effect than those which happen naturally; for a small portion of matter, about the size of the thumb, properly disposed, will make a dreadful sound, and exhibit a vast coruscation,—by which a city or army may be destroyed:" and, in another place, (Ibid. c. 11.) he further divulges this secret, not entirely, but, in an anagram, in which the letters of the two words are transposed. "Sed tamen salis petræ *luru mone cap ubre* et sulphuris: et sic facies tonitrum et coruscationem, si scias artificium:" that is, converting the anagram into *carbonum pulvere*, "With salt-petre, sulphur, and charcoal, you may, if you know the art, make thunder and lightning." This is the explanation given of the passage, yet it must be confessed that the supposed anagram does not make out a grammatical sentence. Of Bacon's medical knowledge, proofs remain in his "Treatise on Old-Age," which, though it contains obscure and fanciful things, Dr. Freind pronounces to be very far from being ill written.—If he so far partook of the superstition of the age, as to place some confidence in judicial astrology, he was, however, an enemy to the arts of necromancy and magic. He wrote several pieces purposely to expose their futility, and to convince the world that they were all either idle delusions or fraudulent impositions. No calumny was ever more unjust, than that which accused him of being a magician; nor any story more ridiculous, than that of the brazen head, which, after seven years' preparation, was to speak, and tell whether the British island might not be inclosed within a wall of brass, but which, not being regarded, when it first spoke, and said "Time is," upon its speaking again, and saying, "Time was," fell in pieces. Similar tales are related of Greathead, Albert, and other philosophers of this period, but were certainly never believed but among the lowest and most ignorant vulgar.—On the whole, it cannot be questioned, that Friar Bacon, if not, as his panegyrists have called him, "the brightest and most universal genius which the world ever saw," is entitled to eternal remembrance as a great philosopher, and a wonderful man. If knowledge is now too far advanced, for the world to derive much information from his writings, respect ought never to forsake the memory of the man who knew more than any of his contemporaries, and who, in a dark age, added new brightness to the lamp of science. Perhaps, too, an important lesson may still be learned from his example; and it may still be necessary to enforce the study of nature, as the surest method of extirpating superstition and folly. *Leland, de Script. Brit. Bale, Script. Illust. Pits, de Ill. Angl. Cave, Hist. Lit. Jebb's Preface to Bacon's Opus Majus.*—E.

BACON, Sir NICHOLAS, an eminent lawyer, and lord keeper of the great seal in the reign of Elizabeth, was descended from an ancient family in Suffolk, and born at Chislehurst in Kent, in 1510. He was sent at an early age to Corpus Christi or Bennet college Cambridge; and having passed with reputation through the studies of the place, he finished his education by travelling into France. On his return he entered at Gray's Inn, and applied to the study of the law, in which he soon distinguished himself. He acquired the favour of Henry VIII. so far as to obtain a grant of various manors in Suffolk, on the dissolution of the monastery of St. Edmund's-bury, and to be appointed attorney in the court of wards. In this office he was continued during the reign of Edward VI. By his prudence and moderation,

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he steered safely through the dangerous times of Mary. Elizabeth, soon after her accession, conferred on him the honour of knighthood; and in 1558 gave him the custody of the great seal, and appointed him of her privy council. He was trusted by that wise princess in many important affairs, and was particularly concerned in the settlement of religion, which nice business he managed so as to give no personal offence to either party. Notwithstanding the cautious prudence by which he was governed, he was near being involved in disgrace in the debates concerning the succession. For, being of the party adverse to the title of the queen of Scots, which was supported by the great favourite, Leicester, and incurring some suspicion of having been concerned in a book wherein this title was impugned, the queen was for a time really or in appearance so alienated from him, that he was forbidden the court and council, and confined to the proper business of the chancery alone. At length the interposition of Cecil with difficulty restored him to favour; but it is probable that in the succeeding part of her reign the jealous queen did not like him the less for his supposed hostility to her rival's title. She placed him at the head of the commission appointed in 1568, for hearing the disputes between Mary and her rebellious subjects; and he again acted in the same capacity in 1571. Henceforth he took a leading part in Elizabeth's counsels; and being reckoned one of the most determined supporters of the protestant cause, he incurred the odium of the popish faction in common with her other principal ministers. He still, however, adhered to his prudent system, and was thought to confirm his mistress in the favourite plan of her reign, of keeping parties well balanced. His private conduct was, equally with his public, distinguished by great discretion, and a moderate use of fortune. He strictly adhered to his motto *Mediocria firma*; and when queen Elizabeth, visiting him at Redgrave, told him his house was too little for him, "Not so, madam," (he replied with courtly modesty) "but your majesty has made me too big for my house." He somewhat, however, indulged his taste for building and gardening, in his fine place of Gorhambury, a manor taken from the ancient abbey of St. Albans. Having retained his high office for more than twenty years with universal reputation for wisdom and ability, he died of a sudden illness in Feb. 1579, the sixty-ninth year of his age. To the general felicity of his life was added the happiness of being father of Francis Bacon, Lord Verulam.

Sir Nicholas, though not the author of any printed work, left behind him in MS. several discourses on political and legal topics, and a commentary on the twelve minor prophets. *Biogr. Britan.*—A.

BACON, FRANCIS, baron of Verulam, viscount of St. Albans, and in the reign of James I. lord high chancellor of England, one of the most illustrious ornaments of his age, and among the moderns the first great reformer of philosophy, was born in London on the 22d of January 1561. He was the son of sir Nicholas Bacon, lord keeper of the great seal, and of Anne, daughter of sir Anthony Cook, tutor to Edward VI. His childhood afforded strong indications of a vigour of intellect above the common level. When queen Elizabeth asked him how old he was, he readily and smartly replied, "Just two years younger than your majesty's happy reign." The queen was so well pleased with this sprightly compliment from a child, that she afterwards frequently amused herself with talking with him, and asking him questions, and pleasantly called him her young lord keeper.

In the thirteenth year of his age, on the 16th of June, 1573, Bacon was entered a student of Trinity college, in the university of Cambridge, and placed under the tuition of Dr. Whitgift, then master of the college, and afterwards archbishop of Canterbury, a man of distinguished learning and ability. His progress in the various branches of science was rapid and surprising. So penetrating and comprehensive were his powers of thought, that, before he had completed his sixteenth year, he discovered the futility of the Aristotelian philosophy, and probably produced—not without a strong feeling of that divine ardor which always accompanies the first efforts of original genius—the embryo-conception of his new method of philosophising. This memorable circumstance was communicated by himself to his chaplain and biographer, Dr. Rawley, to whom he at the same time remarked, that he did not entertain the design of renouncing the philosophy commonly received in the schools through contempt of the author, but because he saw that it was rather fitted to create and perpetuate disputes, than to produce any benefit to mankind; and this opinion he retained through life.

According to a practice, then customary, of placing young men intended for public life in the train of eminent statesmen resident abroad, young Bacon was, at sixteen years of age, sent by his father to France with the embassador to that court, sir Amias Powlet, who conceived

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so favourable an opinion of him, that he sent him over to England with a message to the queen which required secrecy and dispatch. Having executed his commission in a manner which procured him the thanks of the queen, he returned to France, and travelled through several of the provinces, to acquaint himself with the customs and manners of the nation. (Hist. of Life and Death. Works, vol. iii. p. 180.) An indubitable proof of the industry with which, during this period, he collected political information, and of the sagacity and penetration with which he pursued his inquiries and reflections, remains in a work, written, in part at least, when he was only nineteen years of age, but probably finished and revised while he lived in Gray's Inn. It is entitled "Of the State of Europe," and contains minutes of the princes then reigning, their families, interests, forces, revenues, and principal transactions, with observations which strongly mark the early maturity of the writer's judgment.

The sudden death of sir Nicholas Bacon left his son Francis, the youngest of five brothers, in circumstances which obliged him to return abruptly from France, and to engage in some lucrative profession. His choice was soon fixed upon the study of the common law, not, however, as his principal object, but merely as a subsidiary pursuit. Entering himself in the society of Gray's Inn, he applied with so much assiduity to the studies peculiar to his profession, that at the age of twenty-eight years he was appointed by the queen to the honourable post of her learned Council Extraordinary. But the commanding genius of Bacon, capable of comprehending and enlarging the field of science, was not to be confined within the narrow limits of professional studies. The germ of that grand idea which he had conceived at the university now began to expand; and, at this early period of his life, probably about the twenty-sixth year of his age, he formed the first sketch of the great work which he afterwards completed in his "Instauration of the Sciences." The vanity of a young mind pregnant with noble conceptions and vast designs is, surely, venial; and Bacon may be pardoned, if, in the first glow of affection towards the fair offspring of a vigorous intellect, he gave it a vaunting name. That he lived to recollect with regret this instance of juvenile folly, appears from a letter, written, towards the close of his life, to father Fulgentio, a learned Italian, who requested from him an account of his works. Having modestly confessed that he had endeavoured to accomplish great things by a small force, (Conamur tenues grandia) and declared that the ardor and constancy of his mind in this undertaking had never, through so long a period, abated or cooled, he adds; "Equidem memini me quadraginta abhinc annis juvenile opusculum circa has res confecisse, quod magnâ prorsus fiduciâ et magnifico titulo, 'Temporis Partum Maximum,' inscripsi." Epist. ad Fulg. Works, vol. ii. p. 404. [I remember that forty years ago I composed a juvenile work upon this subject, to which I had the extreme confidence to prefix the pompous title of "The greatest Birth of Time."] These rudiments of Bacon's philosophy have been supposed to be lost; but it is probable that they remain under the more modest title of "The Interpretation of Nature," (Works, Append. p. 17.) and that philosophers may still be gratified with tracing the steps by which the genius of this great man advanced in erecting his system.

In the character of a philosopher, Bacon appears with so much pre-eminence, that it is painful to interrupt the narrative of his scientific labours, in order to see him, in other capacities, brought down to the level of ordinary men, and even exhibiting an humiliating example of human frailty. The contracted circumstances in which he was left by his father, afforded him no other alternative, but either to pursue his speculations in obscure retirement, or to become an obsequious dependant upon the court. Unfortunately for the reputation and happiness of Bacon, he made the latter choice. The post already conferred upon him by the queen was rather honourable than lucrative; but it probably excited the desire, and encouraged the expectation, of further advancement. He had not only received, on several occasions, flattering marks of attention from his sovereign, but was allied by marriage to the lord treasurer Burleigh, and to his son sir Robert Cecil, principal secretary of state. He therefore thought himself entitled to expect some honourable and advantageous post: but the friendship which he had from his youth professed for the earl of Essex, Cecil's avowed enemy, proved an insuperable obstacle to his success. All that he was ever able to obtain through the interest of lord Burleigh was the reversion of the office of register to the Star-chamber, worth about 1600l. a year, which did not fall to him till twenty years afterwards. When, in 1594, the earl of Essex used all his interest to obtain for him the post of solicitor general, Cecil represented him to the queen as a man so devoted to speculation, as to

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be wholly unfit for public business; and the suit was rejected. Essex, who loved his friend, and whose high spirit did not easily brook a refusal, resolved to make Bacon some compensation for his disappointment, and generously presented him with an estate in land, which he afterwards sold, at an under price, for 1800l. The particulars of this singularly noble act of friendship are related by lord Bacon himself with warm expressions of affection and gratitude. (Apology; Works, vol. iv. p. 430.) Nevertheless, without any apparent cause of alienation, the ungrateful Bacon, rather than relinquish an empty honour and uncertain prospects, abandoned his friend and benefactor in the moment of peril; displayed to the privy council the undutiful expressions in the earl's letters on his trial for high treason; though not obliged by his office to appear, pleaded against him; and, after his execution, undertook the task of vindicating the conduct of the administration in an appeal to the public, under the title of "A Declaration of the Treasons of Robert Earl of Essex." This declaration was, it is true, drawn up with such apparent marks of tenderness for the reputation of Essex, that the queen, when Bacon read the paper to her, observed to him, that old love, she saw, could not easily be forgotten. (Cabala, p. 83.) But this circumstance only proves, that, in executing the task imposed upon him by his royal mistress, he acted in direct opposition to his best feelings, and affords little palliation of the baseness of violating, for selfish ends, the sacred obligations of friendship and gratitude. The general dissatisfaction which the conduct of Bacon, through the whole of this transaction, excited in the mind of the public, induced him to write a long and elaborate "Apology" for himself, which he addressed to the earl of Devonshire. His ingenuity and eloquence were, however, on this occasion, thrown away; for it was easily perceived, that no plea of duty to his sovereign, or of imprudence, rashness, or criminality on the part of Essex, could exculpate him from the odious charge of ingratitude. If Bacon expected to reap any benefit from this base servility, he was disappointed: no new honours or emoluments were bestowed upon him during the remainder of Elizabeth's reign; and to the men in power he still continued an object of jealousy and aversion.

Notwithstanding the pusillanimity and servility which Bacon discovered in the affair of the earl of Essex, there were other public concerns in which he acted with firmness and dignity. Having been, in 1593, chosen to represent the county of Middlesex in parliament, he soon distinguished himself in the debates of the house, and on several public questions, though in the service of the crown, he took the popular side against her majesty's ministers. On the question of subsidies, though he assented to them, he proposed that six years should be allowed for the payment, urging the necessities of the people, the danger of exciting public discontent, and the impropriety of setting an evil precedent against themselves and their posterity. The freedom of this speech gave great offence to the queen, and was, probably, one principal cause of her disinclination to listen to solicitations for his advancement. In 1597 he made a motion in the house against inclosures, and in his speech employed the popular arguments which have since been so frequently repeated. Towards the latter end of the reign of Elizabeth, his parliamentary conduct became more servile. To show his duty to her majesty, he strenuously supported the question on the supplies, and opposed the proceedings of the commons against monopolies. His poverty, however, may be recollected as some extenuation of his fault: he had been disappointed in a project for a lucrative matrimonial connection; and was so deeply involved in debt, that he had been twice arrested.

Upon the accession of James I. fortune, whom Bacon had long courted in vain, began to smile upon him. Through the interest of several of the king's friends, both Scotch and English, and probably still more through his own eminent literary reputation—for James valued himself upon being the patron of letters—he soon obtained the favour of his new sovereign. In 1603 he received the honour of knighthood. A favourable opportunity soon afterwards occurred for recovering his popularity. The house of commons, in the first parliament of this reign, undertook the redress of the grievance, of which the nation had long complained, arising from the exactions of the royal purveyors. Sir Francis Bacon found means to procure for himself the nomination to the difficult service of making a solemn representation to the throne of the injuries and oppressions committed by these officers, under the pretext of taking royal provision; and he executed the delicate task with so much ability and address, that he at the same time gave satisfaction to the house, and pleased the king. From the former he received a vote of thanks, and from the latter a patent as one of the king's counsel, with a salary of forty pounds a year. This grant was accompa-

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nied with an additional pension from the crown of sixty pounds a year, for special services received from his brother Anthony Bacon and himself. (Rymer, vol. xv. p. 597.) Sir Francis seemed now in the high road to preferment: but his progress was still obstructed by the hostile efforts of his old enemy, sir Robert Cecil, now earl of Salisbury. He found, besides, a new and powerful opponent in sir Edward Coke, attorney-general, who, though he affected to slight the professional learning of Bacon, envied his talents and reputation as a philosopher. Still, however, he prosecuted his plans for advancement with steady perseverance; and by industriously pursuing, both in parliament and in the courts, the king's favourite object of a union of the two kingdoms, and publishing, in the year 1605, one of his most important works, "On the Advancement of Learning," he so effectually recommended himself to the favour of his royal master, that, in 1607, upon a vacancy occasioned by the advancement of sir John Dodderidge to a higher post, he was appointed solicitor-general. His practice as a lawyer, from this time, became more extensive, and there were few great causes in Westminster-hall in which he was not concerned. His fortunes were, about this time, improved by his marriage with Alice, daughter of Benedict Barnham, esq. a wealthy alderman of the city of London. In the senate as well as in the courts, his great talents were now eminently displayed; and by the manner in which he executed a commission from the house of commons to represent to the king sundry grievances under which the nation laboured, as well as by his judicious and able speech on the question of exchanging the ancient tenures of the crown for a competent revenue, he acquired much popularity. His grand philosophical speculations and pursuits were, in the mean time, by no means neglected. Having drawn an outline of his intended work, under the title of "Cogitata et Visa," he circulated copies of it among the learned for their animadversions; and, in 1610, he published his treatise, entitled, "Of the Wisdom of the Ancients."

In 1611, sir Francis was appointed to the office of judge of the Marshalsea court, in conjunction with sir Thomas Vasavor. About this time he came into the possession of the profitable post of register to the Star-chamber, granted him in reversion under Elizabeth; and, in 1613, on the advancement of sir Henry Hobart to the office of chief justice of the common pleas, he was made attorney-general. The functions of the latter office requiring frequent attendance in the house of lords, it had been customary to consider it as incompatible with the possession of a seat in parliament; but, merely from considerations of personal respect, this indulgence was granted to sir Francis. In some of the state trials which came before the courts while he held this office, he supported the government in the oppressive exercise of arbitrary power, particularly in the prosecution of Mr. St. John for writing a letter against benevolences, and of Peacham, a clergyman, for treasonable passages in a sermon found in his study, but never preached, and, as some said, never intended to be preached. His official duty was, however, on many occasions faithfully and meritoriously performed: and he is entitled to great praise for his active exertions to suppress the savage practice of duelling. Upon an information exhibited in the Star-chamber against Priest and Wright, he delivered so excellent a charge on this subject, that the lords of the council ordered it to be printed and published with the decree of the court: (See this Charge, Works, vol. iv. p. 297.) and he afterwards prosecuted, in the Star-chamber, Mr. Markham, for sending a challenge to lord Darcy.

Sir Francis Bacon's circumstances were now affluent, and with moderation and economy might have afforded him a noble independence: but prodigality rendered him, with a large income, a needy man; and ambition, which aspired at the first dignity in the law, prompted him to descend to mean services and unwarrantable artifices to obtain it. George Villiers, afterwards duke of Buckingham, having become the king's favourite, Bacon immediately entered into a strict friendship with him, which, though at first equal and generous, as fully appears from an excellent letter of advice on his first advancement, (Works, vol. iii. p. 564.) afterwards degenerated, on the part of Bacon, into selfish servility. He not only showed peculiar solicitude for the advancement of the honours and fortunes of Villiers, and gave him proofs of particular kindness in his official capacity as attorney-general, but submitted to the degrading servitude of acting as steward to the estates bestowed upon him by the king. In order to secure his favourite object, when the expected death of the lord chancellor promised him an opportunity of succeeding, Bacon did not choose wholly to rely upon the interest which his faithful services to the crown might have created for him in the breast of his royal master, but wrote a letter to his majesty—in which he endeavoured to depreciate the merit of those men who might probably be thought

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of as proper to fill this high office, and rested his own claim on his ready obedience, and his power of influencing the lower house of parliament. The letter so fully lays open the mind of Bacon in this affair, that it will not be improper to make an extract from it of considerable length.

———" I beseech your majesty, let me put you the present case truly. If you take my lord Coke, this will follow: first, your majesty shall put an over-ruling nature into an over-ruling place, which may breed an extreme; next, you shall blunt his industry in matter of finances, which seemeth to aim at another place; and lastly, popular men are no sure mounters for your majesty's saddle. If you take my lord Hobart, you shall have a judge at the upper end of your council-board, and another at the lower end, whereby your majesty will find your prerogative pent; for, though there should be emulation between them, yet, as legists, they will agree in magnifying that wherein they are best. He is no statesman, but an economist wholly for himself, so as your majesty (more than an outward form) will find little help in him for the business. If you take my lord Canterbury, I will say no more, but the chancellor's place requires a whole man, and to have both jurisdictions, spiritual and temporal, in that height, is fit but for a king. For myself, I can only present your majesty with *gloria in obsequio:* yet I dare promise that, if I sit in that place, your business shall not make such short turns upon you as it doth, but when a direction is once given, it shall be pursued and performed; and your majesty shall only be troubled with the true care of a king, which is to think what you would have done in chief, and not how for the passages. I do presume also, in respect of my father's memory, and that I have been always gracious in the lower house, I have interest in the gentry of England, and shall be able to do some good effect in rectifying that body of parliament-men, which is *cardo rerum*; for, let me tell your majesty, that that part of the chancellor's place, which is to judge in equity between party and party, that same *regnum judiciale*, which, since my father's time, is but too much enlarged, concerneth your majesty least, more than the acquitting of your conscience for justice; but it is the other parts, of a moderator amongst your counsel, of an overseer over your judges, of a planter of fit justices and governors in the country, that importeth your affairs, and these times most."——— (Works, vol. iv. p. 607.)

The address of Bacon in this business, so near his heart, succeeded; and in March 1617, upon the resignation of the aged and infirm lord viscount Brackley, the king delivered to him the seals, with the title of lord keeper, after having, the preceding year, raised him to the dignity of privy-counsellor. A letter, (Works, vol. iv. letter 168.) written that very day to the earl of Buckingham, shows that he considered himself as, in a great degree, indebted to the interest of that nobleman for his advancement to these honours. They were, shortly afterwards, succeeded by others: in the beginning of 1619, he was created lord high chancellor of England, and baron of Verulam, which title he exchanged, the year following, for that of viscount of St. Albans: circumstances, which it may be sufficient barely to mention; for, to the name of Francis Bacon, titles could add no lustre; and it must be added, that this great name would have been transmitted to posterity with less tarnished splendour, had it never been decorated with those tinsel ornaments. To the seductions of high rank and station Bacon owed every blot which stains his memory.

For four years, from the age of fifty-six, lord Verulam enjoyed the gratification of occupying the highest department in the law; but it soon proved to its possessor a post of vexation and disgrace, rather than of honour. By opposing, though with timidity, the proposed treaty of marriage between Charles, prince of Wales, and the infanta of Spain, he displeased the king. By interfering to prevent a marriage between sir John Villiers, Buckingham's brother, and sir Edward Coke's daughter, from which he apprehended the advancement of his rival, he gave offence to the favourite. If in the former measure he was influenced by patriotic motives, it can scarcely be questioned that in the latter he was governed by an unworthy spirit of personal jealousy. The alienation which this opposition occasioned was, however, removed; the king again admitted the lord keeper to his confidence, conferred upon him the honours already specified, and Buckingham corresponded with him apparently with the same cordiality as before. In truth, neither the king nor his favourite had much cause of personal dissatisfaction with the chancellor. His new honours prompted him to serve his master's private interest with increasing assiduity, and, though he sometimes checked the rapacity of Buckingham by refusing grants which he recommended, he in numerous instances encouraged it by affixing the great seal to patents which were evidently intended as instruments of extortion. On this account, however, and on others in which his

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own lucrative advantage was the immediate object, his country had great reason to complain, and national justice at length demanded an inquiry into his conduct.

The parliament which, at the beginning of the year 1631, James had called for the purpose of obtaining legal supplies, entered into an early and minute examination of the grievances which had arisen from the grants of licences and patents, under the pretext of which large sums of money had been exacted. These grievances the commons represented to the king, who expressed an earnest desire that the abuses which had crept into administration might be corrected, and said before all the members of the house, "Spare none, where you find just cause to punish." (Hacket's Life of Archbishop Williams, p. 49.) With this encouragement, from the suppression of monopolies they proceeded to other acts of public justice; and a committee was appointed for examining into the proceedings of the courts of law and equity. A petition had, a short time before, been presented to the king by one Wrenham, against the lord chancellor, complaining of injury in a decree of the court of chancery; and though, upon examining the grounds of the suggestion, the chancellor was in this instance exculpated, suspicion was awakened; new complaints arose, which furnished the parliamentary committee of inquiry materials of accusation. The business was transferred to the house of lords. Before their select committee were brought above twenty distinct charges of corruption and bribery, to the amount of several thousand pounds; of which presents some indeed were received after the decree was passed, but several before, or while the cause was depending. The chancellor, who wished to escape an inquiry which he was not prepared to meet, made application to the king, both by letter and in person, earnestly entreating his favour and protection. The king, who had shed tears on the first news of the chancellor's perilous situation, received him with affection; and he gave him an unequivocal proof of his desire to rescue him from disgrace, by procuring, probably at the chancellor's request, a short recess of parliament. Things were, however, rather aggravated than softened by this expedient; for every day brought new grounds of accusation, and heightened the public clamour. Conscious of guilt, instead of attempting a formal defence, the humbled culprit determined to avoid the confusion and mortification of a minute inquiry by a general confession; and in a submissive letter to the house of lords, in which, notwithstanding his critical situation, his accustomed eloquence is eminently displayed, he casts himself upon the mercy of his peers, and entreats that his sentence may not be extended beyond his dismission from the high office which he had disgraced. The lords, however, insisted upon a particular confession respecting each article of bribery and corruption of which he was accused. Accordingly, on the 30th of April, the chancellor sent to the house a full and particular confession and submission, in which, of the twenty-three articles of corruption with which he was charged, though he extenuated some on the plea that the present was received after the suit was ended, he acknowledged the greater part, again throwing himself on the mercy of the house. When he was asked, whether the confession which had been read was subscribed by his own hand, he replied, "It is my act, my hand, my heart; I beseech your lordships to be merciful to a broken reed." The chancellor's delinquency, however, was so heinous, that it was deemed necessary to inflict upon him a severe penalty; and he was sentenced to pay a fine of forty thousand pounds, to be imprisoned in the Tower during the king's pleasure, to be for ever incapable of any office, place, or employment, and never again to sit in parliament, or come within the verge of the court. (State Trials, vol. i. p. 383, &c.)

The punishment was heavy; and it must ever be regretted, that it was incurred by a man whose talents have commanded the admiration of the world: but no sufficient evidence appears to prove that the rigour of the sentence was to be imputed to any other cause than the strict exercise of justice. Lord chancellor Bacon might not perhaps be guilty of any flagrant infringement of equity in his official decrees; he might pass just decisions even against the very persons who had bribed him; but a bribe was not a likely means of guiding him to an equitable judgment: and where it produced no effect, the persons from whom he received the wages of iniquity might have some reason to complain. This great man was not, it is true, chargeable with the sordid vice of avarice: he was not tempted to receive dishonourable gratuities by the desire of accumulating wealth, but from the false ambition of supporting the splendor of rank and office: he may even be pitied for the facility with which he suffered his servants to become the instruments of his ruin; and the situation to which he was reduced was truly lamentable, when, in the midst of his troubles, as he was passing through a hall where several of his retinue rose up to salute him, he said to them sarcastically, "Sit down, my ma-

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sters; your rise has been my fall." (Stephens's Introd. to Lord Bacon's Letters, p. 54.) Nevertheless, it must be admitted, and he himself confessed, that he was exceedingly culpable in encouraging those exactions of his servants, which occasioned one principal article of his accusation; and it is impossible to doubt, that such an example of corruption, as was exhibited by this great man in an office of the first responsibility, was an injurious attack upon public virtue, for which no penalty could sufficiently atone. In order to palliate lord Bacon's criminality, it has been insinuated that he was given up to parliamentary rigour by the king, in order to screen his favourite from the vengeance which threatened him, and that "lord St. Alban was made the scape-goat of Buckingham;" (Mallet's Life of Lord Bacon, prefixed to his Works, p. xxvi.) and in support of this supposition, a reference has been made to a story (Bushel's Abridgment, &c. App. p. 5.) told by Bushel, his lordship's servant, that the king, to prevent an unwelcome disclosure of facts to the discredit of his favourite, gave his positive advice to the chancellor not to make his defence before the lords, promising to screen him in the last determination, or, if that could not be done, to make him in the issue ample retribution. But Bushel, who in the Fleet-prison published a speech of lord Bacon's, which is allowed to be in a great measure fictitious, relates so many improbable stories, that his testimony requires the support of other evidence; and, in the present case, his account is invalidated by the general instructions which the king gave his parliament to pursue their inquiry without restraint, and by his order, already mentioned, for proroguing parliament, "to try if time could mitigate the displeasure, which in both houses was strong against the lord chancellor;" (Hacket's Life of Archbishop Williams, p. 58.) to which may be added lord Bacon's own testimony, who, when he resigned the seals, took the blame wholly upon himself, acknowledging, (Life of Sir Symonds d'Ewe's, M. S. p. 58.) that what the king had given, his own misconduct had taken away. "Rex dedit, culpa abstulit."

From the highly culpable and justly degraded statesman, we revert with pleasure to the universally applauded and truly illustrious philosopher. Even in the midst of the avocations of his high office, lord Bacon found leisure for study. In the year 1620 he presented the world with a work, which he had been twelve years in completing, his "Novum Organon," the second part of his grand "Instauration of the Sciences." When driven from a court into solitude, he returned with ardour to his favourite pursuits, and during the remainder of his life, under the discouragement of public censure, under a heavy incumbrance of debt, and under the still greater pressure of self-reproach, he yet retained so much vigour of intellect, and warmth of fancy, as to be capable of producing writings of singular merit in history, morals, and philosophy. In the latter department especially, the originality of his genius never forsook him, and his last pieces were the completion of the great plan for the improvement of science, which he had conceived in his youth, and of which he had never lost sight through all the vicissitudes of his chequered life. In his humiliated state, he found some comfort in comparing his condition with that of three great men of antiquity, Demosthenes, Cicero, and Seneca, all of whom, after occupying high stations in their respective countries, had fallen into delinquency, and been banished into retirement, where they consoled themselves with letters and philosophy. These examples, as he himself declares, confirmed him in the resolution, to which he was otherwise inclined, of devoting the remainder of his time wholly to writing; and he might have adopted the language in which Cicero addresses philosophy: "Ad te confugimus; a te opem petimus; tibi nos, ut antea magnâ ex parte, sic nunc penitus totosque tradimus." [To thee I fly; from thee I seek support; to thee I devote myself, as formerly in part, so now entirely and altogether.] Even yet, however, neither philosophy nor experience had perfectly taught lord Bacon the lesson of moderation. After his release from the Tower, which was soon granted him, and the entire remission of his sentence, which was by degrees obtained, when the king's indulgence settled upon him a pension of 1200l. a year, in addition to the grant which he retained of 600l. a year from the alienation office, and 700l. a year, which he enjoyed from his own estate, (See his will at the end of Works, vol. iii.) he still lived at a great expense, and sometimes appeared in splendor. It is said, that the prince, one day observing, near London, a coach followed by a considerable number of people on horseback, was told, on inquiry, that it was lord St. Albans, attended by his friends; upon which his highness said, "Well, do what we can, this man scorns to go out like a snuff." It was no inconsiderable aggravation of the folly of this prodigality, that he was still encumbered with a heavy load of debt: though about the time of his fall, he found means to discharge

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arrears to the amount of 8000l. he died in debt upwards of 22,000l. (Stephens's Introd. p. 57.) It is not surprising, that, with so many causes of mortification and regret, external and internal, lord Bacon should be capable of exercising the virtue of humility. It was a very natural and becoming reply which he made to the French embassador, who, upon reading a French translation of his Essays, paid him the fulsome compliment of comparing him to angels, of whom he had heard much, but whom he had never seen: "If the politeness of others compare me to an angel, my own infirmities remind me that I am a man." (Stephens's Introd. p. 29.) But it may be remarked as a striking instance of self-command, and a singular proof of the perpetual predominancy of the love of science in the mind of this great man, that, receiving from a friend an account of the failure of an application at court for some important favour, at the moment when he was dictating to his chaplain an account of some experiments in philosophy, he calmly said, "Be it so!" then dismissing his friend with thanks for his service, he turned to the chaplain, saying, (Tenison's Account of his Writings, p. 45.) "Well, sir, if that business will not succeed, let us go on with this, which is in our power;" and continued to dictate to him, for some hours, without hesitation of speech, or apparent interruption of thought.

Lord Bacon pursued his philosophical researches to the last, in the midst of bodily infirmities, brought on by intense study, by multiplicity of business, and, above all, by anguish of mind. In the winter of 1625 he found his health and spirits much impaired; but in the spring of the following year he made an excursion into the country, to try some experiments on the preservation of bodies. Having probably exposed himself imprudently to noxious *effluvia*, he was suddenly seised with pains in his head and stomach, which obliged him to stop at the earl of Arundel's house at Highgate. Here he fell sick of a fever, and, after a week's illness, expired on the 9th of April, 1626, in the 66th year of his age. It is to be regretted, that no memorial remains of the last hours of this philosopher, except a letter, addressed to the nobleman under whose roof he died, in which he compares himself to the elder Pliny, who lost his life by approaching too near to Mount Vesuvius during an eruption. He was buried in the chapel of St. Michael's church, within the precincts of Old Verulam. Verses to his memory were written in various languages by the most eminent scholars of the university of Cambridge; but the most honourable memorial of this great man is found in his immortal writings.

In order to judge of the nature, and estimate the value, of lord Bacon's philosophical works, it must be recollected, that he came into the world at a period when the study of abstract notions and words had almost entirely excluded the study of nature. Aristotle had obtained supreme authority in the schools; and his logic, physics, and metaphysics, were the chief guides in all scholastic labours. Men were lost in a labyrinth of definitions, distinctions, and disputations, and wasted their time in speculations altogether barren and useless. A few bold adventurers had, indeed, deserted the fairy regions of metaphysics to tread the solid ground of nature, and, particularly, the fields of natural knowledge had been cultivated and improved by friar Bacon, Galileo, Copernicus, and others. But there was still wanting a great and comprehensive mind, which could survey the whole region of science, examine the foundations of former systems of philosophy, and suggest a surer and more advantageous method of pursuing knowledge. Such a commanding genius Bacon possessed, and to him exclusively belongs the praise of having invented, methodised, and carried forward to considerable maturity, a general plan for the improvement of natural science by the only sure method of experiment. With a mind prompt in invention, patient in inquiry, and subtle in discrimination, neither affecting novelty nor idolising antiquity, he formed, and in a great measure executed, his grand plan, "The Instauration of Sciences." This plan comprehended *six* parts. Of these, the *first* is his excellent treatise, entitled "The Advancement of Learning." Here he takes a survey of the whole region of knowledge, in its several provinces; classes the sciences and arts under leading heads, according to the three faculties of the soul, memory, fancy, understanding; observes wherein each part has hitherto been deficient or erroneous; and suggests proper means for supplying omissions, and rectifying errors. Of this work, the author, in a letter to the earl of Salisbury, modestly says, that he was herein contented to awake better spirits, being himself like a bell-ringer, who is first up to call others to church. The *second* part is the "Novum Organon," or new method of employing the reasoning faculties in the pursuit of truth. Dissatisfied with the syllogistic mode of reasoning, as a mere instrument of disputation, and finding no certainty in the hypothetical systems of ancient philosophy, the

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author in this work recommends and explains the slow and severe, but alone satisfactory method of induction, in which natural objects are subjected to the test of observation and experiment, in order to furnish certain facts, as the foundation of general truths. The "Sylva Sylvarum," or History of Nature, is to be considered as the *third* part, in which this great experimentalist leads the way, by furnishing materials upon which the ORGAN, or instrument, which he has provided for the investigation of nature, may be employed. In this repository, facts and phænomena are loosely thrown together, and original observations are made on various branches of natural knowledge, which, though not always correct, are valuable, as a pattern of the manner in which such researches should be pursued. In the *fourth* part, entitled "Scala Intellectûs," a series of steps is pointed out, by which the understanding may regularly ascend in its philosophical inquiries: this work is evidently intended as a particular application and illustration of the author's method of philosophising. Of the *fifth* part, "Anticipationes Philosophicæ," intended to contain philosophical hints and suggestions, nothing is left but the title and scheme. The *sixth* part, in which the universal principles of natural knowledge, drawn from experiments, should be exhibited in a regular and complete system, the author despaired of being able himself to accomplish. The grand edifice, of which he had laid the foundation, he left to be finished by the united and continued labours of philosophers in future ages. Among the more popular works which lord Bacon has left, the principal are, his History of Henry VII. which, though not unjustly charged with partiality, as a literary performance may be justly admired for vigour of conception, and strength of language; his treatise "Of the Wisdom of the Ancients," in which he endeavours, perhaps with more ingenuity than solidity, to unveil the hidden sense of the fables of antiquity; his "Moral Essays," in which a great variety of just reflections and original thoughts, on subjects which, to use the author's own phrase, "come home to men's business and bosoms," are forcibly, but often, according to the taste of the times, quaintly, expressed, and are enlivened by happy illustrations of various kinds; and his law tracts, speeches, letters, and other miscellaneous papers, relative to personal or public affairs, which abound with curious and interesting matter. These valuable writings, which were gradually collected, have been repeatedly published on the continent in Latin. An edition was given of them, in folio, at Francfort, in 1665, and another, by Arnold, at Leipsic, in 1694. They have passed through several editions, both separately and collectively, in English: they were published in 1740, in four volumes, folio; but the most complete edition is that printed in London in 1778, in five volumes, quarto.

It is a singular example of the confidence with which original genius reposes upon the merit of its own productions, and assures itself of posthumous fame, that lord Bacon inserted in his last will the following remarkable passage: "My name and memory I leave to foreign nations; and to mine own countrymen, after some time be passed over." When young, he formed the grand conception that he was born to benefit mankind: in his letter to Fulgentio he styled himself the servant of posterity; in all his philosophical labours, he to the latest hour of his life considered himself in this light; and succeeding ages have abundantly proved that he was not mistaken. The ever-increasing pile of natural knowledge, which philosophers, following his method of experimental investigation, have been enabled to raise, is an eternal monument to his memory, on which distant posterity will read this inscription: BACON, THE FATHER OF EXPERIMENTAL PHILOSOPHY. The moral defects which were interwoven with intellectual excellencies in his character, it is impossible to disguise or forget, and in vain to palliate. The nobler were his conceptions, the more culpable was his obliquity of conduct. Flaws are most to be regretted in the most precious gems. When we meet with a Bacon disgracing himself by servility, ingratitude, and corruption, nothing remains but to lament such mortifying instances of human frailty, and to take care to draw from the instructive fact the right moral inference. In the present case, instead of hastily concluding that superior talents are rather to be dreaded than desired, as Pope seems to have done when he wrote, (Essay on Man, epist. iv. v. 277.)

> "If parts allure thee, think how Bacon shin'd,
> The wisest, brightest, meanest, of mankind;"

we should infer the infinite superiority of the pursuits of intellect above those of ambition. Had Bacon been contented with being a philosopher, without aspiring after the honours of a statesman and a courtier, he would have been a greater and a happier man. *Rawley's, and Mallet's, Life of Lord Bacon. Stephens's Introduction to his Collection of Lord Bacon's Letters. Baconi Vit. apud Oper. Ed. Lips.* 1694.

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Shaw's Preface to his Abridgment of Bacon's Works. Dr. Birch's Collection of Lord Bacon's Letters. Dr. Tenison's Introduction to Lord Bacon's Works. Biogr. Brit.—E.

BACONTHORP, or BACON, JOHN, an English monk of the thirteenth century, was born at Baconthorp, a village in Norfolk, and assumed the monastic habit in the convent of Blackney in the same county. For his education he was indebted to the schools of Oxford and Paris, in which he obtained the highest honours. In his youth he was professedly a follower of the Arabian philosopher Averroës, who taught that one intelligent principle animates all human beings. In a general assembly of the order of English Carmelites, held at London in 1329, he was chosen one of their provincials. Four years afterwards, he was invited to go to Rome, where he gave offence, by allowing in public disputation too much latitude in the marriage of related persons. He afterwards, however, retracted his opinion, and maintained that, in degrees of consanguinity prohibited by the divine law, the pope has no dispensing power. Though remarkably small of stature, he possessed a vigorous and active mind. He obtained during life the appellation of the Resolute Doctor, and after his death was celebrated both in prose and verse, as a zealous defender of the catholic faith against Jews, Turks, and heretics. He wrote many books, of which only a few were afterwards printed: among these were, "Commentaries, or Questions on the four Books of Sentences," published at Milan in 1510 and 1611, and "A Compendium of the Law of Christ," at Venice, 1527. John Baconthorp died at London in the year 1346. *Leland. Bale. Pits. Fuller's Worthies. Biogr. Brit.*—E.

BACQUET, JOHN, a learned French lawyer, advocate to the king, flourished at the close of the sixteenth century. He was profoundly skilled in the law of France, and in the civil law, and wrote many excellent law-tracts, published, with notes by Ferriere, at Lyons, in two volumes folio, in 1744. He died in 1597. *Moreri. Nouv. Dict. Hist.*—E.

BACTISHUA, or BOKT JESU, the servants of Jesus; the name of a Christian family of physicians famous in the east under the Abbasside caliphs.

GEORGE EBN BACTISHUA, a native of Jondispour or Nisapour in Khorasan, was brought to the court of the caliph Almanzor, in order to cure him of a complaint in his stomach. The caliph was charmed with the elegance and learning of his conversation, and the gracefulness of his person, and treated him with great respect. After he had effected a cure, Almanzor asked him if he was married. He replied, that he had an old woman for his wife, who was unable to rise from her seat. The caliph thereupon sent one of the eunuchs to his house, with three beautiful Greek girls, and 3000 dinars, as a present. George being absent, his disciple Isa took them in; for which he was reproved by his master on his return, and they were sent back to the caliph. Almanzor, when he next saw the physician, expressed his surprise at his strange conduct, for which George apologised, by acquainting him, that, as a Christian, he could not lawfully have more than one wife at a time. Almanzor's esteem for him was increased by this declaration, and he loaded him with tokens of his favour. In the next year, George, being himself taken ill, requested permission to return to his native place; and when the caliph expressed his unwillingness to part with one whom he had found so serviceable to his health, George proposed leaving with him his pupil Isa; to which the caliph agreed, and sent him home with great honour. Various particulars of this physician's practice are cited by Rhazes and Serapion.

GABRIEL the son of George, was physician to Haroun al Rashid, and highly valued by him. A story is told of his sagacity in curing a favourite concubine of the caliph's of a spasmodic contraction which prevented her from using her arm, by making a sudden motion which alarmed her modesty, and forced her to stretch out her hand to defend herself. The caliph being seised with a fit of apoplexy, Gabriel, then very young, proposed opening a vein, which was done through the authority of Almanzor, and perfectly recovered the patient. Thenceforth he was Haroun's chief physician, and enjoyed the highest degree of his confidence. He was with this caliph at his death. He succeeded to the same employment under Almanzor, who admitted him every morning before any of his other physicians, and gave him a very munificent salary. Falling, however, into disgrace with the caliph, Gabriel was thrown into prison; but he recovered his favour by the successful advice he gave him in that situation.

Another of the family was physician to Moctader. They all acquired great influence and riches, and were on many occasions serviceable to the Christians under the musulman empire, though sometimes their disgraces brought misfortunes on all the sect. *D'Herbelot. Haller, Bibl. Med. Mod. Univ. Hist. Freind, Hist. Phys.*—A.

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BADUEL, CLAUD, a protestant divine of the sixteenth century, was a native of Nismes, and, under the patronage of the queen of Navarre, was appointed rector of the university in that city. He afterwards, in 1557, removed into Switzerland, and became the pastor of a church in the vicinity of Geneva, and taught philosophy and mathematics till his death in 1561. He translated into Latin the sermons, and some other works, of Calvin, published in 8vo. at Geneva, in 1557. He also wrote "De Ratione Vitæ studiosæ ac literatæ in Matrimonio collocandæ ac degendæ," 4to. printed at Lyons in 1544, and translated into French in 1548; "De Collegio et Universitate Nemausensi," printed at Lyons in 1554; "Acta Martyrum nostri Sæculi," Genev. 1556; and Latin orations and epistles. He wrote Latin well, and was much esteemed for his learning and piety. *Epitom. Bibl. Gesneri. Bayle. Senebier, Hist. Litt. de Geneve.*—E.

BAERSIUS, or VEKENSTIL, HENRY, a mathematician, flourished at the beginning of the sixteenth century. He was a printer at Louvain, and the author of the following curious mathematical treatises: "Tabulæ perpetuæ Longitudinum ac Latitudinum Planetarum," 1528; "De Compositione et Usu Decretorii Planetarum," 1530; "De Compositione et Usu Quadrantis," 1537. *Val. Andr. Bibl. Belg. Moreri.*—E.

BAGDEDIN, MAHOMET, an Arabian mathematician, is commonly reckoned among the authors of the tenth century. To him are ascribed several treatises in geometry, among which is one "On the Division of Superficies," translated into Latin by John Dee of London, and by Frederic Commandini of Urbino. The latter published this treatise at Pesaro, in 1570, together with another of his own upon the same subject. Some writers are of opinion, that this work was only translated into Arabic from the Greek, by Bagdedin, and that it was written by Euclid or some other ancient mathematician. *Vossius, de Math.* c. 16. § 4. *Moreri.*—E.

BAGGER, JOHN, a Danish divine, bishop of Copenhagen, was born at Lunden in 1646. After visiting Germany, the Netherlands, and England, and studying in various places under the ablest masters, he returned to his native place, and was appointed professor of the oriental languages. He had scarcely begun his lectures, when, by the advice of his friends, he solicited and obtained the place of principal minister in one of the churches of Copenhagen; and, soon afterwards, when he was only twenty-nine years of age, he was advanced to the episcopal see of that city, and discharged its functions with distinguished approbation. He revised the public ritual of worship established by Christiern V. and published several learned and eloquent discourses, some in Latin, others in Danish. He died at the early age of forty-seven. A logical treatise of Bagger's remains, under the title of "De Principiis perfectivis Syllogismorum," printed in 4to. at Copenhagen, in 1665. *Alberti Thura Hist. Lit. Danorum, ed. Hamb.* 1723, p. 141. *Moreri.*—E.

BAGLIONI, JOHN-PAUL, a native of Perugia, descended from a family of warriors, who had long held the regency of that city, is chiefly worth recording as a specimen of the Italian leaders of the fifteenth and sixteenth centuries, who hired their services indifferently to all parties. He learned the art of war under Virgilio Orglioni, to whom he was very useful in his efforts to reinstate Peter de' Medici at Florence. Baglioni having become almost sovereign at Perugia, was driven out by Cæsar Borgia, but recovered his footing there after the death of pope Alexander VI. He was next general of the Florentines, and inflicted many evils on their enemies the Pisans. On some disagreement with them, he went over to the service of the Siennese, who made a present of him to pope Julius II. He served this pontiff under the duke of Urbino, and assisted in recovering Romagna from the Venetians. But upon the death of count Pitigliano, he engaged in the Venetian service, and regained to the republic several places which the emperor had taken from it. In 1512 his troops were twice beaten; but he was enabled, by a reinforcement of Swiss, to drive the French from the territories of Venice and Milan. Soon after, his Venetian masters uniting with the French, Baglioni took Cremona and Lignago, but was worsted at Vicenza. He defended Perugia against the general of the church, and assumed an unlimited power there; on which account pope Leo X. having enticed him to Rome, caused him to be beheaded in 1520. He left two sons, who followed his profession, *Horace* and *Malatesta*. Horace, a brutal and violent character, was constantly in the Florentine service, and acquired much renown at the taking of Salerno. He was killed before Naples in 1528. Malatesta served the Venetians with reputation under Liviano. Assisted by the duke of Urbino, he drove his relation Gentilis Baglioni from Perugia. He afterwards served the Italian allies against the emperor; and lastly defended Florence for a whole year when besieged by the imperial arms, and did not sur-

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zender till reduced to the last extremity. He died of a lingering disease in 1533. *Moreri.* —A.

BAGLIVI, GEORGE, an eminent physician and medical professor, was a native of Ragusa, and studied at Naples and Padua, at which last university he graduated. He obtained great celebrity about the beginning of the eighteenth century as a new theorist in physic, and was thought likely to become the founder of a sect. To the simple Hippocratic observation of the phænomena of diseases, he joined a methodical system which, rejecting the humoral pathology, placed the cause of diseases in the altered tone of the solids. Adopting the discoveries of Pacchioni, he supposed an alternate motion between the heart and the dura mater, by which the whole animal machine was actuated. He was professor of anatomy and surgery at Rome, and had acquired great fame by his doctrines, when he was cut off by death in 1707 at the age of thirty-four.

His principal works are, "Praxis Medica," Romæ, 1696; "Dissertatio de Anatome, Morsu, et Effectibus Tarantulæ," 1696: "Observationes varii Argumenti Anatomicæ et Practicæ;" "De Fibrâ Motrice et Morbosâ", Perus. 1700; "Specimen IV Librorum de Fibrâ Motrice et Morbosâ," Rom. 1701; and "Specimen III Librorum reliquorum," published afterwards; "De Medicinâ Solidorum ad rectum Statices Usum Canones," Rom. 1704; "De Progressione Terræ Motûs," 1705. These, and some other works, have been frequently reprinted, and several times published all together. They are full of curious remarks, theoretical and practical, which exhibit much acuteness; but the basis of his theories has not been able to withstand more accurate investigation. He is charged, not without some justice, with plagiarism from Valsalva, Malpighi, and others; and with credulity as to the tales of the tarantula. *Haller, Biblioth. Med. Pract.*—A.

BAHRAM, surnamed GIUBIN, a celebrated Persian general and usurper, was descended from the ancient princes of Rei or Ragæ, and from his youth served in the army of the Persian king Chosroes I. or Nushirvan. His gigantic size, fierce countenance, and signal valour, raised him to command in the reigns of Nushirvan and his son Hormouz, and at length acquired him the government of Media, and superintendance of the royal palace. When Persia was invaded by the great khan of the Turks, Bahram was sent for by Hormouz to oppose him. Bahram took only 12,000 select soldiers, and marching with equal celerity and secrecy, he fell unexpectedly upon the khan's numerous host, and defeated it with great slaughter, killing the khan himself, and taking all the rich treasures of his camp. His tyrannical master, though rejoiced at this deliverance, became jealous of his general's success, and gave ear to those who insinuated that he had kept the most valuable of the spoils to himself. Soon after, Bahram undergoing a defeat from the lieutenant of the Greek emperor, Hormouz was imprudent enough to insult him by the present of a wheel, a distaff, and a suit of woman's apparel. Bahram showed himself to the troops in this dress, and so inflamed their passions by the ignominy inflicted on the whole army in his person, that they unanimously joined him in a revolt against their king. In the mean time, Hormouz met with another enemy, in the person of Bindoes, a Sassanian prince, his brother-in-law, whom he had unjustly confined in a dungeon, and who, being liberated by his own brother, seised Hormouz and committed him to the same confinement. The king was publicly tried, deposed, and deprived of sight; and his son Chosroes, surnamed Parviz, was set on the throne. Some historians represent Bahram as having produced this revolution; but it is certain, that he equally declared against Chosroes, and marched to Modain, the capital, with a view of deposing him. A bloody engagement ensued, in which Chosroes was defeated, and in consequence obliged to quit the country. Before his departure, the deposed Hormouz was strangled by Bindoes and his brother. This happened in 590.

Bahram now assumed the regal authority, though he was opposed by the magi and other friends of the royal family. Civil discords and conspiracies rendered the seat of the usurper insecure, and compelled him to acts of violence and severity. Discontents prevailed to such a degree, that when Chosroes, who had fled to the dominions of the emperor Maurice, had obtained an army from that prince to effect his restoration, and appeared on the frontier, he was joined by numbers of the Persian nobles and people. Bahram, however, assembled an army for his defence, and fought two battles, in which he was defeated. With the remains of his forces he retired to the provinces on the Oxus, and took refuge with the great khan. By him he was entertained for some years, and employed in military expeditions. At length he was poisoned at the solicitation of Chosroes, who always dreaded his return. The renown of Bahram still lives among the Persians; and

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some excellent laws are dated from his reign. The name of Bahram has by the Greeks been converted to Varanes, under which designation some of the Persian kings will hereafter be noticed. *Univers. Hist. Gibbon.*—A.

BAHRDT, CHARLES FREDERIC, a theological and satirical writer, was born at Bischofswerda on the 25th of August 1741. His father, a clergyman of that place, removed in the course of some years to Leipsic, where he was first promoted to be preacher in St. Peter's church, and afterwards professor of divinity, and superintendant. Bahrdt received the early part of his education from private tutors, under whose care he improved so little, that his father placed him at the public school; but his progress there not being equal to his expectation, he carried him with some more of his sons to the grammar-school at Pforte. Having remained here a short time, he returned to Leipsic, and after some private instruction in the Greek and Latin from Ernesti, he was entered at the university, which he quitted in two years, and commenced preacher in the neighbourhood of Leipsic. In 1761 he was admitted to the degree of master of arts, and, some years after, appointed substitute to his father, and extraordinary professor of sacred philology. Not contented with the reputation he had acquired at Leipsic, he now became desirous of extending his fame as an author; and, in 1763, published a work entitled "The true Christian in Solitude;" and, in 1768, his "Commentary on Malachy," in which he endeavoured to display his talents for biblical criticism, and his knowledge of oriental literature. An unfortunate intrigue, which rendered him a father, soon, however, put an end to all his expectations at Leipsic, and obliged him to retire to his friend Klotz at Halle, who got him appointed professor of biblical antiquities at Erfurt, but without any salary. Bahrdt was fond of good living; and as he was supplied with money by his father, he here found his situation very comfortable; but having introduced in his lectures some theological remarks not considered as altogether orthodox, complaints were made against him by Schmidt and Vogel, two clergymen of that city. That he might repel the attacks of his antagonists with more weight, he purchased the degree of doctor in theology from the university of Erlangen, which gave him a right to lecture publicly in divinity, and he hastened to prepare for the press his "Essay towards a System of the Doctrines contained in the Bible," the first part of which appeared in 1769, for the purpose of defending himself against the charge of heterodoxy. About the same period he published, but without his name, "The earnest Wishes of a dumb Patriot," in which he attacked the weakest proofs of the fundamental truths of the theological system, not to destroy that system, but to give uneasiness to those orthodox divines who had injured his reputation, and in particular, by very plain allusions, to raise up a suspicion against professor Schmidt, of his being a Jesuitical sectarian. This attempt, however, did him more injury than service. His conduct was publicly reprobated by the faculty of divines at Wittenberg; and those of Göttingen, though they put the best construction possible on his doctrines, advised both parties to enter into a reconciliation. A paper-war, carried on with great bitterness, took place afterwards between Bahrdt and Schmidt; but it was attended with no other consequences than that of rendering the former more cautious. In 1770 Bahrdt published at Eisenach his "System of moral Theology," which, though a hasty composition, met with a favourable reception on account of the agreeable manner in which the author conveys his ideas. Desire of fame and love of money made Bahrdt embark in many projects and undertakings, two of which deserve to be here mentioned. The first was to establish a society or council of divines to form a new theological system, the grounds of which were to be his System of the Doctrines contained in the Bible, and his treatise on morality; and he invited those inclined to favour this plan to transmit to him their thoughts on these works, which he would afterwards reduce into order, and make public. A few persons offered to assist in this undertaking, and their ideas were published by Bahrdt in his "Letters on Systematic Theology;" but that work was dropped, and the whole society dissolved, after the first volume had made its appearance. The approbation given to his critical performances, even in foreign countries, induced him to engage in another undertaking too vast for his knowledge and situation, which was an edition of the Old Testament, such as had been before announced by Kennicot, with a collection of all the various readings, drawn from a number of little-known manuscripts. Bahrdt's volatile genius overlooked the difficulties of such an attempt, but his promises were never fulfilled. His next plan for improving his finances was by a fortunate marriage; and, after some unsuccessful applications, he at length espoused a young widow of Mulhausen, who brought him a fortune of 6000 dollars. The cabal formed a-

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gainst him by the divines at Erfurt, and other circumstances, having rendered his situation there disagreeable, he embraced a proposal made to him of being preacher and fourth professor of theology at Giessen in Hesse, an office which he entered on in the year 1771. His propensity to writing he indulged here with uncommon assiduity, and in the space of four years published two "Collections of Sermons," a "Book of Homilies," his "Apparatus criticus veteris Testamenti," "A general theological Repository," "Outlines of an ecclesiastical History of the New Testament," "Proposals for explaining the Doctrines of the Church," "A critical Examination of Michaelis's Translation of the Bible," and the "Newest Revelation of God," that is, a translation of the New Testament, with notes. The heterodoxy of Bahrdt's doctrines, which seemed to aim at nothing less than to destroy the great bulwark of religion, and above all his violent attack on the doctrine of propitiation, together with his modernised new testament, raised up a violent storm against him at Giessen; but a fortunate event saved him from the effects of it, when just ready to burst forth. This was an invitation he received from Von Salis, on the recommendation of Basedow, to be director of his philanthropinum at Marschlinz in Swisserland, with a salary of 2000 florins. He quitted Giessen, therefore, in the year 1775, after having paid a visit to Basedow's philanthropinum at Dessau (see BASEDOW), in order that he might be there initiated in the mysteries of education. Owing, however, to some misunderstanding between him and his employer at Marschlinz, it was not long before he wished for a change of situation; and as Count von Leiningen-Dachsburg, who wanted an agreeable preacher to take on him the office of superintendant at Durkheim, invited him thither, he gladly accepted the offer, though he at first made some difficulty in order to obtain better terms. He removed to Durkheim in the year 1776, and as he had long been projecting a plan for establishing a seminary of education, he represented in so lively colours to his new patron the advantages of such an institution, that the count assigned over to him for that purpose his palace at Heidesheim, which was then unoccupied. Bahrdt now announced in a pompous address to the public, printed in German and French, the establishment of his philanthropinum, and made every exertion possible to raise money by subscription for carrying it on. As these attempts were not attended with the wished-for success, he resolved to reprint his "Translation of the new Testament" in a better form, by which means he soon collected the sum of 1200 dollars. The philanthropinum was opened with great solemnity in the year 1777, and every thing went on prosperously for some time; but as Bahrdt, besides teaching, had the duties of his office as a clergyman to attend to, and as his restless disposition was always prompting him to engage in new projects, he got considerably involved in debt. His creditors did every thing in their power to support his new institution, as they saw no other means by which they were likely to recover what they had advanced; but a concurrence of unfortunate circumstances having brought it almost to ruin, Bahrdt resolved to visit Holland and England, with a view of procuring pupils in these countries. Though possessed of very little property to bear the expenses of his journey, he proceeded to London, where he was received with much friendship by Dr. Wendeborn, and John Reinhold Forster, late professor at Halle, who introduced him to the grand lodge of Free Masons, from whom he received three degrees in one evening. By the recommendation of Dr. Wendeborn, he found several persons of reputation who were disposed to interest themselves in favour of his institution; but being a voluptuary, living in London was too expensive for his finances, and in a little time he was reduced to considerable distress. In this situation he was relieved by a merchant of the name of Rasch, who sent him thirty guineas, and he quitted England with four pupils, to whom he added nine more in his way through Holland, Cleves, and Crefeld. He now hastened to Heidesheim, overjoyed with the idea of soon seeing his philanthropinum in a flourishing condition; but before he reached it, he received intelligence that he had been suspended from all his employments by a conclusum of the Imperial council. This severe measure had been adopted in consequence of an application made by the suffragan of Worms, who was offended with Bahrdt on account of some satirical reflections which he had published against him in the Heidesheim gazette, because he had disapproved of his translation of the new testament being so much read among the catholics. The prince of Leiningen wrote a letter in his favour to the emperor Joseph, and a petition for the same purpose was drawn up by his congregation at Durkheim, but by some neglect neither of them was ever presented. Bahrdt had now no other resource than to quit the empire and to seek refuge in Prussia. In May 1779 he retired with his family to Halle,

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and a subscription of 200 dollars to be paid him annually was raised for him by his friends at Berlin, under the management of professor Eberhard. He flattered Sedlitz the Prussian minister, in order to procure permission to establish a school, but as this did not succeed, he once more had recourse to his pen. His first attempt at Halle in the literary way was unfortunate. The manuscript of his "Apology of Reason," and a specimen of the "History of his own Life," were sent back to him from Berlin, with an intimation that these works would tend rather to increase his enemies, and give the public occasion to say that he meant to set at defiance the Imperial conclusum. He contented himself, therefore, with publishing extracts from the sacred scriptures under the title of "The Bible in Miniature," which was printed in 1780. Bahrdt's residence at Halle was disagreeable to many of the professors, and particularly to Semler. He however had the courage to give private lectures on philosophy, humanity, and rhetoric, the last of which were received with universal approbation. He read lectures also on Tacitus and Juvenal; but he was reproached with commenting on some passages of the latter in such a manner as seemed to show that his mind as well as his taste was depraved. Some of his auditors, nevertheless, entertained so high an opinion of his talents, that they entrusted him with the education of their sons, and this induced him to undertake translations of the above authors, and to form a plan of translating all the Greek and Latin classics; but his restless genius soon led him from this peaceful labour to the wide field of theology, which had already involved him in so many storms. He acknowledges himself, in his life, that when he arrived at Halle, there were some sparks of religion alive within his mind, but that they were soon totally extinguished by his intercourse with Deists. In the works, therefore, which he now published, he endeavoured to teach the doctrine and history of christianity, purified from every thing supernatural, in its original simplicity, accommodated to reason, and agreeable to his own ideas. As his health had suffered much by excessive labour, Goldhagen his physician advised him to change his manner of life. Finding that his cook-maid Christina understood something of husbandry, he resolved to turn this circumstance to advantage, and, spite of every remonstrance made by his wife, purchased a vineyard with a small farm attached to it in the neighbourhood of Halle. The mansion was enlarged by two wings, and fitted up as a tavern and coffee-house; a bailiff managed the farm, and the domestic economy was entrusted to Christina, who enjoyed all Bahrdt's affection as well as confidence. Bahrdt shone with equal lustre as a landlord and an agreeable companion. After attending to his literary labours in the morning, he devoted the remainder of the day to waiting on his guests. He generally played at cards with them in the afternoon, and entertained them in the evening with the charms of his conversation. But his character at this period appears in a very unfavourable view on account of his behaviour to his wife. While he carried on an illicit commerce with the girl to whom he had committed the care of his house, he obliged his wife, by the most cruel treatment, to leave him; and though she had the goodness some time after to return, it was only to be a victim to still greater barbarities. Bahrdt, when in England, had been initiated in masonry, and on his return to Germany he declared to his friends that he had thereby acquired a great addition to his knowledge. At that time he displayed little enthusiasm on this point; but in the year 1781, having met with Stark's book on the mysteries, it awakened in him, as he says himself in his life [vol. IV. p. 126], the spirit of masonry which had been infused into him in England, and excited an idea that Jesus Christ must have intended, by establishing a secret society, to preserve and diffuse among mankind truth almost banished from the world by priests. This idea of a secret society established by Jesus Christ he afterwards propagated in his "Accomplishment of the Plan and Object of Jesus," and in the third edition of his "Translation of the New Testament." In the year 1784 or 1785 there arose in Germany the so called union or society of twenty-two united masons, the principal design of which was to improve the arts and sciences, commerce, and above all religion, among the common people. Bahrdt, who became a member of this society, was desirous, among other things, that it should totally engross the business of book-selling, both with a view to gain money, and to obtain the complete sovereignty of the republic of letters in Germany. This plan, however, did not meet with approbation, and was accordingly dropped. In the year 1785 or 1786 he is said to have had in view another project, which was to make himself the founder of an avowed deistical sect in Prussia, but it does not appear that he ever seriously attempted it. In 1787 Bahrdt exerted himself with much zeal for the support of the union, and assembled the members at his tavern, where he imagined they would escape

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suspicion: but in this he was mistaken; for, after the second meeting, he received notice to discontinue these assemblies. This did not damp his activity, but rather induced him to propagate his ideas by an epistolary correspondence, and he established an office for the affairs of the order, in which he laboured with a secretary during the whole of the year 1788. At the same time he published several works calculated to promote his views, and relating to the union, such as "Observations on the Liberty of the Press and its Boundaries," and "Zamor, or the Man of the Moon," in which he delineates Freemasonry in Germany, as corrupted by the wildest fanaticism and the darkness of popery. About this period also appeared his comedy called "The Edict of Religion," which, though anonymous, was universally ascribed to him, as he had been so imprudent as to repeat many passages from it before it was published. Being betrayed by his secretary Roper, he was arrested on account of this work, and of his connection with the union, and put under confinement at Halle, during which he wrote "Morality for the People," one of his most valuable and best-finished works, though he completed it in the course of three weeks. When brought to trial he was acquitted on the charge respecting the union, but declared guilty of writing the comedy, and sentenced to two years imprisonment in the fortress of Magdeburg. This punishment, however, was afterwards mitigated by the king to half that period He was well treated while in prison, found friends who supported him, obtained permission for his eldest daughter and Christina to visit him frequently, and employed his leisure moments in writing the "History of his own Life," a singular performance, in which he discloses circumstances respecting himself that a man of common delicacy would have concealed. When he recovered his liberty he returned to his vineyard, where he behaved with equal barbarity to his wife, as his sufferings had not in the least softened his character. The unfortunate woman sought refuge, therefore, in the house of her brother, and Bahrdt being now left free from all controul, took home his maid with her children, and continued his former life as landlord and writer. Soon after his enlargement he had the misfortune to lose his eldest daughter, and he was attacked by a pain in his throat, which in the end affected his whole frame. As he was fond of quackery, and entertained a high idea of the virtues of mercury, he prescribed for himself a large dose of that dangerous mineral. This threw him into a salivation which increased his disorder, and a report was thence spread, though, as appears, without foundation, that his illness was the effects of debauchery. He at last put himself under the care of professor Junker, who found him in a most miserable condition from the effects of the mercury, and a fever soon after taking place, he expired on the 23d of April, 1792. This versatile genius, besides the works already mentioned, was the author of a great many others, chiefly on morality or religion. He wrote also some more satirical pieces, but as they were generally of a personal nature, their reputation was temporary, and they have therefore been consigned to that oblivion which they deserve. *Schlichtegroll's Necrology.*—J.

BAJAZET I. sultan of the Turks, surnamed *Ilderim*, or the Lightning, succeeded his father, Amurath I. in 1389, being then about forty-four years of age. Possessed of all the fire and energy which form a conqueror, he pursued the ambitious designs of his father, having first secured his authority at home by the execution of his younger brother, who attempted to raise a revolt against him. He pushed his conquests at once both in Europe and Asia. In the latter, he reduced the Seljukian princes on the north of Anatolia, and made himself master of all Karamania, after defeating and putting to death the restless Karaman Ogli. At Nicopolis, near the Danube, he gained, in 1396, a complete victory over a confederate army of one hundred thousand Christians headed by Sigismond king of Hungary; in which he took prisoners a body of French crusaders, among whom was the son of the duke of Burgundy, and some of the noblest lords of France. Bajazet's behaviour on this occasion was a mixture of barbarous ferocity with regal magnanimity. His word, either to spare or to destroy, was equally irrevocable. He next turned his arms against the feeble remains of the eastern empire, and invested Constantinople; but he was at first satisfied with rendering the emperor, Manuel Palæologus, tributary, and imposing the condition of having a Turkish cadi and a mosch in his capital. This, however, did not long content him. He again threatened Constantinople, under the pretence of fixing on the throne the lawful heir, the prince of Selybria. Manuel in his distress sought the protection of the king of France, who sent him a small succour under marshal Boucicault. By his valour, Manuel was defended for a year, but at length he was obliged to yield to his competitor John, and quit the throne and capital. John, however, did not,

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as the sultan expected, deliver Constantinople to him; and Bajazet pressed it more closely than ever, when he was called off by the threats of a more formidable tyrant than himself. This was the great Timour or Tamerlane, who, hearing on the banks of the Ganges of Bajazet's haughty summons of the prince of Arzingan on the borders of Anatolia, whom he protected, wrote a proud and magisterial letter to the Turkish sultan, which was answered by the latter with equal insult. Timour, in 1400, began his march from Georgia towards Asia Minor. He took Sirvas or Sebaste, and thence turning aside into Syria, sacked and destroyed Aleppo and Damascus, and took possession of Bagdad. He offered peace to Bajazet on moderate terms; but the sultan, confiding in his strength, employed himself in drawing together all the forces of his empire; and these two mighty potentates met in the plains of Angora in July 1402. Eastern armies with their followers admit of such latitude in the statement of their numbers, that the difference among historians in their accounts on the present occasion is not to be wondered at. All agree, however, that two more numerous and powerful hosts have seldom been opposed to each other, and that Timour, with his countless Tartar cavalry, out-numbered his adversary. The Turks were entirely broken with dreadful slaughter; and Bajazet, after maintaining his ground all day with the shattered relics of his army, towards evening mounted his swiftest horse and fled. He was pursued and taken, and brought at sun-set to Timour's tent. His reception, according to the Persian accounts, was honourable. The conqueror mildly expostulated with him on the pride and obstinacy which had occasioned his misfortune, and Bajazet was softened into humiliation. He requested that his two sons might be sought for on the field. Musa was brought to him, and received with tears of sensibility. Mustapha was among the dead. Timour on his march took his captive with him; but the manner in which he treated him is very differently represented by his own annals and the Persian writers who copy them, and by the Turkish and European writers. The first speak of nothing but the generosity and kindness of the victor, and say that his progress was a series of festivals, to which Bajazet was constantly invited, and at one of which Timour placed the crown of Anatolia on his head. The latter represent him as carried about in an iron cage, and exposed like a wild beast to the gazing multitudes. The two accounts are perhaps not irreconcilable. Timour might display an ostentatious magnificence and liberality towards Bajazet; while, with a view to security, he kept his important prize in a *moveable apartment guarded with bars*, and indulged his own pride in carrying him about in triumph. Such a mixed treatment was common among the more civilised Romans. It is certain, however, that the strength of the unfortunate sultan did not long support him in this situation. He died of an apoplexy at Akshehr, or Antioch of Pisidia, about nine months after his defeat, A. D. 403, in the fifteenth year of his reign, and fifty-eighth of his life.

His character was that of a despot, of violent passions, but not habitually cruel, a lover of justice in the rough summary way practised by arbitrary princes, insatiably ambitious, and much addicted to the erection of pompous edifices for use or ostentation. *Univ. Hist. Gibbon.*—A.

BAJAZET II. sultan of the Turks, succeeded in 1481 his father Mahomet II. being then thirty years of age. He was governor of Amasia at the time of his father's death, and was meditating a pilgrimage to Mecca, in which design he persisted, notwithstanding the danger to which his throne was exposed from the ambitious designs of his brother Zizim, or Jem. He was absent nine months, during which time Zizim had openly rebelled, and been proclaimed at Bursa. Bajazet, on his return, marched against him, and gave him a complete overthrow; in consequence of which, Zizim, after wandering about some time in disguise, escaped to Rhodes, where he was entertained by the grand master, and at length sent to Italy. (*See* D'AUBUSSON). In that country he met with his death, either in consequence of poison, or from the razor of a renegade barber employed for the purpose by his brother. Bajazet, thus freed from his competitor, engaged in war with his neighbours, like his predecessors, and made conquests in Moldavia and Caramania. He showed the treacherous ferocity of his character in putting to death, at an entertainment in his palace, his famous general Achmet, an act which he had before attempted, but was intimidated by a mutiny of the Janisaries. His resentment against this powerful body for their interference, caused him to form a design of cutting them all off; but his counsellors dissuaded him from so hazardous a purpose. His war with the sultan of Egypt was a commencement of hostilities, which finally terminated in the ruin of the latter power; but its first events were unfavourable to Bajazet, who lost a great number of troops in an invasion of Syria.

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With a view of cutting off the sources of the Mameluke soldiery of Egypt, he afterwards overran Circassia, and carried a multitude of its inhabitants into captivity. On the expulsion of the Moors from Spain, Bajazet was applied to as head of the Mahometan religion to revenge their cause: and he sent a fleet into the Mediterranean, which defeated the Christian navy, and ravaged the coasts. Afterwards, he sent an army into Croatia and Bosnia, which reduced those countries, with great slaughter of the opposite forces. On the solicitation of Sforza duke of Milan, he declared war against the Venetians, and invaded and plundered Friuli. At the same time he marched in person into the Morea, attended by a powerful fleet along the coast, and took Lepanto, Modon, and Durazzo; the Venetians, on the other hand, made themselves masters of Cephalonia. Peace between the two powers took place in 1503. Besides these foreign wars, Bajazet had various civil commotions to sustain, of which, that which most nearly affected him was occasioned by the rebellion of his son Selim. The prince was at first defeated; and his father, hoping to reclaim him, would not suffer him to be pursued. This lenity did not prevent Selim from accepting the invitation of the Janisaries to come to Constantinople. He repaired thither, and was so warmly supported, that Bajazet, infirm in constitution, and worn with care, thought it best to resign the crown to his son without a farther contest. He only desired to live in peace and privacy at Demotica; and having given Selim his blessing, he set out on his journey thither attended by a few friends. He proceeded so slowly, that his son suspected he was waiting for some turn of affairs in his favour; and his death, when he had got only forty miles from Constantinople, was with probability ascribed to poison administered to him by a Jewish physician. He died in 1512, aged sixty-two, after a busy reign of thirty-two years. He was active and vigorous in body and mind, a patron of the learned, himself a proficient in literature, and well versed in the philosophy of Averroës, and a punctual observer of the rites of his religion. At the same time he had the fierceness common to the Ottoman princes, and shed blood without remorse. He is commendable for his attention to the improvement and decoration of his dominions by many edifices of grandeur and utility. *Mod. Univers. Hist.*—A.

BAIER, John-James, an eminent German physician, was born at Jena in 1677. He studied in medicine and general literature at that university and at Halle, and took his degree at Jena in 1701. He afterwards visited the mines of Lower Saxony, where he discovered several curious minerals. He settled successively at Halle, Nuremberg, and Ratisbon; but was invited in 1704 to the professorship of physiology and surgery at Altdorf, which thenceforth became the place of his residence. Here he rose to the presidency of the medical faculty, and was made director of the botanical garden. He likewise became an associate of the imperial academy called *Naturæ Curiosorum*, of which he was elected president in 1730. Baier was a man of great learning, and author of various works both medical and literary. The principal are, "A Description of the Town and University of Altdorf,"—German. "Gemmarum affabre sculptarum Thesaurus;" "De Hortis celebrioribus Germaniæ; et Horti medici Academici Altdorfini hist." "Orationes varii Argumenti;" "Biographia Professorum Med. in Acad. Altdorf;" "Animadversiones physico-med. in quædam novi Fœderis loca." He likewise published a number of academical disputations, partly in his own name, partly in those of students, according to the custom of foreign universities. Some of these are medical, some botanical, or relating to the Materia Medica. Haller gives catalogues of them in his *Bibl. Med. Pract.* et *Bibl. Botan.* Baier died, senior of the university of Altdorf, in July 1735. His son Ferdinand-James published, in 1760, a collection of his "Epistles to learned Men, and their Answers." *Moreri. Haller, Bibl.*—A.

BAIF. See Bayf.

BAIL, Louis, an industrious and zealous French divine, a native of Abbeville, who flourished in the seventeenth century, wrote several voluminous works, among which those which may best deserve mention are, "A Summary of Councils," in continuation of that by Father Fr. Longus de Coriolan, printed, in two large volumes folio, at Paris in 1672; and an account of the most celebrated preachers in all ages, under the singular title of "Sapientia foris prædicans," "Wisdom uttering her Voice in the Streets." In this work, the author not only gives the lives of the most celebrated preachers, but describes their respective merits, and points out the most remarkable passages in their discourses. *Moreri. Nouv. Dict. Hist.*—E.

BAILLET, Adrian, an eminent French critic, was born in 1649, of obscure parents, in Neuville, a village near Beauvais. He received the first rudiments of learning in a neighbouring convent of Cordeliers, and completed his education in the college of the city, where he

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had for some time the charge of the Latin school. In 1676 he took holy orders, and accepted a cure; but he soon quitted the clerical offices, to devote himself entirely to study. Lamoignon, president of the parliament of Paris, made him his librarian; and he remained in that station, without mixing in the affairs of the world, till his death, which happened in his fifty-seventh year, at the beginning of 1706. Baillet was a man of indefatigable industry, and vast erudition. Without avocations, without desires or passions, always reading or writing, it is not surprising that he was acquainted with innumerable authors, and wrote many books. His great work, "Jugemens des Savans sur les principaux Ouvrages des Auteurs," [Judgment of the Learned on the principal Works of Authors], is a proof how extensively he was conversant with books of every class. The first volume, which is intended as a preliminary discourse to the whole work, lays down judicious rules for judging of authors, and their productions. The three following volumes, which appeared in 1685, treat of printers, critics, translators, authors of dictionaries, &c. the next five on poets; and the author would have continued it, according to the plan which he presented to the public in 1694, had he not been arrested in his progress, by severe criticism and satire, in the Anti-Baillet of Menage, and other pieces. Having abandoned in chagrin his great design, Baillet employed himself on various theological, biographical, and historical subjects: he wrote, in 1693, "A Treatise on the Worship of the Virgin Mary;" another in 1695, "On the care of Souls;" "The Lives of Saints," printed in four volumes folio, and in seventeen volumes 8vo. in 1701; "The Life of Descartes," in two volumes 4to. 1691, abridged in 12mo. 1692; "The Life of Richer," doctor of the Sorbonne, written in 1692, and published in 1714; "The Life of Godfrey Hermant," doctor of the Sorbonne, printed in 12mo. at Amsterdam in 1717; "An History of Holland, from the Truce of 1609," where Grotius finished, "to the peace of Nimeguen," published at Paris, under the name of "Neuville," in four volumes 12mo. 1693; "A New and Curious Account of Muscovy," under the same name, in 12mo. at Paris, 1698; and "An History of the Contests of Pope Boniface VIII. with Philip the Fair, King of France," published by Father Long, in 12mo. 1718. The "Jugemens des Savans" was revised and enlarged by M. de la Monnoye, member of the French academy, and printed at Paris, in seven volumes 4to. in 1722, and in seventeen volumes 12mo. at Amsterdam in 1725. Baillet dealt too much in trivial details and tedious compilation, and was too negligent of his style, to be an agreeable writer; his principal work, however, is a valuable collection of facts and observations, and has, doubtless, been of great use in abridging the labour of subsequent writers. *Journals des Savans. Moreri. Nouv. Dict. Hist.*—E.

BAILLIE, ROBERT, a divine of the church of Scotland, famous for his zeal against episcopacy, was born at Glasgow in the year 1599, and educated in the university of that city. Here he was a diligent student, and, soon after he had completed his academical course, he was, in 1622, chosen a regent of philosophy. Devoting himself to the profession of divinity, he received orders from archbishop Law, and was presented by the earl of Eglington with the living of Kilwinning. Being, in 1637, requested by his ordinary, the archbishop of Glasgow, to preach a sermon before the general assembly at Edinburgh, in recommendation of the Book of Common Prayer, and the canon, then introduced and established by authority, he declined the service, and in a letter to the archbishop assigned his reasons for the refusal. He frankly confessed to his lordship, that his mind was by no means satisfied with these books, and that "the little pleasure he had in them, and the great displeasure which he found the most part of pastors and people, wherever he came, had conceived of them, filled his mind with such a measure of grief, that he was scarce able to preach to his own flock; but that to preach in another congregation, and in so famous a meeting, upon these matters, he was at that time utterly unable." Notwithstanding this refusal, Baillie was still importuned, and even commanded, upon his canonical obedience, to preach before the synod, the subject of the sermon being left to his own discretion. Accordingly he composed a discourse, in which, without touching upon the question of conformity, he only insisted, in general, upon the pastoral duties; but, when the appointed time came, he peremptorily refused to preach at all. This spirited refusal only served to establish his credit with the party which opposed the introduction of episcopacy into the church of Scotland, and he was, from this time, employed in much of the public business of that church. He was appointed, in 1638, by the presbytery of Irvine, a member of that assembly at Glasgow, which was a prelude to the civil war; and his own account of that assembly, in which processes were carried on against several persons charged with

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supporting Arminianism, and favouring popery, affords sufficient proofs of his bigotry. "Did not the heavens," says he, "cry for a vengeance against our bishops, though we had been dumb, who did hear and see our church undermined with such instruments of their own making and maintaining?" As one of the most able and zealous advocates for the presbyterian cause, Baillie was, in 1640, sent by the covenanting lords of Scotland to London, to draw up an accusation against Laud, archbishop of Canterbury, for attempting to obtrude unwelcome innovations upon the church of Scotland. As a divine of approved learning and orthodoxy, he was, in 1643, chosen one of the commissioners of the church of Scotland to the assembly of divines at Westminster; and though he did not distinguish himself in the debates of that assembly, he entirely concurred in the principles and views of its leaders. Averse as Baillie was to episcopacy, he was not, however, deficient in loyalty. The general assembly of Scotland had so much confidence in his attachment to the house of Stuart, that, in 1649, they appointed him one of the embassy from their body to Charles II. at the Hague, after he was proclaimed in Scotland. As speaker for the embassy, he addressed the king in a loyal speech, expressing in the strongest terms the joy which was felt by himself and his brethren on his succession to the throne, and their abhorrence of the murder of his royal father. He calls it "an execrable and tragic parricide"—an "hardly expressible crime, which stamps and stigmatises with a new and before unseen character of infamy, the face of the whole generation of sectaries, and their adherents, from whose hearts and hands that *vilest villany* did proceed." The presbyterian divines of that period, both at home and abroad, seem to have been generally agreed in condemning this sanguinary measure; but it was, to say the least, uncandid in Baillie to stigmatise "the whole generation of sectaries, and their adherents," for an action committed by a few persons, who assumed an undelegated power. No practice is more injurious than that of charging general bodies with the errors or crimes of individuals.

This was not the only proof which Baillie gave of his aversion to sectaries, and his intolerant spirit: his letters abound with sentiments of this kind. In a letter addressed to a Scotch minister, who had settled in Holland, he writes: "The Independents here, finding they have not the magistrates so obsequious as in New England, turn their pens to take from the magistrate all power of taking any coercive order with the vilest heretics. Not only they praise your magistrate, who, for policy, gives some secret tolerance to divers religions, wherein, as I conceive, your divines preach against them as great sinners, but avow, that by God's command, the magistrate is discharged to put the least discourtesy upon any man, Jew, Turk, Papist, Socinian, or whatever, for his religion." In this disapprobation of the doctrine of toleration, Baillie, however, was not singular. A bigoted and persecuting spirit, at this period, pervaded the general body of the clergy, both presbyterian and episcopalian, in Scotland and England; and if the leaders of the Independents taught a different doctrine, it is not uncandid to impute this, less to the superior enlargement of their views, than to the peculiarity of their situation between two powerful parties, which required them, for their own security, to plead for indulgence to tender consciences.

In these times, Baillie's bigotry proved no obstacle to his advancement. In the year 1642 he was appointed one of the professors of divinity in the university of Glasgow, after having already refused invitations from the other three Scotch universities. After the restoration of Charles II. he was chosen principal of the same university. Soon afterwards he had the gratification of refusing the offer of a bishopric. During an illness in the year 1662, he received a visit from the newly created archbishop of Glasgow, whom he is said to have accosted in the following blunt language: "Mr. Andrew, I will not call you my Lord: king Charles would have made me one of these lords; but I do not find in the New Testament that Christ had any lords in his house." It is, however, added, that he treated the archbishop very courteously. The offer of a mitre to this zealous presbyter was probably as much a tribute to his loyalty as to his talents. Yet he appears to have been a man of considerable learning and ability. He wrote an historical work, entitled, "Opus Historicum et Chronologicum," which a writer of the opposite party mentions as a great evidence of his diligence and learning: the same writer speaks of him as a modest man, and adds, that though he published some very violent writings, yet these flowed rather from the instigations of other persons than his own inclinations. (Append. to Spotswood's History.) This candid account agrees with that of his biographer, who speaks of him (Life prefixed to his Journals) as a man of a most peaceable and healing temper: a character, however, which can scarcely be reconciled with the proofs of vehemence and intolerance which appeared

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in his conduct, and with the acknowledged fact, that he died under a rooted aversion to prelacy. His death happened in the sixty-third year of his age, in July, 1662.

Baillie was an eminent linguist: he understood twelve or thirteen languages, and wrote Latin with elegance. Of his devotional zeal a memorable instance is preserved in one of his letters, written while he was a member of the Westminster assembly of divines, from which we shall make an extract, which strongly marks a leading feature in the character of those times. "This day was the best that I have seen since I came to England. General Essex, when he went out, sent to the assembly to entreat that a day of fasting might be kept for him. We appoint, this day, four of our number to preach and pray at Christ's Church: also, taking the occasion, we thought it meet to be humbled in the assembly, so we spent from nine to five very graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshal prayed large two hours, most divinely, confessing the sins of the members of the assembly, in a wonderful, pathetic, and prudent way; after, Mr. Arrowsmith preached an hour; then a psalm: thereafter, Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours; then a psalm. After, Mr. Henderson brought them to a sweet conference of the heat confessed in the assembly, and other seen faults, to be remedied, and the conveniency to preach against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing. God was so evidently in all this exercise, that we expect certainly a blessing both in our matters of the assembly, and whole kingdom." (Baillie's Letters and Journals, vol. ii. p. 18.)

To what a pitch of enthusiasm must devotional fervour have been carried, when a service, continued eight hours without interruption, could be attended upon, and recollected with rapture, as a proof of immediate divine interposition! Beside the work already mentioned, Baillie wrote several small tracts on temporary and controversial subjects. His "Letters and Journals" were published, by Robert Aiken, in two volumes, 8vo. at Edinburgh, in 1775. The Journals contain a history of three general assemblies, and an account of the earl of Strafford's trial: these, with the Letters, may serve to cast some light upon the civil and ecclesiastical history of that period. *Life prefixed to Baillie's Letters. Biogr. Britan.*—E.

BAILLY, Jean Sylvain, a celebrated writer on astronomy and other sciences, polite literature, and biography, and a principal agent in the late revolution of France, was born at Paris on the 15th of September, 1736. His family followed the profession of painting for several generations, and he himself was also intended for the same employment, and had actually made some progress in the art. But his attachment to literary pursuits, more especially poetry, and works of imagination, prevented his making those advances in his profession which are absolutely necessary to secure eminence.

It has been observed by Dr. Johnson, that genius is the energy of a mind of great power, directed to a particular object by some incident or event; a truth which has been sufficiently shewn in a variety of instances, and may be easily deduced from a general contemplation on the great similarity of mental operations in science and in polite literature. Bailly cultivated both, but was advised by his friends to attend more particularly to the sciences; and his studies were still more strongly directed to these objects, in consequence of his being introduced to La Caille, and other scientific men. The theory of the satellites of Jupiter formed a particular object of his successful inquiries; upon which he communicated a number of memoirs to the Royal Academy of Sciences, and afterwards published a work in quarto in 1766. In the Journal encyclopedique for May and July, 1773, he addressed a letter to M. Bernoulli on some discoveries relative to Jupiter's moons, which he had contested. In 1768 he published the eloge of Leibnitz, which gained the prize at the academy of Berlin, and was printed; a work of great merit, in which he enlarges upon some particulars which had been more concisely treated by Fontenelle, but in which much still remains to be wished respecting that wonderful man. In 1770 he printed the eulogies of Charles the Fifth, of La Caille, Leibnitz, and Corneille. The latter obtained the accessit of the Academy of Rouen, and his eloge of Moliere had the same honour bestowed upon it by the French academy.

In the year 1775 his first volume of the "History of ancient Astronomy" was published at Paris, the second volume of which appeared in 1787; and in 1779 he printed his "History of modern Astronomy," from the foundation of the Alexandrian school to the present age, both which are of inestimable value, and have been reprinted. He also published "Letters on the Origin of the Sciences, and of the People of Asia," in one octavo volume;

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and another series of "Letters on the Atlantis of Plato, and the ancient History of Asia," forming a continuation of the preceding volume, both of which were addressed to Voltaire. His "Discourses and Memoirs," which include the eulogies before mentioned, were also published in two volumes in the year 1790; and his memoirs, communicated to the French Academy, as they appear in Rozier's index, are as follow: "Memoir upon the Theory of the Comet of 1759;" "Memoir upon the Epochs of the Moon's Motions at the End of the last Century;" "First, second, and third Memoirs on the Theory of Jupiter's Satellites, 1763;" "Memoir on the Comet of 1762;" vol. for 1763; "Astronomical Observations made at Noslon, 1764;" "On the Sun's Eclipse of the 1st of April, 1764;" "On the Longitude of Polling, 1764;" "Observations made at the Louvre from 1760 to 1764, 1765;" "On the Cause of the Variation of the Inclination of the Orbit of Jupiter's second Satellite, 1765;" "On the Motion of the Nodes, and on the Variation of the Inclination of Jupiter's Satellites, 1766;" "On the Theory of Jupiter's Satellites, published by M. Bailly, with Tables of their Motions, and of those of Jupiter, published by Mr. Jeaurat, 1766;" "Observations on the Opposition of the Sun and Jupiter, 1768;" "On the Equation of Jupiter's Centre, and on some other Elements of the Theory of that Planet, 1768;" "On the Transit of Venus over the Sun, the 3d of June, 1769; and on the solar Eclipse, the 4th of June, the same Year, 1769."

The reputation of Bailly was such, that he was received in the French academy as adjunct on the 29th of January, 1763; and associate on the 14th of July, 1770. In 1771 he was candidate for the office of secretary, which, however, was given to Condorcet. In the year 1784 he was nominated one of the commission to examine and report concerning the animal magnetism of Mesmer, as practised by Deslon. The report presented to the academy on this occasion, which was soon afterwards translated into English, was not only decisive with regard to its object, but may serve as a rule for the future operations of the investigators of similar delusions. It is likewise of the greatest value for the light which it throws upon the physical effects produced by moral causes; which are more particularly interesting, on account of the political influence which causes of this nature have ever had on the general opinions of society, and the destiny of nations.

Bailly was one of the early and most zealous promoters of that revolution of France, which has astonished and convulsed all Europe, and of which the ultimate consequences can at this period be neither foreseen nor conjectured. It is very difficult, during the confusion of opposite interests, and the rancour of party violence, to ascertain the passing events, and still more the characters of the agents, in political scenes. Bailly was most eminent among those men of undoubted ability who used every exertion to give an impulse to the public mind, which they afterwards found it impossible to repress, though it afterwards effected their own personal destruction. Bailly, a prominent object in that scene, where motives, character, and views, were traduced, vilified, and confounded, has had the singular fortune to be well spoken of by both parties. They who accuse him of harshness and ingratitude to the government which was destroyed in this struggle, do not hesitate to admit that he was misled by what he conceived to be the highest duties, calling upon him as a patriot and man of integrity; and among those who think that society ought to be regenerated by an overthrow of established forms and regulations, he is considered as one of the first of patriots, whose name will be dear to future times, when the prejudices and interests of the old systems shall have disappeared.

He was elected a deputy to the *tiers etat* at the assembling of the states-general of France, and was president of the first national assembly at the time the king's proclamation ordered them to disperse. During the struggle between the popular part of the then subsisting assemblies and the court, Bailly was the most forward to assert those popular rights which at that time were new in France; and it is probable that his temerity might have been productive of bad consequences to himself, if he had not been seconded by the famous Mirabeau. It was Bailly who dictated the oath to the members of the *tiers etat*, "to resist tyrants and tyranny, and never to separate until they had obtained a free constitution."

On the 14th of July, in the same year, 1789, being the day on which the Bastille was stormed and taken by the people, he was appointed mayor of Paris. During this situation he was the very conspicuous instrument of the various steps by which the popular cause predominated over that of the court, for which and various other events during his mayoralty, he enjoyed a high degree of popularity. But the stream of public opinion, and the notion of unlimited sovereignty on the part of the people, which had been so strongly inculcated by the first promo-

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ters of the revolution, now flowed on in a course which defied restraint from those who had first impelled it forward. Bailly was desirous that the existing laws and regulations should be respected, though the general disposition of the multitude for change was strongly conducive to the contrary effect. He arrested certain deputies who came from some military insurgents at Nancy. He opposed the rash proceedings of Marat and Hubert. He was a member of a club less promiscuous in its admission of members than that of the Jacobins. He exerted himself in an attempt to persuade the populace to permit the royal family to depart to St. Cloud; and, lastly, on an occasion when the multitude assaulted the soldiery in the Champ de Mars, he ordered the latter to fire, by which about forty persons were killed, and upwards of one hundred wounded. These proceedings entirely destroyed his popularity, in consequence of which he resigned his office at the dissolution of the constituent assembly at the end of the year 1791.

From this period he lived in retirement, pursuing his literary and philosophical researches, and never soliciting public notice, except when called upon to answer some inculpation. This unobtrusive conduct could not, however, secure him, as the times of bloody proscription approached. He was denounced, apprehended in an obscure country house, and committed to prison. His trial, as a conspirator against the republic, was similar to those mockeries of public investigation which at that time disgraced the reigning party. He was condemned to death, and executed the next day near the spot where he gave the order for the military to fire on the people. Circumstances of peculiar ignominy attended his execution. He was treated with all that obdurate cruelty which the lower classes of society, or perhaps the great mass of the human species, are capable of exercising when their passions are roused, and their enmity prompts them to sport with the sufferings of such wretches as may be in their power. He wore the red shirt, or badge of conspiracy, and was placed in a cart, with his hands tied behind him. The rain poured on his head during the whole progress towards the fatal spot. Mud was thrown, and every insult and cruel derision was bestowed upon him. It was necessary to remove the guillotine from the spot where it was first placed to another where the ground was firmer, during which he was forced to get out of the cart, and walk round the field, in order to gratify more completely the rancour of the mob. He bore these last trials with firmness. A by-stander, at the time of his ascending the platform, insultingly exclaimed, "Bailly, you tremble;" to which he instantly answered, "Yes, but not with fear." In fact, he shook from inclemency of the weather.

Thus perished Bailly in the fifty-seventh year of his age, a man whose character may be best judged from his works. In person he was tall, and of a sedate but striking countenance; far removed from the expression of apathy. He retired from office, impoverished by the loss of his pension, without any adequate provision; in which instance, as well as in numerous private transactions, he established his character for integrity and disinterestedness. He had eight nephews, whom he educated with all the care of a father. His wife, whom he married in 1787, was the widow of his intimate friend Raymond Gaye. She survived him.—N.

BAINBRIDGE, JOHN, an English mathematician and astronomer, was born at Ashby de la Zouch, in Leicestershire, in the year 1582. He was kinsman to Dr. Joseph Hall, afterwards bishop of Norwich, by whom, after preparatory instruction in his native place, he was educated at Emanuel College, in Cambridge, where he studied, and graduated in physic. Retiring to Ashby de la Zouch, he united with medical practice the care of a grammar school. In this retreat he indulged his early propensity to mathematical studies, and qualified himself for distinction among the philosophers of his time. Having removed to London, he published a "Description of the Comet in 1618," which introduced him to the notice of sir Henry Saville, who had at that time founded an astronomical lecture at Oxford. Sir Henry was so well persuaded of Dr. Bainbridge's eminence in this branch of science, that, without any solicitation on the part of the doctor, or his friends, he appointed him his first professor of astronomy. From that time he resided chiefly at Oxford, in Merton College, where he was, in 1631, appointed reader of Linacre's Lecture. At the age of forty years, having formed a design of publishing correct editions of the ancient astronomers, he entered upon the study of the Arabic language; but it does not appear that he proceeded far in this undertaking. Dr. Bainbridge died at Oxford in 1643, and an oration was delivered at his funeral by the university orator. His published writings are, "An astronomical Description of the Comet in 1618," printed in 4to. at London, in 1619; "Procli Sphæra," et "Ptolemæi de Hypothesibus Planetarum," et "Canon Regnorum," with a Latin version, printed in 4to. in 1620;

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and "Canicularia," published at Oxford in 1648; a "Treatise on the Dog-Star and canicular Days, together with a Demonstration of the heliacal Rising of Sirius for the Parallel of Lower Egypt." Other dissertations, which were prepared for the press, but have never appeared, were "Anteprognosticum," a treatise against astrology; a "Dissertation on the Method of finding the Differences of the Meridians or Longitudes;" and a "Dissertation on the Planet Venus." Besides these, other MSS. left by Dr. Bainbridge to archbishop Usher, are preserved in the library of Trinity College, Dublin; among which are two volumes of astronomical observations, and several volumes of mathematical papers. *Wood's Athen. Oxon. Smith. Vitæ erudit. Biogr. Brit.*—E.

BAITHOSUS, a Jewish teacher, one of the founders of the sect of the Sadducees, flourished in Judæa in the third century before Christ. Baithosus and Sadok were disciples of Antigonus Sochæus, who lived in the time of Eleazar the high-priest, and taught that men ought not to serve God from the hope of reward. Misinterpreting this doctrine, which Antigonus only opposed to the expectation of a temporal recompence, they taught, that no future reward was to be expected, and that there will be no resurrection of the dead. Hence arose, about 200 years before Christ, the sect of the Baithosæi, or Sadducees. These names seem, at first, to have been used promiscuously; but in process of time the former fell into disuse; whence the silence of the sacred history, and of Josephus, concerning the Baithosæi. This sect, probably, sprung from the Karæites, who adhered to the letter of the Mosaic law, in opposition to the Hasidæi, who received, as of equal authority, certain traditionary institutions. Some Jewish writers have questioned the existence of Baithosus, and have derived the name of the sect from words which signify "the house of the Essenes;" but this opinion is not supported by sufficient authority. *Pirke, Abhoth. et R. Nathan ap. Lightfoot*, tom. ii. p. 737. *Brucker. Otthonis, Hist. Doct. Misnicorum*, 12mo. Amst. p. 36.—E.

BAIUS, Michael, professor of divinity at Louvain, an eminent leader in the controversy which arose after the Reformation concerning free-will, was born at Melin, in the territory of Aeth, in the year 1513. After studying with great credit and success in the university of Louvain, he was, in 1541, elected principal of one of the colleges, and in 1544 lecturer in philosophy. This chair he occupied till 1550, when, upon taking his doctor's degree, he was appointed professor of the holy Scriptures, along with John Leonard d'Hessels, in the place of Ruard Tapper, and Joss Ravenstein, who were gone to the council of Trent. During their absence, these new professors, who had adopted the tenets of Luther, explained the scriptures in a manner not hitherto used in these schools, and, under the authority of Augustin, to whose writings they appealed, taught doctrines concerning grace and free-will, contrary to those which had been commonly received in the church of Rome. On the return of the former preceptors, their resentment was kindled, and Ravenstein exclaimed, "What devil is this, who, during our absence, has introduced these heresies into our schools?" The fury of the storm fell upon Baius. The Franciscan monks took the business into their hands, and drew up a set of propositions, which they attributed to him. These they transmitted to the doctors of the Sorbonne at Paris, from whom they, without much difficulty, obtained a sentence of censure. This was circulated in the Netherlands, and brought a general odium upon Baius, who, on his part, complains of unfair usage. For a time, the dispute was silenced by the temperate interference of cardinal Granvelle, governor of the country. The jealousy of bigotry was, however, still restless. From books published by Baius in the years 1563 and 1564, his adversaries collected, or pretended to collect, a numerous list of propositions, which in 1567 they transmitted to pope Pius V. The pope issued a bull, condemning the propositions; but, probably recollecting the ferment which had been excited by the anathemas lately fulminated against Luther, had the precaution not to mention in the censure the name of the author, and even to add an ambiguous clause, which might be understood to intimate, that some of the condemned propositions admitted of a favourable construction. The person of Baius thus exempted from the penalties of excommunication, he continued his usual functions, and ventured to vindicate his doctrines, not, however, without afterwards meekly, or timidly, bending his knee to the pope to obtain absolution for the irregularity. After an interval of several years, the complaints against Baius were renewed, and at the solicitation of the Jesuits, in the person of Tolet, one of the fraternity, pope Gregory XIII. confirmed the sentence of Pius V. Whether it was, that Baius was fearful of encountering the severities which might follow resistance, or, that he found little difficulty in sheltering his conscience under the ambiguities of the papal edict, he quietly acquiesced in the sen-

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tence, and declared, that he condemned the propositions according to the intention of the bull, and in the manner in which the bull condemned them. It is impossible to pass over these transactions, without remarking the extreme absurdity of at the same time pretending to infallibility, and employing the pitiful expedient of double meaning; and the wretched policy of attempting to procure uniformity of doctrine, by means which must expose excellent men to the sad alternative of either submitting to pains and penalties, or abandoning their integrity.

In the midst of all the theological odium which fell upon this divine for his opinions, he had the good fortune to retain his functions, and even to receive preferment. Baius and Hessels, notwithstanding their former grievous offences, were the two Louvain divines commissioned to attend the council of Trent in the year 1563. In 1575 he was preferred to the deanery of St. Peter at Louvain, and elected chancellor of the university; and, in 1578, was appointed conservator of its privileges. After having been professor of divinity in Louvain forty years, Baius died in the year 1589, at the age of seventy-seven. It is mentioned as a proof of his great charity, that in his last will he left all his estate to the poor: his merit in this respect would be more certain, if we were informed how far he contributed to their support during his life. If his conduct under his persecutions afford no very exalted idea of his strength of mind, he appears, however, to have been a man of engaging manners: Tolet, one of his adversaries, (Gery's Apology for the Censures passed on the two Universities, 1688, p. 37.) said of him, "Michaele Baio nihil doctius, nihil humilius" [Nothing can be more learned, nothing more humble, than Michael Baius]. The only proofs of his learning which remain are a few small tracts in controversial theology, which, though they made much noise at the time when they appeared, at the present day, when the dispute concerning grace and free will is gone by, are not likely to be much sought after. The titles of those which were published at Louvain in the year 1564 and 1565, written in Latin, are, "On the Merits of Works;" "On the first Righteousness of Man, and the Virtues of Unbelievers;" "On the Sacraments;" "On Free-Will;" "On Charity, Righteousness, and Justification;" "On original Sin;" "On Sacrifices;" "On Indulgences;" "On Prayers for the Dead."—Other pieces, "On the Church, the Power of the Pope, &c." afterwards appeared. His works were printed entire, in 4to. at Cologne, in 1696. They are written with logical precision, and in a neat style. *Baii Vit. apud Op. ed. Coloniæ. Bayle. Dupin. Hist. Eccl. Moreri. Mosheim. Eccl. Hist.*—E.

BAKER, HENRY, an ingenious naturalist, was born in London about the beginning of the eighteenth century. He was brought up to the trade of a bookseller, but never engaged in it, being led by a philosophic turn of mind to the employment of curing defects in utterance, and teaching the deaf and dumb to speak, in which he was very successful. He married a daughter of the celebrated Daniel Defoe. In the earlier part of life he was addicted to poetry, and published in 1725 and 1726, "Original Poems, serious and humourous," in two parts, in which are some tales approaching to the wit, and also to the licentiousness, of those of Prior. He likewise published "The Universe," a poem; and an "Invocation to Health." Afterwards, he pursued various branches of study and experiment, and particularly employed himself in microscopical observations. He was made a fellow of the royal and antiquarian societies in 1740; and, in 1744, had the gold medal of sir Godfrey Copley presented to him in the former for his microscopical discoveries on the crystallisations and configurations of saline particles. He communicated many papers to the Royal Society, which have been published in their Transactions. Among other topics of inquiry, he pursued with great ardour a series of experiments relative to that curious animal the water-polype; and by the help of the microscope he also made researches into the nature of various other minute animals. The most important of his observations are contained in his two works, "The Microscope made easy," and "Employment for the Microscope;" both illustrated by plates, and full of curious and entertaining particulars. His remarks on the water-polype were enlarged into a separate treatise, which went through several editions. Mr. Baker carried on a large correspondence both at home and abroad, by which he was the means of introducing some useful articles of culture into his own country. He was one of the earliest, and most assiduous and zealous members of that patriotic institution, the society for the encouragement of arts, commerce, and manufactures. After a life of science and virtue, he died at his apartments in the Strand, November 25, 1774. By his will he left 100l. to the Royal Society for an anatomical or chymical lecture. *Biog. Britan.*—A.

BAKER, RICHARD, *Knight*, an English historian of the seventeenth century, the

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grandson of sir John Baker, chancellor of the exchequer to Henry VIII. was born at Sissingherst in Kent, about the year 1568. He was entered a commoner at Hart's-hall in Oxford, in 1584, and spent three years in academic studies. His education was completed in one of the inns of court, and in travelling. In May 1603, James I. conferred upon him the honour of knighthood. Possessing estates in Oxfordshire, he was, in 1620, appointed high-sheriff for that county. His marriage with Margaret, daughter of sir George Manwaring of Ightfield in Shropshire, involved him in difficulties. Imprudently engaging for the payment of debts contracted by that family, he was reduced to a state of insolvency, and obliged to take refuge in the Fleet Prison, where he passed several of the last years of his life; and, in 1645, finished his days. During this humiliating and painful confinement, Baker found relief in his habits of study, and support in his religious principles: he employed himself in writing books, several of which are pious "Meditations and Disquisitions" on portions of scripture. Sometimes he amused himself with lighter labours: he translated Balzac's Letters, and Malvezzi's Discourses on Tacitus; and wrote two pieces in defence of the Theatre, in reply to Prynne's "Histrio-Mastrix." But his principal work, for which the materials were probably collected at an earlier period, was his "Chronicle of the Kings of England, from the Time of the Romans' Government unto the Death of King James," first published in folio at London in 1641, and afterwards continued by Edward Phillips, a nephew of Milton. Of this work the author had so high an opinion, that he declared it to be "collected with so great care and diligence, that if all other of our chronicles were lost, this only would be sufficient to inform posterity of all passages memorable and worthy to be known:" and the public was willing to take the author's word for the merit of the work. Either on account of its lively style, or of the popularity of its political sentiments, it became every where a sort of parlour-book, and was particularly admired by such worthy country gentlemen, as the Spectator's excellent friend sir Roger de Coverley. The work continued to be read even after it had been critically examined by Thomas Blount, who in his "Animadversions upon Sir Richard Baker's Chronicle and its Continuation," published in 12mo. at Oxford in 1672, "gave the world such a specimen of its many and gross errors," respecting dates, names, places, and facts, "as ought to have shaken its credit." (Nicholson's Eng. Hist. Library, third ed. p. 73.) After these animadversions, the work was reprinted without correction. In 1730, however, a new edition appeared, with a second continuation to the end of the reign of George I. in which many mistakes are said to be corrected: but, after all, Baker's Chronicle remains an ill-constructed and injudicious performance, upon which little reliance can be placed. Of this writer's taste and style, a better idea cannot be given than in the words of his panegyrist and former college friend, sir Henry Wotton, who, returning him a copy of one of his pieces, sent to him for revisal before it went to the press, wrote thus: "I much admire the character of your style, which seemeth unto me to have not a little of the African idea of St. Austin's age; full of sweet raptures and of researching conceits; nothing borrowed, nothing vulgar, and yet all flowing from you, I know not how, with a certain equal facility." *Wood's Athen. Oxon. Fuller's Worthies. Nicholson. Biog. Brit.*—E.

BAKER, THOMAS, a man of letters and antiquary of eminence, was born at Lanchester in the county of Durham, in 1656. He studied at St. John's College, Cambridge, of which he became a fellow. In 1699 he published anonymously a work in 8vo. entitled, "Reflections upon Learning," which was favourably received, and gained him considerable reputation. Its purpose was, by showing the uncertainty and insufficiency of all human learning, to evince the necessity of a revelation. Such a design necessarily led him to depreciate all modern improvements, and comparatively to extol the ancients. But how far his own knowledge qualified him to pass judgment upon general learning, may be conceived from his cold praise of Bacon, his contemptuous and ignorant representation of the Copernican system, and his total omission of Locke's metaphysics. He took occasion to attack with asperity Le Clerc, a much superior man to himself. He proved himself also, according to Dr. Jortin, an inadequate critic, and little acquainted with the real state of classical books. The work, however, had merit, and was long considered as a standard for style, though it seldom rises to elegance. He afterwards pursued studies for which, perhaps, he was better qualified. He became a very assiduous collector of antiquities, particularly every thing relative to church and university matters in this kingdom. His great design appears to have been the compilation of a history of the university of Cambridge; but notwithstanding the advanced age

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to which he lived, and his abundance of leisure, he effected no more than a very copious collection of materials. His life affords few incidents. His conscientious refusal to take the oaths required by government at the accession of George I. caused him to be ejected from his fellowship; but he still kept his chambers in St. John's College, where he was greatly esteemed; and his loss of income was very handsomely made up to him in part by the celebrated poet Prior, who keeping his own fellowship, gave the profits of it to Mr. Baker. He maintained a correspondence with many learned men, whom he freely assisted with information on topics in which they were interested. Among the rest, he communicated to bishop Burnet many remarks and corrections relative to his History of the Reformation; and these two men, though so different in party and principles, treated each other with a friendship and candour honourable to both. Mr. Baker's private character seems to have been very amiable, and he was equally beloved and respected among his acquaintance. He died at Cambridge, July 2d, 1740, in his eighty-fourth year. Of his large collections, twenty-three volumes in folio, written by his own hand, he left to lord Oxford, and they now compose part of the Harleian collection in the British museum. He also bequeathed fifteen volumes folio of a like kind to the public library in Cambridge, together with other MSS. and printed books. *Biog. Britan.*—A.

BAKHUYZEN, Ludolph, an eminent painter, was born at Emden in 1631, where his father was secretary of the States. He was brought up to commerce, and served his father many years as clerk, being an excellent writer and book-keeper. His natural talent, however, led him to painting, in which he attained such excellence even before he had any other master than himself, that some of his drawings of ships and sea-pieces sold for a high price. Encouraged by this success, he applied to the art professionally, and was instructed at Amsterdam by Everdingen and Henry Dubbels. Having learned the mystery of managing colours, he was assiduous in practice. Nature was his great school; and it was his custom at the beginning of a tempest to hire a boat and put to sea, when he observed with the greatest accuracy the motion of the clouds, the dashing of the waves, and all the circumstances of water in a state of agitation. On returning, he copied his sketches upon canvas, and represented with fidelity all the images impressed on his memory. His colouring was harmonious, his drawings correct, and his whole compositions full of life and nature. They soon attained a great value; and the city of Amsterdam employed him to paint a large sea-piece as a present to Louis XIV. His works were also sought after by the king of Prussia, the elector of Saxony, and the grand duke of Tuscany; and they were especially the delight of czar Peter, who employed the artist in painting vessels of every kind. Bakhuyzen was a man of the sedate and thrifty character of his country, and taught writing, for which he had a particular method, in the families of the first merchants, even in the midst of his other occupations. His industry never slackened, notwithstanding cruel attacks of the stone and gravel, till the approach of death, which happened in 1709, at the age of seventy-eight. His drawings are highly esteemed in Holland for their beauty and accuracy, and sell at a great price. He also practised etching with aquafortis, and published a set of sea-views in that style. *D'Argenville, Vies des Peintres.*—A.

BALAAM, the son of Beor, or Bosor, a Syrian diviner of Pethor, a town of Mesopotamia, was sent for by Balak, king of the Moabites, to curse the Israelites, but pronounced upon them a blessing. He was killed, together with Balak, in a battle, in which the Israelites defeated the Midianites, about 1450 years before Christ. *Numb.* xxi—xxiii. xxxi. *Deut.* xxiii. 4. 2 *Pet.* ii. 15. *Jos. Ant.* lib. iv. c. 6.—E.

BALBI, John, a learned Dominican monk of the thirteenth century, was a native of Genoa, whence he is sometimes called Balbi Januensis. He was the author of a celebrated grammatical work, entitled "Catholicon, seu summa grammaticalis," finished, as he himself mentions, in the year 1286. The work is entitled "Catholicon or Universal," because it is a kind of grammatical encyclopedia, comprehending instructions in the several parts of grammar and rhetoric, and a dictionary compiled from various authors. The work is at present entitled to little attention, except as having been one of the first books upon which the art of printing was exercised. It was printed in folio at Mentz, in 1460: this first edition is become exceedingly scarce. *Marchand. Hist. de l'Imprimerie*, p. 35. *Moreri. Tiraboschi.*—E.

BALBINUS, Decimus Cælius, a Roman emperor, was descended from Cornelius Balbus Theophanes, a Spaniard, who was admitted to the freedom of Rome by Pompey the Great, and became the founder of an illustrious family. Balbinus was a senator of great wealth,

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an admired orator, a distinguished poet, an illustrious magistrate, who had governed several provinces with reputation, and had been twice consul, when, on the death of the Gordians in 237, he was elected emperor by the senate, in conjunction with Maximus. A tumult among the people soon obliged them to associate the younger Gordian as Cæsar. Maximus then marched against Maximinus, leaving to Balbinus the care of the capital. It would appear that his mild and rather timid character was unequal to the preservation of the imperial authority at such a time; for a dreadful tumult was suffered to rage for some days between the people and the prætorian guards, with the loss of many lives, and the destruction of a great part of the city by fire, in which Balbinus was himself wounded on the head, and could only suppress the fury of the parties by offering to their view the young Gordian drest in the imperial robes. On the triumphant return of Maximus, jealousies broke out between the two emperors, which prevented their concerting proper measures to oppose the danger threatening both from the enraged prætorians. These fierce troops at length proceeded to an open revolt, in which the emperors were seised, stript of their garments, dragged ignominiously through the streets of Rome, and at length inhumanly massacred. This happened in 238, after they had reigned little more than a year. Balbinus was arrived at an advanced age at the time of his death. *Univers. Hist. Gibbon.*—A.

BALBOA, Vasco Nugnes de, one of the most famous of the Spanish adventurers in the New World, was a native of Castile, and went over very early to make his fortune in the West Indies. He had a considerable settlement in Hispaniola; but his affairs becoming deranged, he embarked with a Spanish captain named Enciso in search of new lands, and, passing the river Darien, they settled a colony upon the isthmus of that name, and founded a town called Santa Maria el Antigua (the ancient), as being the first settlement on the southern continent of America. In this place a kind of republican government was established, under the authority of two alcaydes, of whom Balboa was one. Nicuessa, who had been appointed by the king of Spain governor of that part of the continent, was at first refused admission into Santa Maria; at length Balboa permitted him to enter, and protected him from his enemies, till he became the victim of his own misconduct. Balboa, by his courage and prudence, gained to himself all the authority of the new colony, and quarrelling with Enciso, procured his imprisonment, and the confiscation of all his effects—an act of power that eventually proved his own ruin. Balboa, however, pushed his conquests among the neighbouring Indians, selling his services to the best bidder, and amassing gold from all quarters in order to strengthen his interest at the court of Spain. In one of his incursions, a casique, observing with wonder the Spanish thirst of gold, offered to conduct Balboa and his companions to a country where their wishes should be fully satisfied. Balboa eagerly embraced the proposal, and made preparations for crossing for the first time the isthmus of Darien. He set out on this expedition on September 1, 1513, with only one hundred and ninety Europeans; and with the greatest valour and perseverance overcame all the obstacles to his progress. Arriving, after a most toilsome march of twenty-five days, to a mountain whence the Indians told him that the South Sea was to be discovered, Balboa halted his men on the ascent, and himself hastened alone to the summit. On viewing the magnificent spectacle which no European eye had hitherto beheld, he fell on his knees in transport, and returned thanks to heaven for being preserved to so great a discovery. His men soon joined him, and they joyfully held on their course to the shore; when Balboa, advancing into the waves with his sword and buckler, took possession of this vast ocean in the name of his master. In this country he obtained considerable riches, with information of that mighty and opulent kingdom lying to the south-east, called Peru, to which, however, Balboa, with his present force, could not think of proceeding. He returned to Santa Maria by a new track, after an absence of four months; and immediately sent an account to Spain of his important discovery. King Ferdinand resolved to make unusual efforts to profit by it; but ungratefully overlooking the merit of Balboa, he appointed Pedrarias Davila governor of Darien, and sent him out with a well equipped fleet and twelve hundred soldiers, who were joined by a great number of voluntary adventurers. When Pedrarias landed at Darien, Balboa was found clad in a canvas jacket, with coarse hempen sandals, employed, together with some Indians, in thatching his own hut with reeds. He received the new governor with a dignified submission, but it was not long before open dissension broke out between them. Pedrarias, in order to weaken and mortify his rival, renewed the process respecting Enciso, and putting Balboa in prison, did not liberate him without the payment of a ruinous fine. Meantime sickness destroyed a great number of the new

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comers, and Pedrarias, by his cruel and rapacious proceedings towards the natives, rendered the country round a desert. Balboa transmitted to Europe strong remonstrances against this impolitic conduct; and Ferdinand was induced to create him adelantado, or lieutenant-governor, with very extensive powers, and a separate command. An outward reconciliation was mediated between him and Pedrarias, which was even cemented by the marriage of Balboa with the daughter of the governor. But enmity still rankled at the heart of Pedrarias, and he resolved to destroy the man he had too deeply injured for forgiveness. The charge on account of Enciso was renewed, to which were added those of disloyalty to the king, and a design to revolt against the governor. He was found guilty of a capital crime, and, notwithstanding the entreaties of the judges themselves, and the whole colony, he was publicly beheaded in 1517, at the age of forty two, at a time when he stood the first in reputation for vigour and abilities among the Spanish leaders in America. His fate might be lamented, were it possible for a lover of justice and humanity to feel any thing but satisfaction at the destruction of these ferocious invaders of an innocent people, by their mutual hostility. *Moreri. Robertson's Hist. of America.*—A.

BALDERIC, a French historian, a native of Orleans, lived in the twelfth century, and was bishop of Dole in Britanny. He assisted at the council of Clermont, held upon the subject of the holy war, and wrote the history of that war, in four books, in which are related the events of that fanatical expedition from its commencement to the year 1099, when Jerusalem was taken by Godfrey of Bouillon. This work may be found in "Gesta Dei per Francos a Bongaro," fol. 1611. Baldini also wrote "Poems," preserved in the fourth volume of Du Chesne's Collection of French Historians. *Vossius de Hist. Lat. Moreri. Nouv. Dict. Hist.*—E.

BALDI, Bernardino, an Italian of profound and various literature, was born at Urbino in 1553. An insatiable avidity of knowledge early disclosed itself in him, for the gratification of which he often suspended his meals, and interrupted his sleep. His early education was acquired in his native place, where he studied mathematics under the celebrated Commandino. In his twentieth year he was sent to the university of Padua, where he made a surprising progress in every kind of literature. His knowledge of Greek was such as enabled him to translate the phænomena of Aratus into Italian verse, and several other Greek writers into Latin. He had an extraordinary talent at learning languages, of which he came to possess twelve, several of them oriental. On leaving Padua, he was taken into the service of Ferrante Gonzaga II. duke of Guastalla, as his mathematician. In 1586 he was created abbot of Guastalla, and governed that church many years with great reputation. He passed his time partly at Guastalla, and partly at Urbino and Rome, in which last capital he obtained the title of apostolical prothonotary. In 1603 he was at Venice for the purpose of printing some of his works at the press of Ciotti; and he again visited that city in 1612, as ambassador from the duke of Urbino to compliment the new doge. Towards the latter part of his life he resigned the church of Guastalla, and took up his residence at Urbino, where he gave himself up entirely to his studies. He died in that city in 1617, aged sixty-four. Baldi was one of the few who united elegant with scientific pursuits; and he stands at least as high among the Italian poets, as among the scholars and mathematicians. In pastoral, his "Celeo, or Orto," is thought to be excelled by few works in the language. His blank verse is much esteemed; but some experiments which he tried of introducing new measures into Italian poetry failed of success, like most others of the kind. His labours in mechanics and mathematics were numerous. He translated into Italian the Greek work of Hero of Alexandria, "On Automata or Self-moving Machines;" and into Latin the same author's treatise "On warlike Machines." He wrote "Exercitations on the Mechanics of Aristotle;" and published two Latin works relative to Vitruvius, the one containing an explanation of all the terms used by him, the other inquiring into the meaning of his "Scamilli impares." A work which he left behind him, entitled "Cronica de' Mathematici," being a compendium of a larger one he had prepared on the lives of mathematicians, was printed in 1707. Many other monuments of his genius and industry, which obtained reputation in their time, are now consigned to oblivion. *Tiraboschi.*—A.

BALDI, de Ubaldis, a celebrated lawyer of the fourteenth century, born at Perugia in the year 1319, was the son of Francis Ubaldi, a learned physician, by whom he was carefully educated. He studied law under Bartoli at Perugia, where he afterwards became a preceptor. He passed through most of the universities of Italy, and acquired distinguished reputation. He became the rival of his master Bartoli, and embraced every opportunity of contradicting his

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opinions. The duke, John Galeazzo, was one of his most generous patrons. Pope Urban VI. whose cause he pleaded against Clement, rewarded him liberally. At Pavia, in the year 1400, while at the age of seventy-six, he possessed his faculties in full vigour, and was consulted from all quarters as an oracle in law; and while he still enjoyed good health and a robust constitution, which promised him many future years, he died from the bite of a dog with which he was playing. He left numerous treatises in law, published in three volumes folio, which discover deep knowledge and excellent talents, but partake too much of the barbarous style of the age. The reputation of Baldi was so great, that after his death his family, which had borne the name of Ubaldi, took that of Baldeschi. *Bayle. Tiraboschi. Moreri.*—E.

BALDINI, John Anthony, a learned Italian count, born at Placentia on the 7th of July 1654. After finishing his studies in the convent of St. Francis Xavier at Bologna, and then at Rome, he travelled into France and Poland. In 1698 he went as embassador extraordinary from the duke of Parma to Spain, where he continued nine years. On his return to Parma, he was dispatched to Vienna and other German courts, and at last to England, from which he was sent to attend the congress at Utrecht. He was a man of a handsome figure, as well as engaging manners; and employed the greater part of his time in the study of natural philosophy, the mathematics, and, above all, civil and ecclesiastical history. When in England he was elected a fellow of the Royal Society; and, during his residence in Spain, made a considerable collection of rare gems, with an intention of getting them engraved; but this work, which he actually began, was interrupted by his public occupations and travels. At Amsterdam he enriched his cabinet of curiosities with a great number of Indian and Chinese articles; and he purchased, at a very great expense, all the lexicons, atlasses, and books of travels he could procure that related to the eastern countries. The editor of the "Atlas Historique," in five vols. published at Amsterdam in 1719, derived great assistance from count Baldini's collection, as he acknowledges in the preface, though he does not mention, that the discourse which follows, respecting these maps, was written by Baldini, and only translated by him into French from the Italian original. In the above year, when Valisnieri passed through Placentia, and saw count Baldini's collection, he thought it so valuable and important, that he transmitted in a letter to P. C. Zeno a very full catalogue of it, which was inserted in the "Giornale de' Letterati d'Italia," vol. xxxiii. p. 2. On the 25th of January 1725, Baldini had a violent stroke of the apoplexy, in consequence of which he expired on the 23d of February following. *Jöcher's Gelehrten-Lexicon.*—J.

BALDINUCCI, Philip, born at Florence in 1624, distinguished himself by his knowledge of the arts of design, and his researches concerning the lives of their professors. He was sent by the cardinal Leopold de' Medici into Lombardy, in order to observe the style and manner of the most famous painters of that province; and he was employed by duke Cosmo III. in commissions of a similar nature. Queen Christina employed him to write the life of the cavalier Bernini, on which account he went to Rome in 1681, and published his work the ensuing year. His great undertaking, however, was a general history of the most eminent painters from Cimabue to his own time. Of this he wrote six volumes divided into centuries. The two first and fourth he published in his lifetime. The three others were afterwards published by his son, the advocate Francis. A new edition of the whole appeared at Florence in 1731; and since that time it has been reprinted at Florence, and also at Turin, with copious notes and additions by Sign. Ingegnere Piacenza. This work of Baldinucci is written in a polished and correct style, and contains many things which had escaped the notice of Vasari, whom the author frequently corrects. He is not himself, however, exempt from errors, and is thought by many to be too diffuse and prolix. Baldinucci likewise published a "Vocabulary of Design," a very useful work for the language of artists, and which gave him admission into the Academy della Crusca. He also wrote "The Commencement and Progress of the Art of engraving on Copper," Florence, 1686, 4to. a piece abounding in curious and novel information. He published several smaller works, some of which drew upon him a furious and unjust attack from Cinelli. Baldinucci died in 1696, at the age of seventy-two. *Tiraboschi. Nouv. Dict. Hist.*—A.

BALDOCK, Ralph de, an English divine of the fourteenth century, was educated at Merton College in Oxford; in 1304 was appointed bishop of London; in 1307 was chosen by Edward I. lord chancellor of England, and, in 1313, died at Stepney. He left behind him an history of the British affairs down to his own time, under the title of "Historia Anglica," which Leland says he saw at Lon-

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don, but which is now lost. *Godwin de præsul. Angl. Cav. Hist. Lit. Biog. Britan.*—E.

BALDWIN I. emperor of Constantinople, born in 1172, succeeded his father Baldwin, as count of Flanders and Hainault. In the fourth crusade, that was preached in 1198, he took the cross along with his brother-in-law the count of Champagne, and many other nobles; and distinguished himself so much by his courage and conduct in the several actions which ensued, that after the conquest of Constantinople by the Latins in 1204, he was unanimously chosen emperor of the East. The city of Constantinople was allotted to him, with the territory of Thrace, and a limited sovereignty over the other provinces which were distributed among the several captors. The Greeks soon revolted against this foreign empire, and having expelled the French and Venetians from Adrianople, and massacred numbers of them, made an alliance with John, or Calo-John, king of the Bulgarians. Baldwin, resolved to recover Adrianople, led thither his forces, diminished by the absence of his brother Henry, in Asia. The Bulgarian king advanced with a powerful army, and drawing Baldwin, by a pretended flight, into an ambuscade, cut off the greater part of his troops, and made the emperor himself prisoner. Baldwin was carried to Ernoc or Ternova, the capital of Bulgaria, and never more seen by his subjects. His fate was variously related. Calo-John affirmed that he died in prison. Some assert, that after a captivity of sixteen months, he was cruelly put to death, by cutting off his hands and feet, and exposing his bleeding trunk to the birds of prey. The Flemings for a long time believed that he was still alive; and they recognized him in the person of a hermit, who, twenty years afterwards, in a wood in the Netherlands, declared himself to be the true Baldwin, but whom the French court detected, and punished as an impostor. Baldwin was succeeded in the empire by his brother Henry, and in his county of Flanders by his daughter Joan. He was much esteemed for his private virtues, as well as for the qualities of a warrior and a prince. *Univers. Hist. Moreri. Gibbon.*—A.

BALDWIN II. emperor of Constantinople, son of the emperor Peter de Courtenai, succeeded his brother Robert in 1228, being then in his eleventh year. As he was too young to govern, John de Brienne, the heroic king of Jerusalem; was made his guardian or colleague, and by his bravery saved Constantinople from an attack by the emperor of Nice, and the king of Bulgaria. Baldwin married his daughter, and was sent on a mission to the western courts, in order to solicit aid for the declining Latin empire. He visited Italy, France, England, and other countries, at different periods, and passed more time in these mendicant expeditions than on his throne. Returning in 1239 with an army raised by the contributions of his friends, and by the alienation of his hereditary estates, he obtained some success against Vataces, and allied himself with the sultan of Iconium. But his poverty and weakness were beyond remedy; and his sale of relics to St. Lewis of France only afforded a temporary and inadequate supply to his wants. His kingdom was reduced to the limits of Constantinople; and this city was taken from him in 1261 by Michael Palæologus. Baldwin made his escape by sea in disguise, and, retiring to Italy, vainly attempted to engage the Catholic powers in an attempt for his restoration. He died in 1273, at the age of fifty-five, and his imperial rights, such as they were, were transmitted to his son Philip, and from him to Charles of Valois, brother of Philip the Fair, king of France. The contemptible part acted by Baldwin II. seems rather to have been the unavoidable result of circumstances, than of his personal character. *Univers. Hist. Gibbon.*—A.

BALDWIN, an English divine, in the reigns of Henry II. and Richard I. archbishop of Canterbury, was born of obscure parents at Exeter, where he received a classical education. In early life he taught at school, and afterwards took orders, and was preferred to the archdeaconry of Exeter. Making choice, however, of another track to advancement, he took the monastic habit in the Cistertian order, and passed through the abbacy of his monastery to the episcopal see of Worcester, and thence, in 1184, to the metropolitan chair of Canterbury. In this last step of his preferment he met with some obstruction from the monks of Canterbury, who contended with the bishops for the right of voting first; but at length, by the king's interference, they were prevailed upon to acquiesce. In order to counteract the interest and restrain the power of the monks, a plan was formed for establishing a church and monastery at Hackington near Canterbury, for the reception of secular priests; and Baldwin, who was the principal agent in this business, had made a considerable progress in it before the real design of the establishment was discovered. But, as soon as the monks perceived that the secular clergy were attempting to curtail their power, they presented their complaint to the pope, and had sufficient interest with him to

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obtain an order for discontinuing the intended erection. Thus the king, the archbishop, and his suffragans, were for the present baffled by the monks. Under the next pope, however, they expected more indulgence; and Baldwin purchased a manor at Lambeth, where, on the spot upon which the palace of the archbishop's at present stands, he employed the materials prepared for the college at Hackington, in building upon the former plan: he did not, however, live to complete the design. In 1189 Baldwin performed the ceremony of coronation on Richard I. at Westminster. Upon the translation of the bishop of Lincoln to the see of York, he took occasion to establish the pre-eminence of the archbishop of Canterbury, by forbidding any English bishop to receive consecration from any other hands than those of this metropolitan. Partaking of the general enthusiasm of the age for the recovery of the holy land from the infidels, archbishop Baldwin became a voluntary adventurer in this grand enterprize. The Christians in Palestine had just before this time been grievously harrassed by the overpowering force of the Mahometan prince Saladin; and an embassy had been sent from Baldwin, king of Jerusalem, to Henry II. king of England, entreating his assistance. The embassy, supported by the authority of the pope, Lucius III. commanded attention; and great numbers of nobles, gentry, and clergy, under the royal permission, engaged in the undertaking. Among these was the archbishop of Canterbury; and, when Richard I. completed the design, which his father did not live to accomplish, by conducting an army in person to Palestine, this prelate appeared in his train. After making an episcopal tour through Wales to collect followers, he embarked at Dover with Hubert, bishop of Salisbury, for Syria. On his arrival, he found the Christian army much distressed by sickness and famine, and endeavoured to encourage them to persevere, both by pious exhortations and by liberal contributions from his private purse. Soon afterwards, at the siege of Acre, or Ptolemais, or, as some relate, at Tyre, a violent distemper seized him, which terminated in his death. During his illness, he appointed the bishop of Salisbury his executor, with instructions to distribute, at his discretion, all his effects among the soldiers. Baldwin died in the year 1191, or, according to some writers, in 1193. Measuring the merit of the adventurers in the crusades, rather by the piety than the wisdom of the enterprize, we must applaud this prelate's zeal. His conduct in Palestine entitles him to the praise of humanity and generosity: a claim which is confirmed by an anecdote, which relates (Brompton Chron. apud Decem Script.) that a poor old woman, of meagre aspect, who had heard that he had never eaten flesh since he became a monk, charged him with having eaten her flesh to the very bone, by permitting his officers to take from her a cow which was her only support, when he good-humouredly excused the woman's freedom, and generously repaired her loss. The mildness of his temper appears to have led him into remissness in his pastoral offices. Of this a singular testimony remains in a letter addressed to him from pope Urban III. under this superscription: "Urbanus, episcopus, servus servorum Dei monacho ferventissimo, abbati calido, episcopo tepido, archiepiscopo remisso." (Girald. Camb. apud Wharton Angl. Sac. vol. ii. p. 429.) "Urban, bishop, servant of the servants of God, to Baldwin, a most zealous monk, a fervent abbot, a lukewarm bishop, and a negligent archbishop." It is very unfortunate, when in the exact proportion in which a man's sphere of usefulness enlarges, his zeal and activity abate. Archbishop Baldwin wrote several tracts, chiefly theological, which were collected and published by father Tiffier, and may be found in the fifth volume of the "Bibliotheca Cisterciensis." *Bale de Script. Brit. Gervase Act. Pontif. Cant. Wharton's Anglia Sacra. Parker de Antiq. Brit. Eccl. Bale de Script. Brit. Pits de Ill. Angl. Script. Cave Hist. Lit. Dupin. Biogr. Brit.*—E.

BALE, John, in Latin Baleus, an English divine and historian, was born at Cove, near Dunwich in Suffolk, in 1495. His parents being encumbered with a large family, he was entered, at the age of twelve years, in the monastery of Carmelites in Norwich, whence he was sent to Jesus college in Cambridge. The reformation having now found its way into England, Bale, though educated in the Romish church, became a Protestant. His conversion he ascribes to the illumination which he received from lord Wentworth; but at the same time gives some room to conclude, that it was, in part, the effect of his dislike of celibacy. Relating (Baleus de seipso apud Script. Brit. cant. viii. c. ult.) the particulars of the change, after expressing his gratitude to lord Wentworth, he adds, "Unde scelestissimi antechristi characterem illico abrasi;—et ne deinceps in aliquo essem tam execrabilis bestiæ creatura, uxorem accepi Dorotheam fidelem, divinæ huic voci auscultans. Qui non continet, nubat." ["I made haste to efface the mark of wicked antechrist;—and that I might no longer be

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in servitude to so execrable a beast, I made the faithful Dorothy my wife, in obedience to the divine command: he that has not the gift of continence, let him marry."] Upon which Nicolson not unfairly remarks (English Hist. Library, p. 155.), that "his wife Dorothy seems to have had a great hand in that happy work." The acrimony with which Bale here speaks of popery, appears to have remained with him through life, and to have united with the intolerant spirit of the times to subject him to much persecution. In early life he enjoyed the protection of lord Cromwell; but after that nobleman's death, the violence of the popish party rendered his situation so uncomfortable and hazardous, that he chose to retire into the Netherlands. On the accession of Edward VI. he returned to England, and his learning and zeal procured him, first, a presentation to the living of Bishop's Stoke in the county of Southampton; and soon afterwards a nomination from the crown to the bishopric of Ossory, in Ireland, to which, after some demur on account of his peremptory refusal of the old popish form, he was, in 1553, consecrated by the archbishop of Dublin. In this station, however, surrounded with people zealously attached to a mode of religion which he execrated, he lived in a state of perpetual terror. His clergy, on his first preaching the reformed doctrines, either forsook or opposed him; and so violent was the popular fury against him, that his life was frequently in danger. In one tumult, five of his domestics were killed before his face, and he himself must have shared the same fate, had not the magistrate brought a considerable force to his defence. These troubles and alarms, of which he himself wrote a particular account, ("The Vocacyon of John Bale to the Bishopricke of Ossory in Irelande, his Persecutions in the same, and final Deliverance," printed in black letter, folio, 1553,) obliged him to quit his diocese. For some time bishop Bale lay concealed in Dublin. Attempting to make his escape from a country where he had been so inhospitably received, the trading vessel which conveyed him was taken by a Dutch man of war, the captain of which stripped him of all his money and effects. The ship being driven by stress of weather upon the coast of Cornwall, this unfortunate prelate was seized on a suspicion of treason, upon the accusation of the pilot, who hoped to share the bishop's money. A similar charge was soon afterwards brought against him at Dover, whither he was conveyed in the same ship. Carried a prisoner to Holland, he could not obtain his liberty without paying a considerable ransom. From Holland he withdrew to Basil in Switzerland, and during the reign of queen Mary remained abroad. The accession of a protestant princess to the throne of England encouraged him to return to his native country. He did not, however, venture again to encounter the vexations and hazards of his Irish see, but contented himself with retiring, after a stormy life, to the quiet repose of a prebendal stall at Canterbury, to which he was preferred in 1560, but which he did not long live to enjoy: he died at Canterbury in November 1563, in the sixty-eighth year of his age.

Bale, while he was a papist, wrote many small pieces; and after he renounced popery, the productions of his pen, both in Latin and English, were still more numerous. Most of his English writings in prose were pointed against popery, to which he was a bitter enemy. He wrote a "Chronicle concerning Sir John Oldcastle," which was republished in 1729. He left many strange pieces in English metre, among which are several plays on sacred subjects, which to a modern audience would appear extravagantly burlesque, but which, in the age in which they were written, were doubtless gravely and piously performed. Among these are comedies on John Baptist's preaching, comedies on the childhood, temptation, passion, and resurrection of Christ, on the Lord's Supper, and washing the disciples' feet, &c. The first of these pieces may be seen in "The Harleian Miscellany." Bale himself tells us (Vocacyon, &c.) that his comedy of John Baptist's preaching, and his tragedy of God's Promises, were acted by young men at the market-cross of Kilkenny upon a Sunday. These pieces are at present only sought for as objects of curiosity. The only work of Bishop Bale which has given him distinction among authors is his "Scriptorum Illustrium Majoris Britanniæ Catalogus;" an "Account of the Lives of Eminent Writers of Great Britain," commencing, as it is expressed in the author's title, from Japhet one of the sons of Noah, and brought down through a series of 3618 years, to the year of the Christian æra 1557, at which time the author was an exile for religion in Germany. The work is compiled from various authors, but chiefly from the labours of the eminent antiquarian John Leland. The vehemence of Bale's invectives against popery, and the freedom with which he exposes the vices of popes, priests, and monks, have given great offence to Roman Catholic writers, who unite to load him with censure and reproach,

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as a vender of lies and calumnies. Several good critics have charged him with disingenuity, as well as with credulity. Wharton says (Pref. to Anglia Sacra), that he paid very little regard to truth, provided he could increase the number of enemies to the Romish church; and Nicolson asserts, (Engl. Hist. Library, p. 156,) that the chief of his own superstructure is malicious and bitter invectives against the papists. Perhaps this judgment is too severe. If, with Granger, (Biogr. Hist. vol. i. p. 139, 8vo.) we admit, that the intemperate zeal of this prelate often carried him beyond the bounds of decency and candour in his accounts of the papists, we must add, that his sufferings may furnish some apology for his acrimony, and that many things which he relates, though before designedly concealed, or ingeniously glossed over, by Roman Catholic writers, might, nevertheless, be true. With considerable allowance for the strong bias of party zeal, Bale's biographical work may be read with advantage. *Baleus de Seipso, apud Script. Brit. Catalog. Vocacyon of John Bale. Fuller's English Worthies. Nicolson. Biogr. Brit.*—E.

BALGUY, JOHN, an English divine, was born at Sheffield, in Yorkshire, in the year 1686. He received the first rudiments of learning from his father, who was master of the free grammar-school in that place; and after his death was instructed by his successor Mr. Daubuz, author of an esteemed "Commentary on the Revelations." In 1702 he was admitted of St. John's College, in Cambridge. It was a frequent subject of subsequent regret to this worthy man, that he wasted nearly two of the valuable years of academic education in reading romances; and his regret on this account was certainly not without reason; for whatever effect this kind of reading might have had in invigorating his fancy, it would contribute little towards informing his understanding, or improving his taste. From this frivolous occupation he was at last diverted by reading Livy, whose history he perused with great delight; and from that time he devoted himself with pleasure to serious studies. After he left the university, he was for some time employed as a preceptor, first in the school at Sheffield, and afterwards in a private family. Taking clerical orders in 1711, he from that time devoted himself industriously to the duties of his profession, in the living of Lamesly and Tanfield, in Durham, and for several years composed a new discourse for the pulpit every week. Possessing a candid and liberal spirit, and considerable talents for writing, Balguy early appeared as an advocate for religious freedom in the dispute concerning church authority, which took its rise from a sermon preached before the king by Dr. Hoadly, bishop of Bangor, in March, 1717, on the text, "My kingdom is not of this world," and which through the three succeeding years engaged the public attention, and is still remembered under the name of the Bangorian controversy. In 1718, Balguy undertook the vindication of bishop Hoadly, and, under the fictitious name of Sylvius, wrote "An Examination of certain Doctrines lately taught and defended by the Rev. Mr. Stebbing;" and in the following year, under the same signature, published "A Letter to the Rev. Dr. Sherlock." Stebbing having continued the controversy, Balguy, in 1720, published a third tract, entitled, "Silvius's Defence of a Dialogue between a Papist and a Protestant." These publications, in concurrence with many others which appeared about this time, were very useful in disseminating just and liberal principles on the subject of the controversy.

Another important question, a few years afterwards, excited a controversy, in which this able writer bore a distinguished part. Lord Shaftesbury, in his celebrated work, entitled "Characteristics," had written an inquiry concerning virtue, in which he considers it as an instinctive sentiment. This notion was now revived, and maintained more philosophically and systematically by Hutcheson, in his "Inquiry into the Original of our Ideas of Beauty and Virtue." This notion appeared to Mr. Balguy too evanescent to afford a solid foundation for moral obligation. He therefore, in 1726, wrote, in reply to Shaftesbury, "A Letter to a Deist, concerning the Beauty and Excellence of moral Virtue, and the Support and Improvement which it receives from the Christian Revelation;" and, in 1728, published a tract, entitled, "The Foundation of moral Goodness, or a farther Inquiry into the Original of our Idea of Virtue;" which was the next year followed by a second part, illustrating and enforcing the principles and reasonings contained in the former, and replying to certain remarks communicated by lord Darcy to the author. This subject led the author's thoughts, by an easy transition, to the question, What may be considered as the first spring of action in the Deity? And, in 1730, he published a piece, under the title of "Divine Rectitude; or, a brief Inquiry concerning the moral Perfections of the Deity, particularly in respect of Creation and Providence." The author's design was to show, that the divine dispensations might be better explained on the

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principle of rectitude, than on that of benevolence. An opinion not very different from this was advanced in a publication, which appeared soon afterwards, by Mr. Grove, who maintained that the first spring of the Deity is wisdom; while another writer, Mr. Bayes, supported the opinion, that it is benevolence. This controversy was supported on all hands with great ingenuity, but was perhaps, after all, little more than a verbal dispute. The "Essay on Divine Rectitude" was followed by "A second Letter to a Deist," occasioned by Tindal's "Christianity as old as the Creation;" and by another tract, entitled, "The Law of Truth, or the Obligations of Reason essential to all Religion." In 1741, Mr. Balguy published an "Essay on Redemption," in which he explained the doctrine of the atonement, in a manner similar to that afterwards adopted by Dr. John Taylor, of Norwich. Concerning this treatise, bishop Hoadly's opinion, communicated by letter, was, that he had been more successful in ridding Christianity of some absurd doctrines, which had been long considered as almost essential to it, than in substituting others in their stead.

After this time, the only addition which Mr. Balguy made to his publications, was a volume of sermons. These, together with a posthumous volume, have been justly admired as good models of the plain and simple style of preaching. The subjects on which they treat are chiefly practical. It has been regretted, that he committed, at one time, two hundred and fifty sermons to the flames; but, without insinuating any thing to the discredit of the writer, it may be remarked, that an author, who could write like Balguy, was well able to judge which of his productions were worth preserving. Towards the close of life, this worthy man found it necessary, through ill health, to withdraw almost entirely from company, except what he chose at Harrowgate, which he frequented every season, and where he died in 1748, in the sixty-third year of his age.

Mr. Balguy's talents and character might have justly entitled him to a higher station in the church, than a humble vicarage of 270l. a year; yet this living, at North-Allerton, in Yorkshire, except a prebend at Salisbury, given him by bishop Hoadly, was all the preferment he ever received. It is to be presumed, that his modesty, not his liberality, prevented his advancement. He cultivated and enjoyed the friendship of worthy men of different denominations. His writings, if they left room for farther discussion, promoted rational inquiry; and his name will be transmitted to posterity with those of Clarke and Hoadly. "He was the friend of these illustrious men, and was associated with them in maintaining the cause of rational religion, and Christian liberty." *Biogr. Brit. from Memorials communicated by Dr. Balguy.*—E.

BALL, John, an English divine, was born at Cassington, near Woodstock, in Oxfordshire, in 1585. Though educated at Oxford, he attached himself to the cause of the puritans. Having obtained ordination from an Irish bishop without subscription, he settled upon a curacy, at Whitmore, in Staffordshire, of twenty pounds a year; upon which, together with a trifling income from a small school, he lived contentedly. Notwithstanding the obscurity of his situation, he distinguished himself by his writings. His principal work was, "A short Treatise concerning all the principal Grounds of the Christian Religion." This popular treatise passed through fourteen editions before the year 1632, and was translated into the Turkish language. Ball likewise wrote "A Treatise on Faith," 4to. 1631; "A friendly Trial of the Grounds of Separation," 4to. 1640; and several devotional pieces. Though disinclined to ceremonies, he wrote against those who thought them a sufficient ground of separation. He died in 1640, leaving behind him the character of a laborious preacher, and an ingenious writer. *Wood Athen. Oxon. Biogr. Brit.*—E.

BALLEXOERD, N. a citizen of Geneva, who was born in 1726, and died in his own country in 1774, is known as the author of an useful work, entitled, "L'Education physique des Enfans," printed in 8vo. in 1764. This dissertation, which received the prize from a society in Holland, abounds with physical knowledge and judicious observations. The author takes the child from its birth, and conducts it to years of puberty. There is another dissertation, not less interesting, by the same author, on the question, "What are the principal causes of the numerous Deaths of children." *Nouv. Dict. Hist.*—E.

BALLIANI, John Baptist, a senator of Genoa, born in 1586, has distinguished himself among natural philosophers by a profound treatise, written in Latin, "On the natural Motion of heavy Bodies." This work first appeared in 1638, and in 1646 was republished, much enlarged, and enriched with excellent observations. Had Balliani had leisure to apply himself to the sciences, he might have appeared with distinction among the first philosophers of

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Italy; but his rank and profession directed his principal attention to law and policy, and left him only a few occasional hours for his favourite studies, mathematics, and physics. He passed with honour through many public offices, and died in 1666. *Tiraboschi.*—E.

BALLIN, CLAUDE, a most excellent worker in gold and silver, was born in 1615 at Paris, where his father exercised the profession of a goldsmith. He laid a foundation for taste and skill in his art by the study of design, copying many of the pictures of Poussin at his father's, and practising at the private schools of drawing. He had attained so much excellence at an early age, that when only nineteen he made four silver basons, sculptured with the four ages of the world, which cardinal Richelieu purchased, and so greatly admired, that he employed the young artist to match them with four antique vases. Rising to the highest reputation in his art, he was employed to execute a great number of pieces of ornamental plate for Lewis XIV. to which he gave such a value by his chisel, that the workmanship was computed at ten times the worth of the material. The greatest part of these were melted down during the necessities to which the wars and expenses of that monarch reduced him before the peace of Ryswick; but the designs of the principal of them were first engraved by Ballin's nephew, Launoi. Several of his capital works, however, are still (or lately were) remaining in the churches of Paris, St. Denis, and Pontoise. After the death of Varin, the direction of the mint for casts and medals was given to Ballin, in which small works he exhibited all the taste displayed in his larger ones. This admirable artist was scarcely ever out of Paris, where he died in 1678. *Moreri. Nouv. Dict. Hist.*—A.

BALSAMON, THEODORE, an eminent master of the canon law, and ornament of the Greek church, flourished towards the close of the twelfth century. He was appointed guardian of the laws and records (Nomophylax et Charto phylax) of the church of Constantinople. He was nominated by the Greek church to the patriarchate of Antioch, but this see having been seized by the Latins, could never come into his possession. The emperor Isaac Angelus Comnenus having a design of advancing to the patriarchate of Constantinople Dositheus, then patriarch of Jerusalem, in order to obtain a decision in council in favour of such a translation, which was in fact contrary to the canon law, he flattered Balsamon with the hope of being advanced to this elevated station. (Nicetas Choniates in Is. Ang. lib. ii. c. 4. p. 440.) Seduced by this expectation, Balsamon maintained, in the assembly of the prelates, that such a translation, far from being contrary, was perfectly agreeable to the canon law; and the prelates, who were disposed to pay implicit deference to his judgment, acquiesced in this opinion. But, to his inexpressible surprise and mortification, he soon found, that he had exercised his ingenuity, and stretched his conscience, not for his own benefit, but for that of a rival. Dositheus, upon the authority of this decision, was appointed patriarch of Constantinople. Balsamon wrote several learned works on canon law; particularly, "Commentaries on the apostolical Canons, the general and particular Councils, and the canonical Letters of the Greek Fathers," printed in folio in Greek and Latin, at Paris, in 1620, and in two volumes, folio, in "Beveridge's Pandects of Canons," printed at Oxford in 1672. He also wrote a "Collection of ecclesiastical Constitutions," to be found in Greek and Latin in "Justelii Bibliotheca Canonica," and other learned works. *Fabricii Bibl. Græc. Dupin. Moreri.*—E.

BALSHAM, HUGH DE, an English divine, bishop of Ely, and founder of St. Peter's College, or Peter-House, in Cambridge, was, probably, born at Balsham, in Cambridgeshire, towards the beginning of the thirteenth century. He was, in 1247, nominated by the monks of the Benedictine monastery of Ely, in which he held the office of sub-prior, to the see of Ely. The king, Henry III. who wished to appoint one of his own friends, refused to confirm their nomination. (Mat. Paris Hist. Mag. ed. 1640, p. 956.) Balsham appealed to the pope, who claimed a right of disposing of vacant bishoprics in England by way of provision. The king contested this right, and the affair remained for ten years undecided. At last, however, the pope and the monks prevailed, and the matter was determined in favour of Hugh de Balsham. After the prelate was settled in his see, he engaged in the laudable and public spirited design of providing education for poor scholars. By degrees he so far accomplished his plan, as to institute a college, since known by the name of Peter-House. Bishop Balsham died at Dodington in 1286, and was buried in the cathedral church of Ely. By his last will he left to his scholars many books, and three hundred marks for erecting new buildings. According to an instrument, dated 1291, his memory is annually celebrated in his college. It was Hugh de Balsham who, in 1276, settled the distinction of jurisdiction between the chancellor of the university of Cambridge and the archdeacon of

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Ely. *Hist. Cantab. Ac. à Caio*, 1574. *Fuller's Hist. of Camb. Godwin de Presul. Biogr. Brit.*—E.

BALTHAZAR, CHRISTOPHER, a learned French Protestant, was born about the year 1588, at Ville-neuve-le-roi. He was educated in the Romish church, but the study of ecclesiastical history disposed him to embrace the reformed religion. Though in the profitable post of advocate to the presidial of Auxerre, which could be held only by a Roman catholic, after much deliberation, and some struggles, he left Auxerre, his office, relations, and friends, and went to Charenton, where he was publicly received among the protestants. Neither his circumstances, nor a regard for his personal safety, permitting him to remain at Paris, a wealthy young counsellor of Castres took him under his patronage, and, in return for the pleasure and benefit of his instructions, allowed him a handsome pension. Balthazar, however, was desirous of employing his labours in support of the protestant cause, and soon left the house of his patron to devote himself to writing. His zeal and talents attracted the notice of the reformed party, and, in 1659, the national synod of Loudon granted him a pension of seven hundred and fifty livres, to be paid from the public collections of the churches. He wrote several dissertations on subjects in dispute between the catholics and protestants, in which he particularly opposed cardinal Baronius. The papers were read and approved by an excellent judge, M. Daillé, moderator of the synod of Loudon, and it was determined that they should be published. It unfortunately happened, that the author, into whose hands they were returned, died soon after, and, though diligent search were made for them, they could not be found. It is not improbable that they were suppressed by the author himself, merely through extreme delicacy concerning his style; for it is related that, in composing his animadversions on the Annals of Baronius, he polished his style with such laborious exactness, that he sometimes was not able to finish a single page of his work in a day. Desirable as a habit of correct and elegant expression certainly is, that finical nicety, which is a perpetual clog upon a writer's progress, must be censured as a fault, and, when indulged in the extreme degree reported of Balthazar, becomes highly ridiculous. A favourable specimen of his latinity may be seen in his "Panegyric on M. Fouquet," printed in 4to. in 1655. Balthazar also wrote in French, "A Treatise on the Usurpations of the Kings of Spain upon the Crown of France," 8vo. Paris, 1626; and another tract upon the same subject, published in 1657. *Bayle. Moreri.* —E.

BALTHAZARINI, a celebrated Italian musician, and the first great violinist upon record, was sent from Piedmont at the head of a band of violin-players in 1577, by Marshal Brisac, to the court of France, where the queen, Catharine de Medicis, made him her first valet de chambre, and superintendant of her music. He contributed so much to the entertainment of the court and royal family by his playing, and his ingenuity in inventing magnificent plans, machinery, decorations, &c. for ballets, divertisements, and other dramatic representations, that he received the title of *Beaujoyeux*. He composed, in 1581, a ballet for the nuptials of the king's favourite, the duke de Joyeux, with Mademoiselle de Vaudemont, sister to the queen. It was called "Ceres and her Nymphs," and was printed under the title of "Balet comique de la Royne," &c. Paris, 1582. The music was by Claude le Jeune, and other composers, but the plan and devices of the ballet were the invention of Balthazarini. In the preface he says, that he "has blended poetry, music, and dancing, in a manner, which, if ever done before, must have been in such remote antiquity, that it may now well be called new." The first place is given to dancing; and this, in the opinion of Dr. Burney, is the origin of the *Balet Heroique*, and *Historique*, in France. *Burney's Hist. of Music*, vol. iii. *Nouv. Dict. Hist.* —A.

BALTUS, JOHN FRANCIS, a learned French Jesuit, born at Mentz, in 1667, and admitted into the society of Jesus, at Nancy, in 1682, was much esteemed by his fraternity. He was an excellent scholar, and deeply read in Christian and Jewish antiquities. After occupying several offices of the society, his fondness for books induced him to take the charge of the public library at Rheims, where he died in the year 1743. His most celebrated work is, "An Answer to Fontenelle's History of Oracles," written in French, and published in 8vo. at Strasburg, in 1707; in which he labours hard to refute the opinion of that celebrated wit, an opinion before maintained with great learning and ingenuity by Van-Dale, that the pagan oracles were impostures, contrived and carried on by the priests, and not, as had commonly been asserted by divines, the work of dæmons, who were silenced by the power of Christ. Fontenelle published no reply to this "Answer," not because he thought the arguments of Baltus decisive, but because he had an aver-

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sion to disputes of this kind, and, to use his own words, "chose rather to let the devil pass for a prophet, than to occupy his time with fruitless discussions." The subject, however, was taken up by the learned Le Clerc, who, in the "Bibliotheque Choisée" for the year 1707, inserted remarks upon the work of father Baltus, which called forth a "Continuation of the Answer" to Fontenelle, published at Strasburg in 1708. These two volumes were soon afterwards translated into English. Baltus also wrote, in French, "A Defence of the Christian Fathers accused of Platonism," 4to. 1711; "The Judgment of the Fathers on the Morality of Pagan Philosophy," 4to. Strasburg, 1719; "The Christian Religion proved by the Accomplishment of Prophecies," 4to. Paris, 1728; and "A Defence of the Prophecies of the Christian Religion," three volumes, 12mo. Paris, 1737. This latter performance was written against Grotius and father Simon, who had explained the prophecies with a latitude of interpretation, which father Baltus did not approve. He possessed considerable learning and talents, which he employed in support of the system which the church of Rome had pronounced orthodox. *Moreri. Nouv. Dict. Hist.*—E.

BALUE, JOHN, cardinal, a man who attained some celebrity by ill-acquired power, was born about 1420, of very obscure parentage, his father being by some said to have been a miller at Verdun, by others, a tailor at Poitiers. He studied for the clerical profession, and first attached himself to Jouvenal des Ursins, bishop of Poitiers; then to John de Beauveau, bishop of Angers, who made him a canon of his church. He was afterwards presented by Charles de Melun, favourite of Lewis XI. to that prince, who made him his almoner. In this situation, his crafty, subtle, and confident disposition soon pushed him forwards. He obtained several abbacies, was made superintendant of the finances, had the bishopric of Evreux, and next of Angers, from which he had procured the deposition of his old patron, John de Beauveau. In consequence of his services to the Roman see, in having caused the abolition of the pragmatic sanction, supported by the parliaments and universities of France, Balue obtained a cardinal's hat from Paul II. His influence over the mind of his bad master was extreme. He interfered in all public affairs; and once, in his pontifical habit, caused the troops to pass in review before him; on which the count of Dammartin requested leave to be sent to his bishopric, in order to make a muster of the ecclesiastics. After a long favour, his intriguing spirit led him into correspondencies with the dukes of Burgundy and Berry, to the prejudice of king Lewis, who had shown distrust of him since the danger he incurred, on his persuasion, at the conference of Peronne. His letters were intercepted, and his guilt proved by his own confession. The king imprisoned him, as is said, in an iron cage made for the purpose, for the space of eleven years, not being permitted by the pope to bring him to a public trial in the kingdom. At length, the superstitious terrors of Lewis, then near his end, and the persuasions of the pope's legate, regained him his liberty in 1480. He went to Rome, where he was received with great honour, and Sixtus IV. insulted the kingdom by sending him back as his legate to Charles VIII. Balue had the confidence to attempt to exercise his functions before his letters had been presented to the parliament, but the king would not suffer it. He returned to Rome, where he was presented to the bishopric of Albano, and afterwards of Præneste, and was appointed legate of the March of Ancona. He died in 1491. *Moreri.*—A.

BALUZE, STEPHEN, a learned French writer, born at Tulles, in 1630, took great pains to collect from various quarters manuscripts of authors, compare them with the editions already published, and give new editions, with notes, full of research and erudition. His attention was, however, chiefly confined to works in ecclesiastic history, as lives and letters of popes, and other eminent ecclesiastics; histories of councils; homilies, and the like. In 1655 he was taken under the patronage of the archbishop of Toulouse, and after his death was librarian to the illustrious Colbert. The king created in his favour a chair of canon law in the royal college, appointed him inspector of the college, and granted him a pension. After a long and tranquil enjoyment of these honours, he was persuaded by cardinal Bouillon to write "A genealogical History of the House of Auvergne," which contained matters so offensive to the court, that the work was suppressed by order of the parliament of Paris, and the author was deprived of his places and pension, and sent into exile. He was successively resident at Rouen, Tours, and Orleans, and was not recalled to Paris till after the peace of Utrecht. Baluze amused himself in his old age by writing the history of his native place, under the title of "Historia Tutellensis," printed in quarto at Paris, in 1717. He died in 1718 at the advanced age of eighty-eight, leaving, a-

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mong his friends, the character of an amiable man, ever ready to oblige others, and particularly to assist young students by a free communication of his knowledge, and among the learned an high reputation for an extensive acquaintance with books and manuscripts. *Journal des Savans de Paris. Dupin. Morcri. Nouv. Dict. Hist.*—E.

BALZAC, JOHN LOUIS GUEZ, lord of Balzac, the son of a gentleman of Languedoc, was born at Angouleme, in 1595. When young, he attached himself to the duke of Epernon, and then to the cardinal de la Valette, who employed him as his agent at Rome, where he remained two years. At his return, the cardinal introduced him at court, where his wit and eloquence caused him to be much noticed. The bishop of Luçon, afterwards cardinal Richelieu, esteemed him, and, when minister, bestowed upon him a pension, with the brevets of counsellor of state, and royal historiographer. He first distinguished himself by his *Letters*, of which the earliest collection was published in 1624. They obtained extraordinary popularity, and were long regarded as perfect models in that kind of composition. With much fine sentiment, and beauty of language, they are, however, studied, pompous, and inflated. They are reckoned direct contrasts to the manner of Voiture; but if inferior to that writer in freedom, Balzac was superior in real weight of matter. Such was the reputation he acquired as a man of letters, that it became at length a heavy burthen to him. Every gentleman in France who wished to be thought a *bel esprit*, wrote to him for the sole purpose of having a letter from Balzac to show; and it cannot be wondered at that he complains of such a perpetual exertion of his imagination for so frivolous a purpose, as the most irksome of all tasks. He likewise paid the usual penalty of literary eminence in being the subject of severe criticism. His style of eloquence was attacked by a young Feuillant, and defended by himself under the name of the abbé Ozier. This called forth a still more acrimonious attack, in two large volumes, from Goulu, the general of the Feuillants, who not content with vilifying Balzac's merit as a writer, abused the morality of his works, though with little reason. He bore these censures for some time with apparent indifference; but at length he made a retreat from the scene of contention to his estate of Balzac, pleasantly situated on the borders of the Charente, near Angouleme, where he employed his time in study and composition, and in writing to his correspondents, among whom were many of the most learned as well as the greatest of his countrymen. He himself was a good classical scholar, and wrote Latin verses with facility and elegance. His conversation was easy and agreeable, and free from the affected air that reigns in his writings. His philosophical love of freedom and retirement did not, however, preserve him from the gloom of disappointed expectation. Towards the close of life he became much addicted to the devotion of his church. He built two chambers in the capuchin convent of Angouleme, in which he often resided. He alienated in his life-time eight thousand crowns for pious purposes; and at his death, in 1654, he left a considerable sum to the hospital of Angouleme, where he directed himself to be buried, *at the feet of the poor interred there*. He founded an annual prize for eloquence at the French academy, of which he was a member.

"The French language (says Voltaire) is under very great obligations to Balzac. He first gave number and harmony to its prose." His thoughts likewise are frequently happy, through the result of study. He had a collection of *pensieri*, which he interwove in his compositions as occasion offered; but they are often hyperbolical, and characterised by point and antithesis. As he was too highly admired at his first appearance, he afterwards was too much depreciated and neglected. His principal works are his "Letters," printed at different times; "Le Prince;" "Le Socrate Chrestien;" "L'Aristippe;" "Entretiens;" "Latin Verses," in three books, of which his "Amyntas," and "Christ victorious," are most esteemed. All these have been collected in two volumes, folio. *Nouv. Dict. Hist. Voltaire, Siecle de Louis XIV. Bayle Dict.*—A.

BAMBRIDGE, or BAINBRIDGE, CHRISTOPHER, an English divine of the fifteenth century, a native of Hilton, near Appleby, in Westmoreland, and a student in Queen's College, Oxford, was conducted, by a rapid progress, through several stages of ecclesiastical preferment, till, in 1507, he was advanced to the see of Durham, and the next year to the archbishopric of York. After the death of Richard III. during whose reign his friendship with Morton, archbishop of Canterbury, subjected him to some sufferings, he returned, under Henry VII. into the full current of prosperity. Being appointed almoner to that prince, he was employed by him on several foreign embassies. In the reign of Henry VIII. he was sent to pope Julius II. under the pretence of restoring peace to Europe, by putting an end to the league

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then formed by the most powerful princes of Europe against the Venetians, but in fact to stimulate the pope to enmity against the king of France. Bambridge, while he accomplished with great address his master's design, was not negligent of his own interests. He so completely ingratiated himself with the pope, as to obtain from him a cardinal's hat, and an irregular precedency in the conclave. (Aubery, Histoire Generale des Cardinaux, et Paris, 1645, p. 264.) He was appointed by his holiness legate of the ecclesiastical army which was at that time besieging Bastia. Returning home, he discovered his gratitude to the pontif, by prevailing upon his royal master to engage in an unnecessary war in his defence. (Polyd. Verg. Ang. Hist. lib. xxvii.) Bambridge appears to have been a man altogether devoted to ambition, and to have owed his preferment more to artifice than to merit. No fruits of his learning remain; and it affords no high idea of his talents, that, in delivering a complimentary speech to the pope in consistory, he was thrown into so much confusion and embarrassment, as to say things directly contrary to his intention. With respect to his temper, little can be concluded in its favour, from the tragical incident which terminated his life. Being on some occasion in a violent passion with Renaud of Modena, his major-domo, he fell upon him, and beat him excessively. The enraged domestic revenged himself by ministering to his master a dose of poison. (Aubrey, ubi sup. p. 166.) This happened at Rome on the 14th of July, 1514. The master, who had paid dearly for forgetting the apostolic precept, "A bishop must be no striker," was buried in the English church; and the servant eluded the hand of public justice by hanging himself. *Wood's Athen. Oxon. Pits de Illust. Ang. Script. Fuller's Worthies. Biogr. Brit.*—E.

BANCK, LAURENCE, a Swedish lawyer, a native of Norcopin, was for fifteen years professor of civil law in the university of Franeker: he died in the year 1662. He published in 1649 a work, written in Latin, "On the Tyranny of the Pope over Christian Kings and Princes;" and in 1656, "Rome triumphant, or the Inauguration of Innocent X." But his principal publication is his edition of the "Book of Taxes of the Romish Chancery," a work which fixes the prices of absolution for the most heinous and infamous crimes. This edition, printed at Franeker, in 8vo. in the year 1651, is said by the editor to have been carefully collated with the most ancient copies, both printed and manuscript, particularly the editions of Cologne, 1523; of Wittemberg, 1538; of Venice, 1584; and of a manuscript, communicated by a friar from Rome. Other editions, of Rome, 1514; of Cologne, 1515; of Paris, 1520, 1545, and 1625, have been cited (Heideg. Myst. Bab. tom. i. p. 547.); and Jurieu (Prejuges legit. contra le Papisme, tom. i. p. 295, &c.) published the particulars of these taxes. Banck's edition of these taxes, and some others, have been placed among prohibited books in the "Index" of the Inquisition, as corrupted by heretics: nevertheless enough remains, in editions not controverted, to have given occasion to many worthy catholics to lament, that such taxes should have disgraced the church. *Wilte. Dear. Biogr. Bayle.*—E.

BANCROFT, RICHARD, an English prelate, archbishop of Canterbury, in the reign of James I. descended from a good family at Farnworth, in Lancashire, was born in September, 1544. After an university education at Cambridge, first in Jesus College, and afterwards in Christ College, ecclesiastical benefices and honours were speedily accumulated upon him. Besides the rectories of Tiversham, in Cambridgeshire; of St. Andrew's, Holborn; and of Cottingham, in Northamptonshire; he held the office of treasurer of St. Paul's cathedral: and was prebendary of St. Paul's; of St. Peter's, Westminster; of Canterbury; and, according to some (Battely's Ed. of Somner's Antiq. of Canterbury, part II. p. 82.), of Durham. His zeal for the church of England was vehemently displayed in a bitter invective against her enemies the Puritans, delivered in a sermon at St. Paul's Cross, on the 9th of February, 1589. He accused them, in harsh and intemperate language, of ambition and covetousness. The principal cause of non-conformity and schism was, he asserted, the prospect of plundering bishoprics, seizing the endowments of cathedrals, and scrambling for the remainder of the church revenues. The laity among the nonconformists he accused of an intention to dissolve the bonds of property, and introduce a community of goods. He strongly represented the danger of permitting private men to contest the authority, and violate the constitutions of the church; insisted upon the absurdity of extemporary prayers; and maintained the divine right of bishops in terms which, in the judgment of sir Francis Knollys, one of the queen's counsellors, were injurious to the supremacy of the crown. (Strype's Life of Archbishop Whitgift, book iii. chap. 21.) This sermon, which Strype supposes to have been preached at the instigation of archbishop Whitgift, for the pur-

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pose of silencing the popular clamours against episcopacy, was only one among innumerable proofs of Bancroft's violent hostility against the Puritans. He uniformly opposed, with the utmost vehemence, sects and innovations of every kind. As one of the commissioners for ecclesiastical causes, he strenuously pursued rigorous measures for the suppression of heresy and schism. Writings which were levelled against episcopacy, or intended to recommend any other mode of church discipline, he treated as seditious, and pursued their authors as enemies to the state. In short, the archbishop of Canterbury, to whom he was chaplain, found him one of the most able and zealous agents whom he could employ in wielding the weapons of authority against troublesome, and, as they were commonly termed, factious sectaries. (Strype, ubi sup. book iv. chap. 23.) If this conduct excited displeasure in those who, at that time, were zealous for further reformation in the affairs of religion, it was to be expected that it should, in the same degree, obtain the applause of those who were well contented that things should remain as they were. We cannot wonder that so zealous a defender of the church of England as Bancroft should be rewarded for his services with high ecclesiastical preferment. In 1597 he was advanced to the see of London; and from that time, through the increasing infirmities of the archbishop, the management of the ecclesiastical affairs of the kingdom devolved chiefly upon him.

In a celebrated conference between the bishops and the presbyterian ministers, held at Hampton Court in 1603 (Collier's Eccles. Hist. of Great Britain, vol. ii. p. 664; Barlow's Sum and Substance of the Conference held at Hampton Court, printed in 1604), bishop Bancroft gave full proof that his advancement had not cooled the ardor of his zeal for the established episcopacy. The king requesting satisfaction on the three points of confirmation, absolution, and private baptism, Bancroft, in the first day of the conference, undertook the explanation and vindication of these branches of episcopal discipline, as exercised in the church of England. On the second day, when the nonconformist ministers expected to enter upon a fair discussion of the great points in dispute concerning doctrine, worship, and discipline, bishop Bancroft's intolerant principles and overbearing spirit prompted him to propose a measure, which would have at once terminated the conference by the violent interference of authority. He humbly moved the king, that an ancient canon, that "schismatics are not to be heard against bishops," might be remembered, and that, according to a decree of an ancient council, which prohibited any man to plead against his own subscription, those of the opponents, who had subscribed the communion-book, should be set aside. The king saw the absurdity and injustice of these proposals, and prudently rejected them. The bishop being called upon to reply to the exceptions made by Dr. Reynolds, one of the delegates from the nonconformists, a conference ensued on predestination and confirmation. In the course of this disputation, Dr. Reynolds moved for several alterations in doctrine and discipline: upon which the bishop, earnestly solicitous to prevent the success of these petitions, instantly fell upon his knees before the king, praying to be heard in two or three requests. The first was, that care might be taken to provide a praying clergy; the services of the desk being by many as much neglected, as if they thought the duty of a parish priest wholly confined to the pulpit. He next requested, that till men of learning and sufficiency could be procured for every congregation, homilies should be read, and their number increased. His last motion was, that pulpits might not be turned into batteries, from which every malcontent might be allowed to play his spleen against his superiors. Whatever foundation there might be for these requests, it is evident, that they were pointed, with little good humour or good-will, against the nonconformists. In the course of this conference, the subject of clerical non-residence being started, the lord chancellor took occasion to argue against pluralities, and, expressing a wish that some clergymen might have single coats before others had doublets, added, that he himself had managed in this manner in bestowing the benefices in the king's gift: upon which the bishop of London replied, "I commend your honourable care that way; but a doublet is necessary in cold weather." The good bishop spoke feelingly; for he had himself experienced the comfort of warm cloathing.

Upon the death of archbishop Whitgift, bishop Bancroft was, in 1604, elected and consecrated to succeed him in that high dignity. That he still adhered to the same intolerant principles, and pursued the same violent measures against the nonconformists, appears from the eulogy of lord Clarendon, who writes, "that this metropolitan understood the church excellently, and had almost rescued it out of the hands of the Calvinian party, and very much subdued the unruly spirit of the nonconformists by, and after, the conference at Hampton Court;" and

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that, " if he had lived, he would quickly have extinguished all that fire in England, which had been kindled at Geneva, and would easily have kept out that infection, which could not afterwards be so easily expelled." (Lord Clarendon's Hist. ed. 1727, vol. i. p. 88.) Of the archbishop's jealousy for the rights of the church, a memorable example occurs, in his contest with the judges, against whom he exhibited to the lords of the council certain articles, complaining of their encroachments on the ecclesiastical courts in granting prohibitions. (Collier, ubi supra, p. 688.). The complaint was over-ruled by the unanimous opinion of the judges, which Coke justly calls the highest authority of the law. In the interior discipline of the church the archbishop was rigorously exact. He pressed a strict conformity to the rubric and canons, without making the smallest allowance for difference of opinion. Those who had formerly subscribed the articles with admitted latitude were, under his jurisdiction, required to signify their conformity in close and unevasive terms. For refusing submission to these requisitions, or on other accounts, according to rolls delivered in by Bancroft not long before his death, forty-nine clergymen were deprived of their benefices: other accounts report a much larger number. In hopes of increasing the revenues of the church, the archbishop, in 1610, presented to parliament a plan for the better providing a maintenance for the clergy, the leading objects of which were, to improve the tythes, to redeem lay impropriations, and to restore the practice of mortuaries by repealing the statute of mortmain. This project, which was wisely rejected by the parliament, appears to have been archbishop Bancroft's last public act. The painful disease of the stone terminated his life: he died at his palace at Lambeth in November, 1610, aged sixty-seven. He left his library to his successors in the see of Canterbury. We find no account of any publications from his pen, except his famous sermon against the Puritans, already mentioned, and two tracts, which he wrote before his advancement to the episcopal dignity, in defence of the church against the nonconformists, entitled, " Dangerous Positions," and " Survey of the pretended holy Discipline." (The sermon preached at St. Paul's Cross is prefixed to this tract). These pieces were much admired by those who were inclined to violent measures, and, doubtless, contributed to the author's advancement. It cannot reasonably be questioned, that the prominent features in the character of this prelate were intemperate zeal, and intolerant severity, and that whatever services he might render to episcopacy, the general cause of protestantism owed him little obligation; for nothing could be more inconsistent with the fundamental principle of the reformation, than for the predominant party to refuse to other sects the exercise of that freedom of judgment and action, which they had themselves asserted and maintained on their separation from the church of Rome. With narrow principles, and a rugged temper, Bancroft, however, appears to have possessed a strong understanding and active spirit, which fitted him for business, and enabled him to occupy stations of high importance with a considerable degree of reputation. A letter written by this prelate to king James I. containing a vindication of pluralities, is preserved in the advocate's library at Edinburgh, and may be read in the first volume of sir David Dalrymple's Memorials. *Le Neve's Lives of English Bishops. Biogr. Brit.*—E.

BANDELLO, MATTHEW, bishop of Agen, a celebrated writer of novels, was born towards the close of the fifteenth century at Castelnuovo, of Scrivia, in the Milanese. In imitation of his uncle Vincenzo, general of the order of Dominicans, he entered into that society, and resided for some time in a convent at Milan. He soon quitted it, however, and took up his residence at the palace of Pirro Gonzaga, lord of Gazzuolo, whose daughter, the celebrated Lucretia Gonzaga, he instructed in polite literature. During the war carried on in the Milanese by the French and Spaniards between 1520 and 1525, he suffered in common with many others, lost all his books, and was brought into great danger of his life, which he only preserved by taking flight in a disguised dress. After wandering some time he attached himself to Cæsar Fregoso, whom he accompanied into France. In that country he lived many years; and in 1550 he was nominated by Henry II. to the bishopric of Agen. He attended, however, little to episcopal duties, and left the care of his see to the bishop of Grasse. The exact time of his death is unknown, but he was still living in 1561. The collection of novels or tales, which has chiefly made his name remembered, was first printed in Lucca in 1554, in three volumes, 4to. under the title of " Novelle del Bandello," to which another volume was afterwards added, printed at Lyons in 1573. Several other editions have been made, but mostly imperfect and truncated. That of London in 1740, four volumes, 4to. is, however, conformable to the first. The author in his narrations imitates the manner of Boccacio, and is reckoned to write

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in a lively and agreeable style; but he has also copied his model in those freedoms of language and description which are highly unbecoming a bishop, and have given matter of scandal to his church. He was also author of a Latin version of Boccacio's story of "Tito et Gisippo," of eleven cantos, in ottava rima, in honour of Lucretia Gonzaga, and of some other works. *Tiraboschi. Nouv. Dict. Hist.*—A.

BANDINELLI, Bacio, was born at Florence in 1487. His father, who was a goldsmith, taught him drawing, and working in metal; but his decided taste for sculpture caused him to be placed with Rustici, a statuary of eminence. He early became a rival, and a malignant one, of Michael Angelo, with whom he attempted to vie in painting as well as in sculpture, but without success. He was unable to obtain the art of colouring, and soon laid aside the pencil for the chisel. His works in marble gained him a high reputation, and no one was more sensible of his excellence than himself. It was his pride to be compared with other artists; nor did he scruple any means of getting business out of their hands. He was patronised and employed by Leo X. Clement VII. and Francis I. For the latter he was engaged to copy some antiques; and he did not hesitate to affirm that he would make a Laocoon not only equal to the famous original, but superior. He succeeded in this work so admirably, that pope Clement sent his copy to the gallery at Florence, and rather chose to give Francis some real antiques than to part with it. Bandinelli obtained from the pope a block of marble, which had been meant for Michael Angelo, and made from it a Hercules overthrowing Cacus, which was placed at Florence by the side of Michael Angelo's David, and appeared worthy to pair with it. He was continually led by ambition or avarice to undertake vast works, which the inconstancy of his disposition made him quit unfinished for something else. He was therefore perpetually involved in disputes with his employers, and in the end lost all his patrons. The grand duke Cosmo de' Medici was the last for whom he performed some great works, but not without various failures and disappointments. He died at Florence in 1659, aged seventy-two. Several of his pupils arrived at eminence. A natural son, named Clement, to whom he had taught his art with success, died young.

Bandinelli's intriguing, quarrelsome, and unpleasant character, embroiled him with most of his contemporary artists, and injured his fame during his life-time. He stands high, however, among the Italian sculptors, and his remains are much admired. The principal are the bas-reliefs of the tombs of Leo X. and Clement VII. at Rome; a St. Peter, a Bacchus, the Laocoon, and the figures of some princes of the Medici family at Florence. In general his drawing is correct, and shows much knowledge of anatomy, but his muscles are too strongly marked, and he is deficient in grace. His rivalry of Michael Angelo made him an imitator, and in some measure a caricaturist of that great sculptor. *D'Argenville, Vies des Sculpteurs.*—A.

BANDURI, Anselme, an antiquary of the eighteenth century, was a native of the republic of Ragusa, in Dalmatia, and a Benedictine monk. Passing into Italy, he studied at Florence, where he made a rapid progress in the learned languages, and soon became a preceptor. Bernard de Montfaucon coming to Florence in the year 1700, employed him to examine the manuscripts which he wished to consult for a new edition of Chrysostom's works. Under the patronage of the grand duke of Tuscany, Banduri, to extend his acquaintance with ecclesiastical antiquities, spent some years in the abbey of St. Germain, in Paris. Here he acquired an accurate knowledge of the antiquities of Constantinople, which enabled him to compose a valuable work, published at Paris in 1711, in two volumes, folio, entitled "Imperium Orientale, sive, Antiquitates Constantinopolitanæ." The work is embellished with topographical plans, maps, and other engravings. Banduri also published a collection of Roman medals, which appeared at Paris in 1718, in folio, under the title of "Numismata Imperatorum Romanorum a Trajano Decio ad Paleologos Augustos." This work, enriched with a catalogue of books, and a collection of dissertations on medals, was reprinted in 4to. at Hamburg, in 1719, by John Albert Fabricius. Banduri was in 1724 appointed librarian to the duke of Orleans: he died at Paris in 1743. The accuracy of this author's Antiquities of Constantinople has been disputed by Casimir Oudin (Masson, Hist. Crit. de la Rep. des Lettres, tom. vii.); nevertheless, his learned industry may entitle him to be distinguished from the common herd of compilers. *Moreri. Nouv. Dict. Hist.*—E.

BANGIUS, Peter, a Swedish divine, was born at Helsingberg in 1633. He studied at Upsal, and travelled with a pupil through Sweden, Denmark, and the Netherlands. On his return home, he was appointed professor of theology in the university of Abo, in Finland, and filled the chair with credit thirty-two years.

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In 1682, Charles IX. of Sweden appointed him bishop of Wyburg: he died in 1696. He was a public benefactor to his country by the pains which he took to establish schools, and promote knowledge. He wrote in Latin an ecclesiastical Swedish History; a Treatise on sacred Chronology; a Commentary on the Hebrews; and other works. *Le Long. Bibl. Tac. Moreri.*—E.

BANGIUS, THOMAS, a learned Danish divine, of the university of Copenhagen, was born in the year 1600. He successively discharged with great credit the duties of the professorships of Hebrew, philosophy, and divinity, and was the author of several learned works: he died in 1661. Among his writings in Latin are various dissertations to elucidate portions of the Scriptures; "Philological Observations," printed in 8vo. at Copenhagen, in 1640; "An Exercitation on the Origin of Diversity of Languages, and on the Excellence of the Hebrew," 8vo. 1634; and "A Hebrew Lexicon," 4to. 1641. *Alberti Thura, Hist. Lit. Danorum. Bayle.*—E.

BANIER, ANTONY, a French abbé, a writer of the eighteenth century, was a native of Clermont, in Auvergne, where he pursued his first studies. Repairing to Paris for the purpose of completing his education, his talents soon attracted attention, and supplied him with resources, which he could not draw from his family. Having been employed in classical instruction, his thoughts were turned towards the subject of ancient mythology, and he drew up, in two volumes, 12mo. "An Historical Explication of the Fables of Antiquity." This publication soon made him known as a writer of taste and erudition, and, in 1714, procured him admission into the Academy of Inscriptions and Belles Lettres. In 1715 the work appeared in the form of dialogue, with large additions. The object of this work is to trace up mythology, or the fables of the ancients, to historical facts, as their true source. Banier pursued the same object in various dissertations, communicated to the Academy of Inscriptions and Belles Lettres, and published, either in part, or entire, to the number of thirty, in the Memoirs of that Academy. Still adhering to his favourite pursuit, he presented the public with the fruits of his industry during the last ten years of his life, first in his "Translation of the Metamorphoses of Ovid," with historical remarks and explications, with the plates of Picart, published in folio, at Amsterdam, in 1732, and reprinted in two volumes, 4to. at Paris, in 1738; and afterwards in a fuller developement of his ideas on the fables of the ancients, in a work, entitled "Mythology, or the Fables explained by History," printed both in 4to. and 12mo. at Paris, in 1740. The work abounds with learned research, and ingenious conjecture; but it may be questioned whether M. Banier's theory, or any other single method, will successfully disentangle the twisted web of ancient mythology. Banier died in November, 1741, aged sixty-nine years. He published an improved edition of Marville's "Melanges d'Histoire et de Literature," and had a share in the new edition of Picart's "General History of religious Ceremonies," published in 1741. *Moreri. Nouv. Dict. Hist.*—E.

BANKES, JOHN, *Knight*, an English lawyer, was born of a good family, at Keswick in Cumberland, in 1589, and educated in Queen's college, Oxford. He studied and practised the law in Gray's Inn, and soon acquired a degree of reputation which recommended him to the notice of his sovereign Charles I. who, in 1629, appointed him his attorney. The next year he was chosen Lent-reader at Gray's Inn, and in 1632 treasurer of that society. In 1634, after receiving the honour of knighthood, he was advanced to the office of attorney-general, and in 1640 was made chief justice of the common pleas. In both these offices he acted with a degree of wisdom, integrity, and firmness, which obtained him high esteem. It was a singular proof of his merit, that, though, in the contest between the king and parliament, he openly declared himself on the side of the former, in the proposals which the parliament made to the king in January 1643, they desired that the lord chief justice might be continued in his office. Soon afterwards, however, he lost all his credit with them, by declaring the actions of Essex, Manchester, and Waller treasonable, and, together with the other judges who maintained the same opinion, was, by a vote of the house, pronounced a traitor to his country. A memorable instance of courage displayed during this unhappy contest by lady Bankes, must not be overlooked. Some of the parliamentary forces, under sir W. Earl and Thomas Trenchard, esq. besieging Corffe Castle in the isle of Purbeck in Dorsetshire, the seat of sir John Bankes, where his lady and family were then resident, the lady, though surrounded only by her children and servants, and a few tenants, not amounting to more than forty, refused to surrender the fortress; and held out till she was relieved by a body of horse under the earl of Carnarvon. Sir John continued with the king

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at Oxford, assisting him by his councils, till his death, which happened in December 1644. By his last will the lord chief justice left, among other charitable legacies, thirty pounds a year to the town of Keswick, for the support of a manufacture of coarse cottons, which had been not long before set up in that town, and which without this aid would probably have been lost. Sir John Bankes appears to have been a man of sound integrity, cool judgment, and amiable temper. *Lloyd's Memoirs. Fuller's Worthies. Wood's Fasti Oxon. Clarendon. Biogr. Brit.* —E.

BANNIER, JOHN, a celebrated Swedish general, was born in 1601, and bore arms under Gustavus Adolphus, with whom he was a great favourite, and whom he is said greatly to have resembled in person. Gustavus gave him the command of his infantry; but he had the misfortune to be twice beaten by Pappenheim. Such, however, was his reputation, that on the death of the king of Sweden, he succeeded to the post of general in chief, in which he obtained a glory little inferior to that of his master. He gave the Saxons two defeats, and afterwards, passing into Misnia, took many places, and gained a very complete victory over the Imperialists at Wistock. He then reduced many towns in Pomerania, and, passing the Elbe, made a great progress in Saxony and Bohemia. Here he twice beat the Saxon general Maracini; and filled with alarm all that part of Germany. The emperor attempted to engage him in a negotiation by means of his wife, who every where accompanied him, and to whom he was greatly attached; and his splendid offers are said to have made some impression on Bannier, when the French minister, receiving intimation of the design, prevented it. Bannier, then, in conjunction with the French troops, marched into Hesse Cassel, followed by Piccolomini, who by his skill prevented the confederates from profiting by their superiority. About this time, too, the wife of Bannier died, which almost threw him into despair; but as he was conducting her remains to Erfurth, he happened to see a young princess of Baden, with whom he fell violently in love. This new passion so occupied his mind, that he was no longer the same man. He neglected his affairs, attended to nothing but courtship and festivals, and on the day when he received the father's consent, he made such a *feu de joye*, that the noise of the cannon threw the people of Cassel into the greatest consternation. He afterwards, however, made a spirited attempt upon Ratisbon, where the emperor was holding a diet, and was very near surprising his person. But a large army being at length collected for the relief of the place, Bannier was obliged to retreat into Bohemia. In this retrograde march he was closely pushed by the Imperialists, and reduced to the greatest danger, from which he extricated himself by extraordinary skill and good conduct. But the fatigue of this exertion threw him into an illness, of which he died at Halberstadt on May 20, 1641, greatly regretted by the whole army.

Bannier had all the qualities of a great general. He was hardy, patient, active, and ready to partake in all dangers and fatigues with his soldiers, by whom he was almost adored. No general was more sparing of the blood of his troops. He was fond of repeating "that he had never hazarded any thing, or even undertaken an enterprise, without an evident necessity." He did not willingly engage in sieges, and relinquished them without scruple when they seemed likely to prove difficult. Had he not been thus economical of his forces, he knew that Sweden must soon have been exhausted. He was no encourager of volunteers of quality in his army, sensible of the injury discipline sustained by their example. He had shaken off all dependence on his court for military directions, and to his freedom in this respect he candidly attributed his superiority over the Imperial generals. It was a principle with him, that subaltern officers should regularly succeed to those above them, unless there were some particular reason to the contrary. Though he loved his soldiers, he would not suffer them to enrich themselves by pillage, thinking it a certain way to spoil them for service; and this is said to have been the reason why he turned away from Prague, when he might easily have taken it. His passions were naturally violent, but his general conduct was moderate and humane. *Nouv. Dict. Hist. Mod. Univers. Hist. Moreri.*—A.

BARACH, the fourth judge of the Hebrews, after delivering the Israelites from their bondage to Jabin, king of Canaan, and defeating Sisera, ruled over them thirty-three years: he lived about 1240 years before Christ. *Judges*, iv. *Joseph. Antiq.* lib. v. c. 6.—E.

BARADÆUS, called also ZANZALUS, JACOBUS, an obscure and ignorant monk of the sixth century, distinguished himself in the eastern church by reviving and increasing the sect of the Monophysites, after it had become nearly extinct. In opposition to the doctrine of Nestorius, that there were in Christ two persons, Eutyches had, in the preceding cen-

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tury, founded a sect, which taught that in Christ there is but one nature, that of the incarnate word. These sectaries, called from their founder Eutychians, were also from their doctrine called Monophysites. The sect, subdivided into other branches, grounded upon nice distinctions in these unprofitable disputes, had been condemned by the council of Chalcedon, and was apparently falling into oblivion, its bishops being reduced by imprisonment and death to a very small number, when a successful effort was made for its revival. Bardæus was ordained, by the remaining leaders of this sect, bishop of Edessa, and appointed to the direction of their affairs. What this monk wanted in learning, he made up in zeal. With an enlargement of mind above the obscurity of his station, and with a fortitude which no dangers could daunt, nor any labours exhaust, he undertook the task of restoring the credit, and increasing the numbers of his sect; and his success in the enterprise was astonishing. Cloathed in a coarse garment, he travelled on foot through the east, re-uniting the scattered remnants of the Eutychians, and establishing every where presbyters and bishops. By the power of his rude but commanding eloquence, and by his unwearied activity and diligence, he produced such a change in the affairs of the sect, that their numerous churches could not all be comprehended under the sole jurisdiction of the patriarch of Antioch, and he found it necessary to appoint him an assistant, whose residence was fixed at Tagritis on the borders of Armenia. In fine, when the bishop of Edessa died, in the year 588, he had the satisfaction of leaving his sect in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries; and his name became so famous, that, from him, as their second founder, they were called Jacobites; an appellation, by which their descendants are still known in Abyssinia, Egypt, and Armenia. *Asseman. Bibl. Orient.* tom. ii. c. 8. *Mosheim's Eccles. Hist.* cant. vi. *Nouv. Dict. Hist.* art. ZANZALE.—E.

BARANZANO, REDEMPTUS, a Barnabite friar, born in 1590 at Saravelle, a town of Verceil in Piedmont, distinguished himself, early in the seventeenth century, among those who ventured to forsake the Aristotelian method of philosophising. A letter written to him upon this subject, in June 1622, by lord Bacon, from which may be learned the coincidence of Baranzano's ideas with those of that illustrious philosopher, is preserved in the third volume of "Niceron's Memoirs." After having taught mathematics and philosophy at Anneci, he went to Paris, where he formed an intimate friendship with La Mothe-le-Vayer, who speaks of him as one of the first wits of his age. (Discours de l'Immortalité de l'Ame; Œuvr. 12mo. tom. iv. p. 172.) He died at Montargis in 1622. His works are, "Uranscopia," or the Universal Doctrine of the Heavens, printed in folio in 1617; "Campus Philosophicus," the first part of his Summary of Philosophy, as taught at Anneci, printed in 8vo. at Lyons, 1617; and "De Novis Opinionibus Physicis," 8vo. 1619. *Bayle. Moreri.*—E.

BARATHIER, BARTHELEMY, an Italian lawyer of the fifteenth century, a native of Placentia, taught the Roman feudal law at Pavia and Ferrara. He reduced this law to a new arrangement, which became a text book in the schools. The work was printed at Paris in 1611, under the title, "De Feudis Liber Singularis," and 1695, by Schilter, under its true title, "Libellus Feudorum Reformatus." *Janson in Prælud. Feudorum. Moreri.*—E.

BARATIER, JOHN PHILIP, a learned German of rare talents and erudition, was born in 1721 at Schwobach, near Nuremberg. In his childhood he was a prodigy of learning. At five years old he is said to have understood Greek, Latin, German, and French: his knowledge, of the two former languages at least, cannot be conceived to have been very perfect. His father, who was minister of the French church at Schwobach, and had been his instructor, next taught him Hebrew, and he was able, after a year, to read the historical books of the bible. At nine years of age, he was able not only to translate the Hebrew text into Latin or French, but to retranslate these versions into Hebrew. At the same age, he could repeat by heart the Hebrew psalter without having committed it to memory by any other means than frequently reading it with his father. Before he had completed his tenth year, he drew up a Hebrew lexicon of uncommon and difficult words, annexing curious critical remarks. In 1731, Baratier was matriculated in the university of Altdorf. The same year he wrote in French "A Letter to M. Le Maitre, Minister of the French Church at Schwobach, on a new Edition of the Bible, Hebrew, Chaldaic, and Rabbinical:" the letter, dated August 20, 1731, is preserved in the twenty-sixth volume of the "Bibliotheque Germanique." The margrave of Anspach, in 1734, appointed him a pension of fifty florins a-year, and allowed him the free use of books from the library at Anspach. The fruits of his industry

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soon appeared in a translation from the Hebrew, with historical and critical notes and dissertations, of "The Rabbi Benjamin's Travels in Europe, Asia, and Africa, containing an Account of the State of the Jews in the twelfth Century." This work was published, in two volumes 8vo. at Amsterdam, in 1734, the author's thirteenth year. The whole is said to have been finished in four months.

This wonderful youth, in the midst of his philological pursuits, had found leisure for the study of mathematics and astronomy: and such were his attainments in these sciences, that he devised a method of discovering the longitude at sea, which he laid before the royal academy of sciences at Berlin, in a long letter, dated January 21, 1735, the day in which he completed his fourteenth year. Baratier, finding that his letter was well received, resolved to support his project in person, and, in March, set out for Berlin. On his way thither he passed with his father through Hall, where the chancellor of the university, Ludewig, offered to confer upon him the honorary degree of master of arts. Flattered by this proposal, Baratier, on the spot, and in the presence of many professors, drew up *fourteen* theses, in philology, ecclesiastical history, and philosophy, which he caused to be printed that night, and the next day supported them for three hours with great applause; upon which he was received master of arts in philosophy. He arrived a few days afterwards in Berlin. On the 24th of March, the mathematical class being assembled, with all the heads of the university, and many members of other classes, Baratier was called in. M. de Vignoles, the rector, suggested to him some difficulties attending his project, to which he replied with great readiness in French. After this, he proposed, in Latin, the plan of an astronomical instrument, which he proposed to execute. M. Jablonski, the president, reported that he had examined Baratier, in the king's presence, and had found him well acquainted with rabbinical learning, the oriental languages, and ecclesiastical history. Baratier was then, with the usual forms, admitted a member of the society.

Returning to Hall with his father, on whom the king of Prussia at this time bestowed the charge of the French church in that city, Baratier turned his attention to theology, and wrote an answer to Crellius, who, under the signature of Artemonius, had given a Socinian interpretation to the introduction to the gospel of John. The work, which was written in Latin, and entitled "Anti-Artemonius," was published in 8vo. at Nuremberg, in 1735. It was accompanied with a "Dissertation on the three Dialogues, commonly attributed to Theodoret," intended to invalidate their authenticity. This piece Baratier afterwards, in 1737, defended against the strictures of the journalists of Trevoux, in another dissertation on the subject, printed in the forty-eighth volume of the "Bibliotheque Germanique." In the fortieth volume of the same Journal will be found another dissertation of Baratier, in the form of a letter, "On two Works attributed to St. Athanasius." The king of Prussia, to try the extent of this youth's knowledge, asked him whether he understood the public law: Baratier was obliged to confess that he did not. "Then," said the king, "go and study it before you call yourself a learned man." The young man's literary ambition was insatiable: renouncing for a time all other studies, he applied himself to this with such diligence, that after fifteen months he was able to support a thesis in the public law with great credit. Hard study, and the uninterrupted exertion of faculties, vigorous and active in a degree almost preternatural, speedily destroyed a constitution naturally feeble and delicate. After languishing in a decline for several months, this wonderful young man died in 1740, aged only nineteen years, eight months, and seven days. Notwithstanding his wonderful attainments, it is said that before he was ten years old, it was his custom to lie in bed twelve hours, and ten hours from that time to his death. It is difficult to conceive the possibility of crowding so much learning into so small a space: yet the truth of the leading facts concerning this extraordinary youth does not rest upon individual testimony, but upon public records. Such singular instances of intellectual precocity are rather to be gazed at with astonishment as "lusus naturæ," than contemplated with delight as models of perfection. To be encouraged by such rare examples, to hasten prematurely the growth of promising genius, would be injudicious. The poplar, which soon becomes a lofty tree, will soon decay; the strong and sturdy oak, whose majestic trunk stands unimpaired through centuries, requires a century to bring it to maturity. *Formey's Life of Barâtier. Bibl. Germ.* tom. xvii. xix. *Moreri. Nouv. Dict. Hist.*—E.

BARBADINO, a learned Portuguese of the present century, who, desirous of promoting the progress of science, so much neglected in his native country, published "Verdadero Methodo de Estudiar para ser util à la Republica y a la Iglesia;" Valencia (Paris), 1746. The

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picture which he drew in the above work of the wretched state of literature in Portugal, excited against him many enemies and antagonists, among whom was the Jesuit Joseph Fran. de Ila, who attacked him with great violence in his "History of Brother Gerundio." He was, however, defended by don Joseph Maymo, in "Difese del Barbadino," 1758, 4. who published also a Spanish translation of all the writings which had appeared, till the year 1750, for and against Barbadino. *Adelung's Cont. of Iöcher's Gelchrt. Lex.*—J.

BARBARO, Francis, a noble and learned Venetian, born in the year 1398, was equally distinguished by his love of literature, and his talents for public affairs. He was a pupil of the learned Grecian Chrysoloras, under whom he acquired a profound knowledge both of the Greek and Latin languages. Of his Greek learning, his translations of Plutarch's Lives, of Aristides, and Cato, afford a good specimen. He wrote, in Latin, an elegant moral work, entitled "De Re Uxoria," which was first published with the author's name, in 4to. at Paris, in 1515. This work, which gives much good advice on the choice of a wife, and treats judiciously on the duties of wives and mothers, has passed through many editions. He was also the author of some orations and letters which discover good taste and an amiable temper. The public offices which he occupied were numerous, and in all he displayed eminent virtues. He was, successively, governor of several cities in the Venetian territory. In Brescia, his courage and discretion enabled him to extinguish the flames of civil discord, and to defend the city against the Milanese forces, under the great commander Piccinino. During this siege, he had to contend with enemies both within and without the walls. He prevailed upon the two violent factions into which the city was divided to unite, and act in concert for the public good: and, after a siege of three years, during which the people had suffered much by famine and disease, he obliged the enemy to retire. (Vianoli's History of Venice, tom. i. book 18, 20.) Francis Barbaro died, regretted by his countrymen, in 1454, aged fifty-six years. His Letters were collected and printed at Brescia, in 1743. *Bayle. Moreri. Tiraboschi.*—E.

BARBARO, Ermolao, the elder, nephew of the preceding, was an early and diligent student of the Greek language, and at twelve years old translated many of Esop's fables into Latin. Pope Eugenius, his fellow-citizen, appointed him apostolic proto-notary, and, at thirty years of age, advanced him to the episcopal see of Trevigi, from which, ten years afterwards, he was translated to that of Verona. He died at Verona in 1470, sixty years of age. He left translations of Greek authors. *Tiraboschi.*—E.

BARBARO, Ermolao, the younger, grandson of Francis Barbaro, was born in 1454. In his childhood he was instructed by his uncle the bishop of Verona, and was afterwards sent to Rome, and put under the tuition of Pomponio Leto. At fourteen he had given such proofs of genius, that he received from the hand of the emperor Frederic the poetic crown. At sixteen he undertook the translation of Themistius, which he published seven years afterwards. In the school of Padua he graduated in jurisprudence and philosophy. Returning to Venice, he entered upon public life, and so diligently occupied himself in the service of the state, as almost entirely to neglect his favourite studies. He resumed, them, however, after an interval of twelve years, with fresh ardour. The study of the Greek language was his particular delight; and to diffuse this branch of learning, he read lectures without gratuity, in his own house, upon Demosthenes, Theocritus, and Aristotle. On these occasions, his doors were open to all who chose to attend, and his lectures were so much frequented, that few Greek masters could boast of more scholars. His acquaintance was universally sought by men of letters, and the grandson had scarcely less authority in the republic of letters, than the grandfather in the state. At thirty-two years of age, he was sent embassador to the emperor Frederic, who, in addition to the honour he had conferred upon him eighteen years before, now granted him that of knighthood. Deputed afterwards on an embassy from the state to pope Innocent VIII. that pontif created him patriarch of Aquileia. The laws of Venice forbid its ministers to receive any dignity, temporal or spiritual, from any foreign prince, without the consent of the republic. Ermolao overlooked or forgot this prohibition, and accepted the patriarchate without soliciting permission from the state. The Venetians resented this neglect, and pronounced upon him a sentence of perpetual exile. (Bembi Hist. Venet. lib. i. p. 18.) In order to prevent the execution of this sentence, he was desirous to relinquish the patriarchate; but the pope refused to accept the renunciation. From this time, Ermolao resided at Rome. The plague came into the city: the patriarch withdrew into the country: but that fatal destroyer pursued him, and hurried him

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into the tomb: this happened in the year 1493.

Having lived forty years, Hermolaus (as he is usually named) left at his death a considerable number of works. Besides the translation of Themistius, already mentioned, he published versions of Dioscorides, and of the rhetoric of Aristotle; an abridgment of the moral and physical doctrine of that philosopher; two large works upon Pliny; one entitled "Constitutiones Plinianæ;" the other "Constitutiones Secundæ;" "Corrections of Pomponius Mela;" and an "Explanation of the more difficult Words in Pliny." He boasted that he had corrected five thousand errors which had crept into the text of Pliny, and three hundred in that of Mela. He made equally free with other authors, and he has been accused of dealing too freely in conjectures. If there be some ground for the charge, great praise is, notwithstanding, due to the industry and ingenuity which he employed in these labours. Hermolaus was treated with great respect by the illustrious Lorenzo de' Medici, who, upon his visit to Florence, on an embassy from the republic of Venice, not only entertained him with great magnificence, but offered him the use of his villa and library for the prosecution of his studies. Hermolaus is certainly entitled to rank in the first class of learned men, at a period when classical learning was the first, and almost the sole object of attention. Nor is it any depreciation of his merit as a scholar, whatever it may be of his character as a philosopher, if the whimsical story be true, that, being exceedingly perplexed concerning the meaning of Aristotle's Εντελεχεια—a term which has perhaps never been understood—he endeavoured, or pretended, to consult the devil upon the subject. *Gesner, Bibl. Bayle. Tiraboschi.*—E.

BARBAROSSA, ARUCH, the son of a renegado of Lemnos, or of Sicily, whom some make a pirate, others a potter, was brought up to the trade of piracy, which he exercised with such success on the coast of Barbary against the Christians, that in a few years he was at the head of twelve large galleys, manned by a formidable force of Turks. He engaged in various enterprises on this coast against the Christians and mountaineers, and rendered his name so famous, that Selim Entemi, prince of the country about Algiers, called in his assistance against the Spaniards. Being admitted into Algiers with his men, he caused Selim to be strangled in a bath, and himself to be solemnly proclaimed king. Here he reigned with the greatest tyranny; and a conspiracy being formed against him by the Arabs to revenge the death of their prince and their own wrongs, on its detection he so severely chastised his new subjects, that they never again dared to make an attempt against him. The country tribes, dreading his power, afterwards made an union with the king of Tunis, who marched with a numerous army into the territory of Algiers. Barbarossa met him with a small body of Turks and Moors, totally defeated him, and pursuing him to the very gates of Tunis, obliged him to take refuge in the mountains. The conqueror then laid siege to Tunis, took it, and caused himself to be acknowledged sovereign. He next marched towards Tremecen, defeated its prince, and was admitted by the people into the capital, after they had themselves beheaded their fugitive king. But his tyranny soon made them repent, and they attempted to expel him, but without success. The next heir to the kingdom of Tremecen then applied for aid to the marquis of Gomares, governor of Oran for Charles V. The marquis, by order of his master, marched with a powerful army towards Tremecen. Barbarossa came out with his Turkish infantry and Moorish horse, with an intention to break through the enemy, and in the mean time the inhabitants shut their gates to prevent his return. Barbarossa in this distress retired to the citadel, where he defended himself for some time. At length, his provisions failing, he issued forth by a subterraneous passage, and attempted to make his escape. He was discovered, and in order to check the pursuit, he scattered his treasures upon the road. But this stratagem proved ineffectual to stop the Spaniards, who overtook him on the banks of the Huexda, eight leagues from Tremecen. Here Barbarossa, fighting like a lion in the toils, together with all his Turks, was cut to pieces, in the forty-fourth year of his age, 1518. *Univers. Hist.*—A.

BARBAROSSA, HAYRADIN, the younger brother of the preceding, who had accompanied him to Barbary, and was left to secure Algiers, on the death of Aruch was proclaimed king of that place. After having held the government two years, he found such an odium excited against him and his officers, from their tyranny and oppression, that he made application to Selim, emperor of the Turks, with an offer of recognising his superiority, and becoming tributary to him, provided a force were sent him sufficient to maintain his authority. Selim readily agreed with this proposal, invested Hayradin with the dignity of viceroy or basha over the kingdom of Algiers, and sent him a reinforcement of two thousand janissaries. A num-

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ber of other Turks likewise resorted to Algiers for the exercise of piracy; so that he soon found himself in a condition to secure his dominion against his domestic and neighbouring enemies, and to undertake expeditions against the Christian powers. His first exploit was to drive the Spaniards from a fort they possessed in an island opposite Algiers. This, after a furious cannonade of a fortnight, he effected. He then built a mole for the improvement of the harbour, and strengthened it with fortifications, so as to render Algiers a very strong and commodious port; and he may be considered as the founder of the dangerous power that seat of piracy has ever since possessed. Such was his reputation for naval and military talents, that the Turkish emperor Soliman II. appointed him in 1533 captain basha, or chief commander of his fleet. In this situation he distinguished himself beyond most of the admirals of his time. He ravaged the coast of Italy, surprised Fundi, and was near taking the celebrated beauty Julia Gonzaga. Next, sailing to the coast of Africa, he made himself master of Biserta and Tunis; but his whole fleet at this place was destroyed, and the city stormed, by Charles V. in 1536. Escaping to Algiers, he repaired to Constantinople, where he was received again to favour, and sent with a fleet to ravage Calabria. He then persuaded Soliman to make war upon the Venetians; and he committed great devastations in the isle of Corfu, which, however, in the end resisted the Turkish arms. Afterwards he made an expedition to the coast of Arabia Felix, where, in conjunction with the general Soliman basha, he reduced all Yeman under the Turkish dominion. War again breaking out between the Turks and Venetians, Barbarossa took many islands in the Archipelago. On the surrender of one of these by some traitors, who had massacred their brave commander, he showed his abhorrence of their villany by punishing them with death. He crossed over to Candia in 1538, and attacked Canea, but without success. Thence he retired to the Ambracian gulf, where he was overtaken by the Christian fleet under the famous Andrew Doria. By his skilful manœuvres he not only avoided the danger, but in a partial engagement gained some advantages, and caused Doria to make a hasty retreat to Corfu. In 1539 he recovered Castel Nuovo, which had been taken by the confederates. Soon after, the Venetians, wearied with the expenses of the war, purchased peace of Soliman.

In 1543, Francis I. having made a league with Soliman, Barbarossa left Constantinople with a powerful fleet, with the French embassador on board; and proceeding to the Faro of Messina, took Reggio, and sacked the coast of Italy. He then, in conjunction with the French, besieged and took Nice; but the citadel was succoured by the marquis del Vasto. Doria approaching with his fleet, Barbarossa avoided him; and indeed these two great commanders do not seem at any time to have been very desirous of fairly trying each other's strength. Barbarossa remained in those seas during the winter, refitted at Toulon, and next spring, after ravaging the coasts and islands of Italy, returned with many prisoners to Constantinople. At the isle of Elba he demanded the restoration of the son of his old friend Sinan the Jew, detained there as a prisoner, and obtained it by force; but the unexpected sight of the youth had such an effect upon the father, that he died in his embraces.

From this time Barbarossa seems to have remained at home, superintending the naval affairs of the grand signior, and to have committed more active services to Dragut, and the younger commanders. He indulged himself in the voluptuous life to which he had been accustomed, amid a number of fair captives, and died at the age of eighty, in 1547, leaving his son Hassan in possession of the viceroyalty of Algiers, and heir to all his property. With the ferocity of a Turk and a corsair, Barbarossa possessed some generous sentiments, and obtained a character for honour and fidelity to his engagements. *Paruta, Hist. Venez. Univers. Hist.*—A.

BARBERINO, Francis da, one of the early Italian poets, was born in 1264 at Barberino, a castle of Valdessa, and was brought up to the profession of civil and canon law, which he studied at Padua and Bologna. He appears to have acted as a notary in the latter city in 1294, whence he removed to Florence. Here he served two bishops in his legal capacity, and made various journeys to the papal court at Avignon. Clement V. honoured him with the degree of doctor of laws; and he was present at the general council of Vienne in 1311. His professional pursuits, however, did not deprive him of leisure to cultivate poetry, of which he gave proof by a work, entitled "Documenti d'Amore." This is not, as might be supposed, an amorous performance, but a treatise of moral philosophy, divided into twelve parts, each of which treats of some virtue or its rewards. Its style does not excel in ease or eloquence, and savours too much of the provençal poetry; yet the author is reckoned among the good writers and founders of the language. It was first

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printed at Rome in 1640, adorned with fine figures. Barberino wrote another work in verse, on the manners of women, of which a MS. is preserved in the Vatican. He died of the plague at Florence, in 1348, aged eighty-four. *Tiraboschi.*—A.

BARBEYRAC, CHARLES, a very eminent physician in France during the seventeenth century, was the son of a gentleman of Cereste, in Provence. He studied physic at Aix and Montpellier, and in the last university was admitted to his doctor's degree in 1649. He settled at Montpellier; and on a vacancy in the medical professorship in 1658, though incapable of holding the office as being a protestant, he became a candidate, in order to display his knowledge, and acquired great credit in the disputations. His practice and reputation soon arose to an extraordinary height, and he was consulted in difficult cases from various parts of the kingdom, and from foreign countries. Mademoiselle d'Orleans would gladly have engaged him as her physician, but he preferred his liberty to the shackles of a court. He was accompanied in his medical visits at Montpellier by a number of the students in the university there, to whom he gave the most valuable clinical instructions. His practice was novel from its simplicity and energy, his success was astonishing, and he introduced many important reforms in medicine in that country. He was in a high degree charitable and disinterested, and visited equally the poor and the rich. The celebrated Locke, who was particularly acquainted with him at Montpellier, said that he never knew two men more similar in their manners and opinions than Barbeyrac, and his friend Sydenham. After an uninterrupted course of practice for fifty years, he died of a fever in 1699, in his seventieth year, leaving a son of his own profession, and two daughters. So great and fatiguing was his employment, that he had no time to enrich the art with his mature observations; and the only works he published were, "Traités nouveau de Medicine, contenant les Maladies de la Poitrine des Femmes, et quelques autres Maladies selon les nouvelles Opinions," 12mo. 1654; and "Questiones medicæ duodecim," 4to. 1658. A work, entitled "Medicamentorum Constitutio," &c. published in 1751, is attributed to him upon uncertain authority, according to the editor, Mr. Farjon. *Moreri. Haller, Bibl. Med. Pract.*—A.

BARBEYRAC, JOHN, nephew of the preceding, was born in 1674 at Beziers, whence, with his father, he withdrew to Lausanne in 1686. He was originally designed for the profession of theology; but his inclination led him to the study of jurisprudence, particularly that branch of it which relates to the law of nature and nations, in which he became very eminent. He first taught the belles lettres in the French college at Berlin; whence he was invited, in 1710, to occupy the new professorship of law and history, founded at Lausanne by the magistrates of Berne. At this university he remained seven years, during which he was twice rector. In 1717 his reputation caused him to be appointed to the chair of public and private law at Groningen, which he long filled with general applause. He displayed his industry and erudition by various works of great labour and value. He gave a translation in French of Puffendorf's "Law of Nature and Nations," and his treatise "On the Duties of a Man and a Citizen;" and on "Grotius on the Rights of War and Peace." These he enriched with learned prefaces and notes, which greatly added to the value of the originals. He likewise translated two discourses of Noodt, "On the Power of the Sovereign;" and "On Liberty of Conscience;" a treatise of Bynkershoek's "On the civil and criminal Powers of Embassadors;" some of Tillotson's "Sermons;" and Cumberland's Latin Treatise "On Natural Laws." This last was one of his latest publications, and his notes on it are peculiarly valuable. Barbeyrac was also the author of several original works. Of these, none was so much talked of as his "Treatise on the Morality of the Fathers," 4to. 1728; a work meant as a reply to Dom. Ceillier, the Benedictine's, "Apology for the Fathers," written ten years before, in consequence of Barbeyrac's free strictures on them in his preface to the translation of Puffendorf. The great liberty of his criticism on the eloquence, logic, and moral maxims of these venerable writers, gave much offence to those who were accustomed to bow to the authority of great names and high pretensions, and subjected the author to the suspicion of infidelity—a suspicion which he appears no more to have merited, than so many other undoubtedly pious and sincere champions of reason and free inquiry. Other original works of Barbeyrac are, "A Treatise on Gaming," two volumes, 8vo. 1709; "A Defence of the Rights of the Dutch East-India Company against the Pretensions of the People of the Austrian Netherlands," 1725; and "The History of ancient Treaties dispersed in Greek and Latin Authors to the Time of Charlemagne," folio, two parts, 1739. He also inserted literary and critical remarks on various topics, in different journals; and published

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some academical discourses. This very learned and industrious writer, who also bore the character of a man of worth, died about 1747. *Moreri. Nouv. Dict. Hist.*—A.

BARBIER D'AUCOUR, JOHN, a counsellor, and man of letters, was born, in 1641, of mean parentage, at Langres, and received his academical education at Dijon. Coming to Paris, he entered at the bar, and was admitted a counsellor of the parliament of Paris. He distinguished himself by the excellence of his *factums*, or written pleas; but having stopt short, through want of memory, or presence of mind, at his first public pleading, he renounced the practice of his profession. The minister Colbert, apprised of his merit, made him in 1677 preceptor to his eldest son; and in 1683 he was elected into the French academy. Colbert gave him some lucrative employments; but the death of that minister left him destitute of a patron, and very little advanced in his fortune. He therefore returned to the bar, and acquired a high reputation from his gratuitous defence of le Brun, the domestic of a lady of Paris, falsely accused of murdering his mistress. He did not, however, live to enjoy the fruits of his fame, being carried off by an inflammation of his lungs in 1694. Such were his circumstances, that when a deputation of his brethren of the academy, paying him a visit in his last illness, expressed their concern at finding him so ill lodged, "It is my consolation (said Barbier), and a very great one, that I leave no heir to my wretchedness." Barbier was early embroiled with the Jesuits, the occasion of which is said to have been the nickname which they fixed upon him of counsellor *Sacrus*, in consequence of his having inadvertently used that word instead of *sacer*, in a reply he made to one of them. Resentment led him to single out the society and its writers as the objects of his attacks; and he gained great credit as an ingenious critic by his "Sentimens de Cleanthe sur les Entretiens d'Ariste et d'Eugene, par le Pere Bouhours, Jesuite," 12mo. two vols. 1671, 72. This has often been quoted as a model of refined criticism, equally just and witty; and Bouhours could not support himself against it. A number of other pieces written by Barbier against the Jesuits consist of little more than coarse raillery, and did him no honour. He wrote two satires in verse against Racine, but he did not succeed in this mode of composition. Besides his *factums* for le Brun, which are greatly esteemed, he published some others. *Moreri. Nouv. Dict. Hist.*—A.

BARBIER, MARIANNE, a native of Orleans, ranks among the dramatic writers of France. She wrote some tragedies, and a comedy in verse, which were represented at Paris, and printed. They are regular, and the subjects well chosen; but the characters (especially of the men) are without force, and the style is diffuse and prosaic. Mademoiselle Barbier was intimate with the abbé Pellegrini, who bestowed correction, if nothing more, on her works. She died in an advanced age at Paris, about the year 1745. *Moreri. Nouv. Dict. Hist.*—A.

BARBOSA, ARIAS, or AYRES, a native of Aveiro, in Portugal, distinguished himself as one of the restorers of classical literature in his native country and Spain. After an university education at Salamanca, where he found little cause to be satisfied with the state of literature, he went to Italy, and studied at Florence under Angelo Poliziano. Here he made great progress in Greek, which then began to be cultivated with ardour; and returning to Spain in 1494, he taught at Salamanca for twenty years, along with Antony de Lebrixa, who, with Andrew de Resenda, was also one of the principal promoters of sound learning in Spain. Barbosa chiefly attended to the improvement of the poetical taste, and he published a small volume of Latin poems, which were commended for the harmonious structure of the verse. He was afterwards invited to the court of Portugal, to undertake the office of preceptor to the two princes Alphonso and Henry. He exercised this employment seven years, and then retired to a domestic life, in which he died at an advanced age in 1540. Barbosa published several works besides the poems above mentioned; as "Commentaries on the Poem of Arator;" "Quodlibeticæ Questiones;" "De Prosodia," &c. now forgotten, but valuable at their time, as facilitating the progress of literature. *Baillet. Moreri.*—A.

BARBOSA, PETER, a celebrated lawyer, was born at Viana, in Portugal, and rose by his merit to be first professor in the university of Coimbra. Don Sebastian made him a counsellor in the sovereign court of Lisbon; and Philip II. of Spain, when he became master of Portugal, created him one of the four counsellors of the council of state, and afterwards chancellor of the kingdom. These great employs did not prevent him from continuing his professional studies; and in 1595 he published an ample commentary on the article in the "Digests" on the recovery of dowry after the dissolution of marriage. He died not long after, and left some MS. works to the care of a nephew, who, in 1613, published his com-

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mentaries on the "Digests," art. "On Judgements," which were so well received, as to be reprinted at Frankfort in 1715. Other posthumous treatises of his were published at Lyons in 1662. *Moreri.*—A.

BARBOSA, EMANUEL, an eminent Portuguese lawyer, born at Guimaranes, was king's counsellor for the province of Alentejo. In 1618 he published a treatise relative to contracts, last wills, and crimes, according to the Portuguese and Spanish law. In 1638 he published a work, "De Potestate Episcopi;" and in that year he died, aged near ninety. *Moreri.*—A.

BARBOSA, AUGUSTIN, son of the former, studied civil and canon law under his father, and afterwards at Rome, where he passed the days in libraries, and the nights in composing. A story is told of him, that having one day sent his servant to buy some salt-fish, it was brought back in a sheet of manuscript relative to the canon law;—that Barbosa instantly went and rescued from a similar use the rest of the volume, which was nearly complete, and formed the work "De Officio Episcopi," which he corrected and published in his own name. A similar prejudice against him caused the earlier of several other treatises of canon law which he published, to be attributed to his father, on the ground of their being much more solid than his later ones. He seems, however, to have undoubtedly been a very studious man, and on his return to Spain in 1632 he passed nearly the same life at Madrid that he had done at Rome. He occupied himself in the determination of ecclesiastical causes, his skill in which occasioned his promotion in 1648 to the bishopric of Ugento, in the territory of Otranto. He was consecrated at Rome the next year, and then removed to Ugento with the intention of devoting himself to the duties of his office; but he died there within a few months. *Moreri.*—A.

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